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THE WORKS

OF

FLAVIUS JOSEPHUS:

COMPRISING THE

ANTIQUITIES OF THE JEWS;

A HISTORY OF THE JEWISH WARS;

AND

LIFE OF FLAVIUS JOSEPHUS, WRITTEN BY HIMSELF.

TRANSLATED FROM THE ORIGINAL GREEK,

By WILLIAM WHISTON, A.M.

PROFESSOR OF MATHEMATICS IN THE UNIVERSITY OF CAMBRIDGE.

TOGETHER WITH NUMEROUS EXPLANATORY NOTES,

AND

Three Dissertations,

CONCERNING

JESUS CHRIST, JOHN THE BAPTIST, JAMES THE JUST,
GOD'S COMMAND TO ABRAHAM, ETC.

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CHAPTER I.

Herod's law concerning Thieves—Salome and Pheroras calumniate Alexander and Aristobulus upon their return from Rome.

As King Herod was very zealous in the administration of his entire government, and desirous to put a stop to particular acts of injustice which were done by criminals about the city and country, he made a law, noway like our original laws, and which he enacted of himself, to expose housebreakers to be ejected out of his kingdom; which punishment was not only grievous to be borne by the offenders, but contained in it a dissolution of the customs of our forefathers; for this slavery to foreigners, and such as did not live after the manner of Jews, and this necessity that they were under to do whatsoever such men should command, was an offence against our religious settlement, rather than a punishment to such as were found to have offended, such a punishment being avoided in our original laws; for those laws ordain, that the thief shall restore fourfold; and that if he have not so much, he shall be sold, indeed, but not to foreigners, nor so that he be under perpetual slavery, for he must have been released after six years. But this law, thus enacted, in order to introduce a severe and illegal punishment, seemed to be a piece of insolence in Herod, when he did not act as a king but as a tyrant, and thus contemptuously, and without any regard to his subjects, venture to introduce such a punishment. Now, this penalty thus brought into practice, was like Herod's other actions, and became a part of his accusation, and an occasion of the hatred he lay under.

Now, at this time it was that he sailed to Italy, as very desirous to meet with Cæsar, and to see his sons, who lived at Rome: and Cæsar was not only very obliging to him in other respects, but delivered him his sons again, that he might take them home with him, as having already completed themselves in the sciences; but as soon as the young men were come from Italy, the multitude were very desirous to see them, and they became conspicuous among them all, as adorned with great blessings of fortune, and having the countenances of persons of royal dignity. So they soon appeared to be the objects of envy to Salome, the king's sister, and to such as had raised calumnies against Mariamne; for they were suspicious that when these came to the government, they should be punished for the wickedness they had been guilty of against their mother; so they made this very fear of theirs a motive to raise calumnies against them also. They gave it out that they were not pleased with their father's company, because he had put their mother to death, as if it were not agreeable to piety to appear to converse with their mother's murderer. Now, by carrying these stories, that had indeed a true foundation [in the fact,] but were only built on probabilities as to the present accusation, they were able to do them mischief, and to make Herod take away that kindness from his sons which he had before borne to them, for they did not say these things to him openly, but scattered abroad such words among the rest of the multitude; from which words when carried to Herod, he was induced [at last] to hate them, and which natural affection itself,

even in length of time, was not able to overcome; yet was the king at that time in a condition to prefer the natural affection of a father before all the suspicions and calumnies his sons lay under; so he respected them as he ought to do, and married them to wives, now they were of an age suitable thereto. To Aristobulus he gave for a wife Bernice, Salome's daughter; and to Alexander, Glaphyra, the daughter of Archelaus, king of Cappadocia.

CHAPTER II.

Agrippa visits Herod—Herod sails after Agrippa, who confirms the laws of the Ionian Jews.

When Herod had despatched these affairs, and he understood that Marcus Agrippa had sailed again out of Italy into Asia, he made haste to him, and besought him to come to him into his kingdom, and to partake of what he might justly expect from one that had been his guest, and was his friend. This request he greatly pressed, and to it Agrippa agreed, and came into Judea: whereupon Herod omitted nothing that might please him. He entertained him in his newly built cities, and showed him the edifices he had built, and provided all sorts of the best and most costly dainties for him and his friends, and that at Sebaste and Cæsarea, about that port that he had built, and at the fortresses which he had erected at great expenses, Alexandrium, and Herodium, and Hyrcania. He also conducted him to the city Jerusalem, where all the people met him in their festival garments, and received him with acclamations. Agrippa, also, offered a hecatomb of sacrifices to God; and feasted the people, without omitting any of the greatest dainties that could be gotten. He also took so much pleasure there, that he abode many days with them, and would willingly have stayed longer, but that the season of the year made him haste away; for, as winter was coming on, he thought it not safe to go to sea later, and yet he was of necessity to return again to Ionia.

So Agrippa went away, when Herod had bestowed on him, and on the principal of those that were with him, many presents; but King Herod, when he had passed the winter in his own dominions, made haste to get to him again in the spring, when he knew he designed to go a campaign at the Bosphorus. So when he had sailed by Rhodes and by Cos, he touched at Lesbos, as thinking he should have overtaken Agrippa there; but he was taken short here by a north wind, which hindered his ship from going to the shore; so he continued many days at Chius, and there he kindly treated a great many that came to him, and obliged them by giving them royal gifts. And when he saw that the portico of the city had fallen down, which as it was overthrown in the Mithridatic war, and was a very large and fine building, so was it not so easy to rebuild that as it was the rest, yet did he furnish a sum not only large enough for that purpose, but what was more than sufficient to finish the building; and ordered them not to overlook that portico, but to rebuild it quickly, that so the city might recover its proper ornaments. And when the high winds were laid, he sailed to Mitylene, and thence to Byzantium; and when he heard that Agrippa had sailed beyond the Cyanean rocks, he made all the haste possible to overtake him, and came up with him about Sinope, in Pontus. He was seen sailing by the shipmen most unexpectedly, but appeared to their great joy; and many friendly salutations there were between them, insomuch that Agrippa thought he had received the greatest marks of the king's kindness and humanity toward him possible, since the king had come so long a voyage, and at a very proper season for his assistance, and had left the government of his own dominions, and thought it more worth his while to come to him. Accordingly, Herod was all in all to Agrippa, in the management of the war, and a great assistant in civil affairs, and in giving him counsel as to particular matters. He was also a pleasant companion for him when he relaxed himself, and a joint partaker with him in all things; in troubles, because of his kindness; and in prosperity, because of the respect Agrippa had for him. Now, as soon as those affairs of Pontus were finished, for whose sake Agrippa was sent thither, they did not think fit to return by sea, but passed through Paphlagonia and Cappadocia; they then travelled thence over great Phrygia, and came to Ephesus, and then they sailed from Ephesus to Samos. And, indeed, the king bestowed a great many benefits on every city that he came to, according as they stood in need of them; for, as for

those that wanted either money or kind treatment, he was not wanting to them; but he supplied the former himself out of his own expenses: he also became an intercessor with Agrippa for all such as sought after his favour, and he brought things so about, that the petitioners failed in none of their suits to him, Agrippa being himself of a good disposition, and of great generosity, and ready to grant all such requests as might be advantageous to the petitioners, provided they were not to the detriment of others. The inclination of the king was of great weight also, and still excited Agrippa, who was himself ready to do good; for he made a reconciliation between the people of Ilium, at whom he was angry, and paid what money the people of Chius owed Cæsar's procurators, and discharged them of their tributes; and helped all others, according as their several necessities required.

But now, when Agrippa and Herod were in Ionia, a great multitude of Jews, who dwelt in their cities, came to them, and laying hold of the opportunity and the liberty now given them, laid before them the injuries which they suffered, while they were not permitted to use their own laws, but were compelled to prosecute their lawsuits, by the ill usuage of the judges, upon their holy days, and were deprived of the money they used to lay up at Jerusalem, and were forced into the army, and upon such other offices as obliged them to spend their sacred money; from which burdens they always used to be freed by Romans, who had still permitted them to live according to their own laws. When this clamour was made, the king desired of Agrippa that he would hear their cause, and assigned Nicolaus, one of his friends, to plead for those their privileges. Accordingly, when Agrippa had called the principal of the Romans, and such of the kings and rulers as were there, to be his assessors, Nicolaus stood up, and pleaded for the Jews, as follows:— It is of necessity incumbent on such as are in distress to have recourse to those that have it in their power to free them from those injuries they lie under; and for those that now are complainants, they approach you with great assurance; for as they have formerly often obtained your favour, so far as they have even wished to have it, they now only entreat that you, who have been the donors, will take care that those favours you have already granted them may not be taken away from them. We have received these favours from you, who alone have power to grant them, but have them taken from us by such as are no greater than ourselves, and by such as we know are as much subjects as we are; and certainly, if we have been vouchsafed great favours, it is to our commendation who have obtained them, as having been found deserving of such great favours; and if those favours be but small ones, it would be barbarous for the donors not to confirm them to us; and for those that are the hinderance of the Jews, and use them reproachfully, it is evident that they affront both the receivers, while they will not allow those to be worthy men to whom their excellent rulers themselves have borne their testimony, and the donors, while they desire those favors already granted may be abrogated. Now if any one should ask these Gentiles themselves, which of the two things they would choose to part with, their lives, or the customs of their forefathers, their solemnities, their sacrifices, their festivals, which they celebrate in honor of those they suppose to be gods, I know very well that they would choose to suffer any thing whatsoever rather than a dissolution of any of the customs of their forefathers; for a great many of them have rather chosen to go to war on that account, as very solicitous not to transgress in those matters: and, indeed, we take an estimate of that happiness which all mankind do now enjoy by your means from this very thing, that we are allowed every one to worship as our own institutions require, and yet to live [in peace]; and although they would not be thus treated themselves, yet do they endeavour to compel others to comply with them, as if it were not as great an instance of impiety, profanely to dissolve the religious solemnities of any others, as to be negligent in the observation of their own toward their gods. And let us now consider the one of these practices: is there any people, or city, or community of men, to whom your government and the Roman power does not appear to be the greatest blessing? Is there any one that can desire to make void the favours they have granted? No one, certainly, is so mad; for there are no men but such as have been made partakers of their favours, both public and private; and, indeed, those that take away what you have granted, can have no assurance, but every one of their own

grants made them by you may be taken from them also; which grants of yours can never be sufficiently valued; for if they consider the old governments under kings, together with your present government, besides the great number of benefits which this government hath bestowed on them, in order to their happiness, this is instead of all the rest, that they appear to be no longer in a state of slavery, but of freedom. Now, the privileges we desire, even when we are in the best circumstances, are not such as deserve to be envied, for we are, indeed, in a prosperous state by your means, but this is only in common with others; and it is no more than this which we desire, to preserve our religion without any prohibition, which, as it appears not in itself a privilege to be envied us, so it is for the advantage of those that grant it to us; for if the Divinity delights in being honoured, he must delight in those that permit him to be honoured. And there are none of our customs which are inhuman, but all tending to piety, and devoted to the preservation of justice; nor do we conceal those injunctions of ours by which we govern our lives, they being memorials of piety, and of a friendly conversation among men. And the seventh day we set apart from labour; and it is dedicated to the learning of our customs and laws, we think it proper to reflect on them, as well as on any [good] thing else, in order to our avoiding of sin. If any one, therefore, examine into our observances, he will find they are good in themselves, and that they are ancient also, though some think otherwise, insomuch that those who have received them cannot easily be brought to depart from them, out of that honour they pay to the length of time they have religiously enjoyed them and observed them. Now, our adversaries take these our privileges away in the way of injustice; they violently seize upon that money of ours which is offered to God, and called sacred money, and this openly, after a sacrilegious manner; and they impose tributes upon us, and bring us before tribunals on holy days, and then require other like debts of us, not because the contracts require it, and for their own advantage, but because they would put an affront on our religion, of which they are conscious as well as we, and have indulged themselves in an unjust, and to them involuntary hatred; for your government over all is one, tending to the establishing of benevolence, and abolishing of ill-will among such as are disposed to it. This is, therefore, what we implore from thee, most excellent Agrippa, that we may not be ill treated; that we may not be abused; that we may not be hindered from making use of our own customs, nor be despoiled of our goods; nor be forced by these men to do what we ourselves force nobody to do: for these privileges of ours are not only according to justice, but have formerly been granted us by you; and we are able to read to you many decrees of the senate, and the tables that contain them, which are still extant in the capitol, concerning these things, which it is evident were granted after you had experience of our fidelity toward you, which ought to be valued, though no such fidelity had been; for you have hitherto preserved what people were in possession of, not to us only, but almost to all men, and have added greater advantages than they could have hoped for, and thereby your government has become a greater advantage to them. And if any one were able to enumerate the prosperity you have conferred on every nation, which they possess by your means, he could never put an end to his discourse; but that we may demonstrate that we are not unworthy of all those advantages we have obtained, it will be sufficient for us to say nothing of other things, but to speak freely of this king who now governs us, and is now one of thy assessors; and, indeed, in what instance of good-will hath he been deficient? What mark of fidelity to it hath he omitted? What token of honour hath he not devised? What occasion for his assistance of you hath he not regarded at the very first? What hindereth, therefore, but that your kindnesses may be as numerous as his so great benefits to you have been? It may also, perhaps, be fit not here to pass over in silence the valour of his father, Antipater, who, when Cæsar made an expedition into Egypt, assisted him with 2000 armed men, and proved inferior to none, neither in the battles on land, nor in the management of the navy; and what need we say any thing of how great weight those soldiers were at that juncture; or how many, and how great presents they were vouchsafed by Cæsar? And truly, we ought before now to have mentioned the epistles which Cæsar wrote to the senate; and how Antipater had honours, and the freedom of the city of Rome, be-

stowed upon him; for these are demonstrations both that we have received these favours by our own deserts, and do on that account petition thee for thy confirmation of them, from whom we had reason to hope for them, though they had not been given us before, both out of regard to our king's disposition toward you, and your disposition toward him; and further, we have been informed by those Jews that were there, with what kindness thou camest into our country, and how thou didst offer the most perfect sacrifices to God, and didst honour him with remarkable vows, and how thou gavest the people a feast, and didst accept of their own hospitable presents to thee. We ought to esteem all these kind entertainments made both by our nation and our city, to a man who is the ruler and manager of so much of the public affairs, as indications of that friendship which thou hast returned to the Jewish nation, and which hath been procured them by the family of Herod. So we put thee in mind of these things in the presence of the king, now sitting by thee, and make our request for no more but this, that what you have given us yourselves, you will not see taken away by others from us."

When Nicolaus had made this speech, there was no opposition made to it by the Greeks, for this was not an inquiry made, as in a court of justice, but an intercession to prevent violence to be offered to the Jews any longer; nor did the Greeks make any defence of themselves, or deny what it was supposed they had done. Their pretence was no more than this, that while the Jews inhabited in their country, they were entirely unjust to them [in not joining in their worship]; but they demonstrated their generosity in this, that though they worshipped according to their own institutions, they did nothing that ought to grieve them. So, when Agrippa perceived that they had been oppressed by violence, he made this answer: that, on account of Herod's good-will and friendship, he was ready to grant the Jews whatsoever they should ask him, and that their requests seemed to him in themselves just; and that if they requested any thing further, he should not scruple to grant it them, provided they were noway to the detriment of the Roman government; but that, while their request was no more than this, that what privileges they had already given them might not be abrogated, he confirmed this to them, that they might continue in the observation of their own customs, without any one offering them the least injury; and when he had said thus, he dissolved the assembly; upon which Herod stood up and saluted him, and gave him thanks for the kind disposition he showed to them. Agrippa, also, took this in a very obliging manner, and saluted him again, and embraced him in his arms; after which he went away from Lesbos; but the king determined to sail from Samos to his own country; and when he had taken his leave of Agrippa, he pursued his voyage, and landed at Cæsarea in a few days' time, as having favourable winds; from whence he went to Jerusalem, and there gathered all the people together to an assembly, not a few being there out of the country also. So he came to them, and gave them a particular account of all his journey, and of the affairs of all the Jews in Asia, how by his means they would live without injurious treatment for the time to come. He also told them of the entire good fortune he had met with, and how he had administered the government, and had not neglected any thing which was for their advantage; and, as he was very joyful, he now remitted to them the fourth part of their taxes for the last year. Accordingly, they were so pleased with his favour and speech to them, that they went their ways with great gladness, and wished the king all manner of happiness.

CHAPTER III.

Disturbances in Herod's family on his preferring Antipater before the rest.

BUT now the affairs in Herod's family were in more and more disorder, and became more severe upon him, by the hatred of Salome to the young men [Alexander and Aristobulus], which descended as it were by inheritance [from their mother Mariamne]: and as she had fully succeeded against their mother, so she proceeded to that degree of madness and insolence, as to endeavour that none of her posterity might be left alive, who might have it in their power to revenge her death. The young men had also somewhat of a bold and uneasy disposition toward their father, occasioned by the remembrance of what their mother had unjustly suffered, and by their own affectation of dominion. The old grudge was

also renewed; and they cast reproaches on Salome and Pheroras, who requited the young men with malicious designs, and actually laid treacherous snares for them. Now, as for this hatred, it was equal on both sides, but the manner of exerting that hatred was different; for, as for the young men, they were rash, reproaching and affronting the others openly, and were inexperienced enough to think it the most generous to declare their minds in that undaunted manner; but the others did not take that method, but made use of calumnies, after a subtile and a spiteful manner, still provoking the young men, and imagining that their boldness might in time turn to the offering violence to their father; for, inasmuch as they were not ashamed of the pretended crimes of their mother, nor thought she suffered justly, these supposed that they might at length exceed all bounds, and induce them to think they ought to be avenged on their father, though it were by despatching him with their own hands. At length it came to this, that the whole city was full of their discourses, and, as is usual in such contests, the unskilfulness of the young men was pitied; but the contrivance of Salome was too hard for them, and what imputations she laid upon them came to be believed, by means of their own conduct; for they were so deeply affected with the death of their mother, that while they said both she and themselves were in a miserable case, they vehemently complained of her pitiable end, which indeed was truly such, and said that they were themselves in a pitiable case also, because they were forced to live with those that had been her murderers, and to be partakers with them.

These disorders increased greatly, and the king's absence abroad had afforded a fit opportunity for that increase; but as soon as Herod had returned, and had made the forementioned speech to the multitude, Pheroras and Salome let fall words immediately, as if he were in great danger, and as if the young men openly threatened that they would not spare him any longer, but revenge their mother's death upon him. They also added another circumstance, that their hopes were fixed on Archelaus, the king of Cappadocia, that they should be able by his means to come to Cæsar and accuse their father. Upon hearing such things, Herod was immediately disturbed; and, indeed, was the more astonished, because the same things were related to him by some others also. He then called to mind his former calamity, and considered that the disorders in his family had hindered him from enjoying any comfort from those that were dearest to him, or from his wife, whom he loved so well; and suspecting that his future troubles would soon be heavier and greater than those that were past, he was in great confusion of mind, for Divine Providence had, in reality, conferred upon him a great many outward advantages for his happiness, even beyond his hopes, but the troubles he had at home were such as he never expected to have met with, and rendered him unfortunate; nay, both sorts came upon him to such a degree as no one could imagine, and made it a doubtful question, whether, upon the comparison of both, he ought to have exchanged so great a success of outward good things for so great misfortune at home, or whether he ought not to have chosen to avoid the calamities relating to his family, though he had, for a compensation, never been possessed of the admired grandeur of a kingdom.

As he was thus disturbed and afflicted, in order to depress these young men, he brought to court another of his sons, that was born to him when he was a private man; his name was Antipater; yet did he not then indulge him as he did afterward, when he was quite overcome by him, and let him do every thing as he pleased, but rather with a design of depressing the insolence of the sons of Mariamne, and managing this elevation of his son that it might be a warning to them; for this bold behaviour of theirs [he thought] would not be so great, if they were once persuaded that the succession to the kingdom did not appertain to them alone, or must of necessity come to them. So he introduced Antipater as their antagonist, and imagined that he had made a good provision for discouraging their pride, and that after this was done to the young men, there might be a proper season for expecting these to be of a better disposition: but the event proved otherwise than he intended, for the young men thought he did them a very great injury; and as Antipater was a shrewd man, when he had once obtained this degree of freedom, and began to expect greater things than he had before hoped for, he had but one single design in his

head, and that was to distress his brethren, and not at all to yield to them the pre-eminence, but to keep close to his father, who was already alienated from them by the calumnies he had heard about them, and ready to be wrought upon in any way his zeal against them should advise him to pursue, that he might be continually more and more severe against them. Accordingly, all the reports that were spread abroad came from him, while he avoided himself the suspicion, as if those discoveries proceeded from him: but he rather chose to make use of those persons for his assistants that were unsuspected, and such as might be believed to speak truth by reason of the good-will they bore to the king; and, indeed, there were already not a few who cultivated a friendship with Antipater, in hopes of gaining somewhat by him, and these were the men who most of all persuaded Herod, because they appeared to speak thus out of their good-will to him: and while these joint accusations, which, from various foundations, supported one another's veracity, the young men themselves afforded further occasions to Antipater also; for they were observed to shed tears often, on account of the injury that was offered them, and had their mother in their mouths; and among their friends they ventured to reproach their father, as not acting justly by them; all which things were, with an evil intention, reserved in memory by Antipater against a proper opportunity; and when they were told to Herod, with aggravations, the disorder increased so much, that it brought a great tumult into the family; for while the king was very angry at imputations that were laid upon the sons of Mariamne, and was desirous to humble them, he still increased the honour that he had bestowed on Antipater, and was at last so overcome by his persuasions, that he brought his mother to court also. He also wrote frequently to Cæsar in favour of him, and more earnestly recommended him to his care particularly. And when Agrippa had returned to Rome, after he had finished his ten year's government in Asia,* Herod sailed from Judea; and when he had met with him, he had none with him but Antipater, whom he delivered to Agrippa, that he might take him along with him, together with many presents, that so he might become Cæsar's friend, insomuch that things already looked as if he had all his father's favour, and that the young men were already entirely rejected from any hopes of the kingdom.

* This interval of ten years for the duration of Marcus Agrippa's government in Asia, seems to be true, and agreeable to the Roman history. See Usher's Annals at A. M. 3392.

CHAPTER IV.

Herod brings Alexander and Aristobulus before Cæsar—Alexander's defence, and reconciliation to his father.

AND now what happened during Antipater's absence augmented the honour to which he had been promoted, and his apparent eminence above his brethren; for he had made a great figure in Rome, because Herod had sent recommendations of him to all his friends there; only he was grieved that he was not at home, nor had proper opportunities of perpetually calumniating his brethren; and his chief fear was, lest his father should alter his mind, and entertain a more favourable opinion of the sons of Mariamne; and as he had this in his mind, he did not desist from his purpose, but continually sent from Rome any such stories as he hoped might grieve and irritate his father against his brethren, under pretence, indeed, of a deep concern for his preservation, but in truth, such as his malicious mind dictated, in order to purchase a greater hope of the succession, which yet was already great in itself: and thus he did till he had excited such a degree of anger in Herod, that he had already become very ill disposed toward the young men; but still while he delayed to exercise so violent a disgust against them, and that he might not either be too remiss or too rash, and so offend, he thought it best to sail to Rome, and there accuse his sons before Cæsar, and not indulge himself in any such crime as might be heinous enough to be suspected of impiety. But, as he was going up to Rome, it happened that he made such haste as to meet Cæsar at the city of Aquilei; so when he came to the speech of Cæsar, he asked for a time for hearing this great cause, wherein he thought himself very miserable, and presented his sons there, and accused them of their mad actions, and of their attempts against him; that they were enemies to him; and, by all the means they were able, did their endea-

vours to show their hatred to their own father, and would take away his life, and so obtain his kingdom, after the most barbarous manner: that he had power from Cæsar to dispose of it, not by necessity, but by choice, to him who shall exercise the greatest piety toward him; while these his sons are not so desirous of ruling, as they are, upon a disappointment thereof, to expose their own life, if so be they may but deprive their father of his life; so wild and polluted has their mind by time become, out of their hatred to him: that whereas he had a long time borne this his misfortune, he was now compelled to lay it before Cæsar, and to pollute his ears with such language, while he himself wanted to know what severity they have ever suffered from him, or what hardships he had ever laid upon them to make them complain of him; and how they can think it just that he should not be lord of that kingdom which he, in a long time, and with great danger, had gained, and not allow him to keep it and dispose of it to him who should deserve best; and this, with other advantages, he proposes as a reward for the piety of such an one as will hereafter imitate the care he had taken of it, and that such an one may gain so great a requital as that is: and that it is an impious thing for them to pretend to meddle with it beforehand, for he who hath ever the kingdom in his view, at the same time reckons upon procuring the death of his father, because otherwise he cannot come at the government: that as for himself, he had hitherto given them all that he was able, and what was agreeable to such as are subject to the royal authority, and the sons of a king; what ornaments they wanted, with servants and delicate fare; and had married them into the most illustrious families, the one [Aristobulus] to his sister's daughter, but Alexander to the daughter of King Archelaus; and, what was the greatest favour of all, when their crimes were so very bad, and he had authority to punish them, yet had he not made use of it against them, but had brought them before Cæsar, their common benefactor, and had not used the severity which either as a father who had been impiously abused, or as a king who had been assaulted treacherously, he might have done, but made them stand upon the level with him in judgment: that, however, it was necessary that all this should not be passed over without punishment, nor himself live in the greatest fears; nay, that it was not for their own advantage to see the light of the sun after what they had done, although they should escape at this time, since they had done the vilest things, and would certainly suffer the greatest punishments that ever were known among mankind.

These were the accusations which Herod laid with great vehemency against his sons before Cæsar. Now the young men, both while he was speaking, and chiefly at his concluding, wept, and were in confusion. Now as to themselves, they knew in their own consciences they were innocent, but because they were accused by their father, they were sensible, as the truth was, that it was hard for them to make their apology, since, though they were at liberty to speak their minds freely, as the occasion required, and might with force and earnestness refute the accusation, yet was it not now decent so to do. There was, therefore, a difficulty how they should be able to speak; and tears, and at length a deep groan followed, while they were afraid, that if they said nothing, they should seem to be in this difficulty from a consciousness of guilt, nor had they any defence ready, by reason of their youth, and the disorder they were under; yet was not Cæsar unapprized, when he looked upon them in the confusion they were in, that their delay to make their defence did not arise from any consciousness of their great enormities, but from their unskilfulness and modesty. They were also commiserated by those that were there in particular; and they moved their father's affections in earnest, till he had much ado to conceal them.

But when they saw there was a kind disposition arisen both in him and in Cæsar, and that every one of the rest did either shed tears, or at least did all grieve with them, the one of them, whose name was Alexander, called to his father, and, attempted to answer his accusation, and said, "O father, the benevolence thou hast showed to us is evident, even in this very judicial procedure, for hadst thou any pernicious intentions about us, thou hadst not produced us here before the common saviour of all, for it was in thy power, both as a king and as a father, to punish the guilty; but by thus bringing us to Rome, and making Cæsar himself a witness to what is done, thou intimatest that

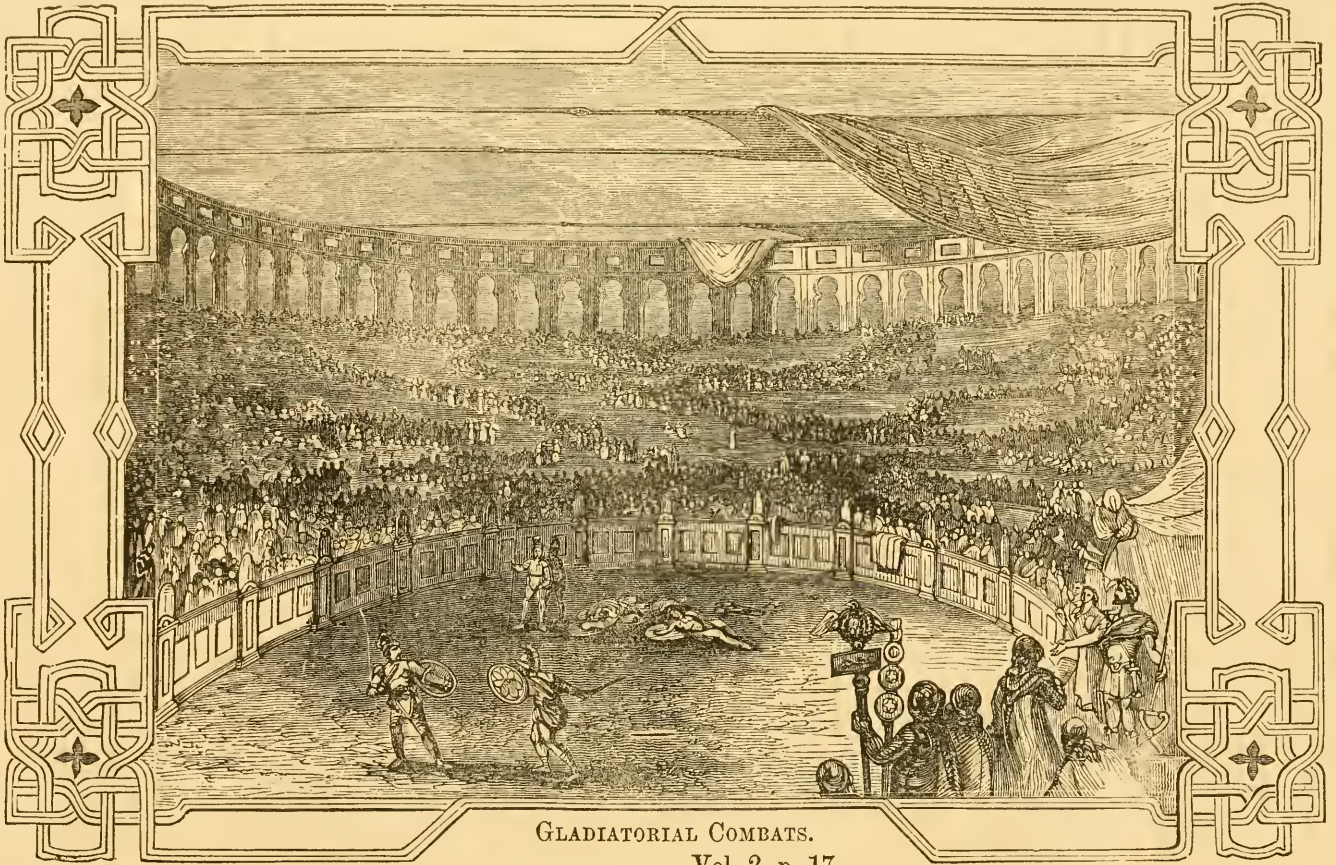
thou intendest to save us; for no one that hath a design to slay a man will bring him to the temples, and to the altars; yet are our circumstances still worse, for we cannot endure to live ourselves any longer, if it be believed that we have injured such a father; nay, perhaps it would be worse for us to live with this suspicion upon us, that we have injured him, than to die without such guilt: and if our open defence may be taken to be true, we shall be happy, both in pacifying thee, and in escaping the danger we are in; but if this calamity so prevails, it is more than enough that we have seen the sun this day; which, why should we see, if this suspicion be fixed upon us? Now it is easy to say of young men, that they desired to reign; and to say further, that this evil proceeds from the case of our unhappy mother. This is abundantly sufficient to produce our present misfortune out of the former; but consider well, whether such an accusation does not suit all such young men, and may not be said of them all promiscuously; for nothing can hinder him that reigns, if he have children, and their mother be dead, but the father may have a suspicion upon all his sons, as intending some treachery to him: but a suspicion is not sufficient to prove such an impious practice. Now let any man say, whether we have actually and insolently attempted any such thing, whereby actions otherwise incredible used to be made credible? Can anybody prove that poison hath been prepared? or prove a conspiracy of our equals, or the corruption of servants, or letters written against thee? though, indeed, there are none of those things but have sometimes been pretended by way of calumny, when they were never done; for a royal family that is at variance with itself is a terrible thing; and that which thou callest a reward of piety, often becomes, among very wicked men, such a foundation of hope, as makes them leave no sort of mischief untried. Nor does any one lay any wicked practices to our charge; but as to calumnies by hearsay, how can he put an end to them, who will not hear what we have to say? have we talked with too great freedom; yes, but not against thee, for that would be unjust, but against those that never conceal any thing that is spoken to them. Hath either of us lamented our mother? yes; but not because she is dead, but because she was evil spoken of by those that had no reason so to do. Are we desirous of that dominion which we know our father is possessed of? For what reason can we do so? If we already have royal honours, as we have, should not we labour in vain? And if we have them not, yet are not we in hopes of them? Or, supposing that we had killed thee, could we expect to obtain thy kingdom? while neither the earth would let us tread upon it, nor the sea let us sail upon it, after such an action as that: nay, the religion of all your subjects, and the piety of the whole nation, would have prohibited parricides from assuming the government, and from entering into that most holy temple which was built by thee.* But suppose we had made light of other dangers, can any murderer go off unpunished while Cæsar is alive? We are thy sons, and not so impious or so thoughtless as that comes to, though, perhaps, more unfortunate than is convenient for thee. But in case thou neither findest any causes of complaint, nor any treacherous designs, what sufficient evidence hast thou to make such a wickedness of ours credible? Our mother is dead, indeed, but then what befell her might be an instruction to us to caution, and not an incitement to wickedness. We are willing to make a larger apology for ourselves; but actions never done do not admit of discourse; nay, we will make this agreement with thee, and that before Cæsar, the lord of all, who is now a mediator between us, if thou, O father, canst bring thyself by the evidence of truth, to have a mind free from suspicion concerning us, let us live, though even then we shall live in an unhappy way, for to be accused of great acts of wickedness, though falsely, is a terrible thing; but if thou hast any fear remaining, continue thou on in thy pious life, we will give this reason for our own conduct; our life is not so desirable to us as to desire to have it, if it tend to the harm of our father who gave it us."

* Since some prejudiced men have indulged a wild suspicion, that Josephus's history of Herod's rebuilding the temple is no better than a fable, it may not be amiss to take notice of this occasional clause in the speech of Alexander before his father Herod, in his and his brother's vindication, which mentions the temple as known by everybody to have been built by Herod. See John ii. 20. See also another speech of Herod's own to the young men that pulled down his golden eagle from the front of the temple, where he takes notice how the building of the temple cost him a vast sum; and that the Asamoneans, in those 125 years they held the government, were not able to perform so great a work to the honour of God as this was.

When Alexander had thus spoken, Cæsar, who did not believe so gross a calumny, was still more moved by it, and looked intently upon Herod, and perceived he was a little confounded: the persons there present were under an anxiety about the young men, and the fame that was spread abroad made the king hated, for the very incredibility of the calumny, and the commiseration of the flower of youth, the beauty of body, which were in the young men, pleaded strongly for assistance, and the more so on this account, that Alexander had made their defence with dexterity and prudence: nay, they did not themselves any longer continue in their former countenances, which had been bedewed with tears and cast downward to the ground, but now there arose in them hope of the best: and the king himself appeared not to have had foundation enough to build such an accusation upon, he having no real evidence wherewith to convict them. Indeed, he wanted some apology for making the accusation; but Cæsar, after some delay, said, that although the young men were thoroughly innocent of that for which they were calumniated, yet had they been so far to blame, that they had not demeaned themselves toward their father so as to prevent that suspicion which was spread abroad concerning them. He also exhorted Herod to lay all such suspicions aside, and to be reconciled to his sons: for that it was not just to give any credit to such reports concerning his own children; and that this repentance on both sides might heal those breaches that had happened between them, and might improve their good-will toward one another, whereby those on both sides, excusing the rashness of their suspicions, might resolve to bear a greater degree of affection toward each other than they had before. After Cæsar had given them this admonition, he beckoned to the young men. When, therefore, they were disposed to fall down, to make intercession to their father, he took them up, and embraced them, as they were in tears, and took each of them distinctly in his arms, till not one of those that were present, whether freeman or slave, but was deeply affected at what they saw.

Then did they return thanks to Cæsar, and went away together; and with them went Antipater, with an hypocritical pretence that he rejoiced at this reconciliation. And in the last days they were with Cæsar, Herod made him a present of 300 talents, as he was then exhibiting shows and largesses to the people of Rome: and Cæsar made him a present of half the revenue of the copper-mines in Cyprus, and committed the care of the other half to him, and honoured him with other gifts and incomes: and as to his own kingdom, he left it in his power to appoint which of his sons he pleased for his successor, or to distribute it in parts to every one, that the dignity might thereby come to them all; and when Herod was disposed to make such a settlement immediately, Cæsar said he would not give him leave to deprive himself, while he was alive, of the power over his kingdom, or over his sons.

After this, Herod returned to Judea again; but during his absence, no small part of his dominions about Trachon had revolted, whom yet the commanders he left there had vanquished, and compelled to a submission again. Now, as Herod was sailing with his sons, and had come over against Cilicia, to [the island] Eleusa, which had now changed its name for Sebaste, he met with Archelaus, king of Cappadocia, who received him kindly, as rejoicing that he was reconciled to his sons, and that the accusation against Alexander, who had married his daughter, was at an end. They also made one another such presents as it became kings to make. From thence Herod came to Judea and to the temple, where he made a speech to the people concerning what had been done in this his journey: he also discoursed to them about Cæsar's kindness to him, and about as many of the particulars he had done as he thought it for his advantage other people should be acquainted with. At last he turned his speech to the admonition of his sons; and exhorted those that lived at court, and the multitude, to concord: and informed them that his sons were to reign after him; Antipater first, and then Alexander and Aristobulus, the sons of Mariamne; but he desired that at present they should all have regard to himself, and esteem him king and lord of all, since he was not yet hindered by old age, but was in that period of life when he must be the most skilful in governing; and that he was not deficient in other arts of management that might enable him to govern the kingdom well, and to rule over his children also. He further told the rulers under him, and the



GLADIATORIAL COMBATS.

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soldiery, that in case they would look upon him alone, their life would be led in a peaceable manner, and they would make one another happy; and when he had said this, he dismissed the assembly. Which speech was acceptable to the greatest part of the audience, but not so to them all; for the contention among his sons, and the hopes he had given them, occasioned thoughts and desires of innovations among them

CHAPTER V.

Herod celebrates the games that were to return every fifth year on the building of Cæsarea.

ABOUT this time it was that Cæsarea Sebaste, which he had built, was finished. The entire building being accomplished in the tenth year, the solemnity of it fell into the twenty-eighth year of Herod's reign, and into the 192d Olympiad; there was accordingly a great festival, and most sumptuous preparations made presently, in order to its dedication; for he had appointed a contention in music, and games to be performed naked; he had also gotten ready a great number of those that fight single combats, and of beasts for the like purpose; horse-races also, and the most chargeable of such sports and shows as used to be exhibited at Rome, and in other places. He consecrated this combat to Cæsar, and ordered it to be celebrated every fifth year. He also sent all sorts of ornaments for it out of his own furniture, that it might want nothing to make it decent; nay, Julia, Cæsar's wife, sent a great part of her most valuable furniture [from Rome], insomuch, that he had no want of any thing; the sum of them all was estimated at 500 talents. Now, when a great multitude had come to that city to see the shows, as well as the ambassadors whom other people sent, on account of the benefits they had received [from Herod], he entertained them all in the public inns, and at public tables, and with perpetual feasts; this solemnity having in the day-time the diversions of the fights, and in the night-time such merry meetings as cost vast sums of money, and publicly demonstrated the generosity of his soul; for in all his undertakings he was ambitious to exhibit what exceeded whatsoever had been done before of the same kind; and it is related that Cæsar and Agrippa often said, that the dominions of Herod were too small for the greatness of his soul; for that he deserved to have both all the kingdom of Syria, and that of Egypt also.

After this solemnity and these festivals were over, Herod erected another city in the plain called Capharsaba, where he chose out a fit place, both for plenty of water and goodness of soil, and proper for the production of what was there planted, where a river encompassed the city itself, and a grove of the best trees for magnitude was round about it: this he named Antipatris, from his father, Antipater. He also built upon another spot of ground above Jericho, of the same name with his mother, a place of great security, and very pleasant for habitation, and called it Cyprus. He also dedicated the finest monuments to his brother Phasaelus, on account of the great natural affection there had been between them, by erecting a tower in the city itself, not less than the tower of Pharos, which he named Phasaelus, which was at once a part of the strong defences of the city, and a memorial for him that was deceased, because it bore his name. He also built a city of the same in the valley of Jericho, as you go from it northward, whereby he rendered the neighbouring country more fruitful, by the cultivation its inhabitants introduced; and this also he called Phasaelus.

But as for his other benefits, it is impossible to reckon them up, those which he bestowed on cities, both in Syria and in Greece, and in all the places he came to in his voyages: for he seems to have conferred, and that after a most plentiful manner, what would minister to many necessities, and the building of public works, and gave them the money that was necessary to such works as wanted it, to support them upon the failure of their other revenues; but what was the greatest and most illustrious of all his works, he erected Apollo's temple at Rhodes, at his own expense, and gave them a great number of talents of silver for the repairs of their fleet. He also built the greatest part of the public edifices for the inhabitants of Nicopolis, at Actium;* and for the Antiochians, the inhabitants of the

* Dr. Hudson here gives us the words of Suetonius concerning this Nicopolis, when Augustus rebuilt it:—"And that the memory of the victory at Actium might be celebrated the more afterward, he built Nicopolis at Actium, and appointed public shows to be there exhibited every fifth year." In Augus. sect. 18.

principal city of Syria, where a broad street cuts through the place lengthways, he built cloisters along it on both sides, and laid the open road with polished stone, which was of very great advantage to the inhabitants; and as to the Olympic games, which were in a very low condition, by reason of the failure of their revenues, he recovered their reputation, and appointed revenues for their maintenance, and made that solemn meeting more venerable, as to the sacrifices and other ornaments; and by reason of this vast liberality, he was generally declared in their inscriptions to be one of the perpetual managers of those games.

Now some there are, who stand amazed at the diversity of Herod's nature and purposes; for when we have respect to his magnificence, and the benefits which he bestowed on all mankind, there is no possibility for even those who had the least respect for him to deny, or not openly to confess, that he had a nature vastly beneficent; but when any one looks upon the punishments he inflicted, and the injuries he did, not only to his subjects, but to his nearest relations, and takes notice of his severe and unrelenting disposition there, he will be forced to allow that he was brutish, and a stranger to all humanity; insomuch that these men suppose his nature to be different, and sometimes at contradictions with itself; but I am myself of another opinion, and imagine that the occasion of both these sorts of actions was one and the same; for, being a man ambitious of honour, and quite overcome by that passion, he was induced to be magnificent, wherever there appeared any hopes of a future memorial, or of reputation at present; and, as his expenses were beyond his abilities, he was necessitated to be harsh to his subjects; for the persons on whom he expended his money, were so many, that they made him a very bad procurer of it; and because he was conscious that he was hated by those under him, for the injuries he did them, he thought it not an easy thing to amend his offences, for that was inconvenient for his revenue; he therefore strove on the other side to make their ill-will an occasion of his gains. As to his own court, therefore, if any one was not very obsequious to him in his language, and would not confess himself to be his slave, or but seemed to think of any innovation in his government, he was not able to contain himself, but prosecuted his very kindred and friends, and punished them as if they were enemies; and this wickedness he undertook out of a desire that he might be himself alone honoured. Now for this my assertion about that passion of his, we have the greatest evidence, by what he did to honour Cæsar and Agrippa, and his other friends; for with what honours he paid his respects to them who were his superiors, the same did he desire to be paid to himself; and what he thought the most excellent present he could make another, he discovered an inclination to have the like presented to himself; but now the Jewish nation is by their law a stranger to all such things, and accustomed to prefer righteousness to glory; for which reason that nation was not agreeable to him, because it was out of their power to flatter the king's ambition with statues or temples, or any other such performances; and this seems to me to have been at once the occasion of Herod's crimes as to his own courtiers and counsellors, and of his benefactions as to foreigners and those that had no relation to him.

CHAPTER VI.

The Jews in Asia complain of the Greeks to Cæsar.

Now the cities ill treated the Jews in Asia, and all those also of the same nation who lived in Libya, which joins to Cyrene, while the former kings had given them equal privileges with the other citizens: but the Greeks affronted them at this time, and that so far as to take away their sacred money, and to do them mischief on other particular occasions. When, therefore, they were thus afflicted, and found no end of the barbarous treatment they met with among the Greeks, they sent ambassadors to Cæsar on those accounts; who gave them the same privileges as they had before, and sent letters to the same purpose to the governors of the provinces, copies of which I subjoin here, as testimonials of the ancient favourable disposition the Roman emperors had toward us.

"Cæsar Augustus, high priest and tribune of the people, ordains thus:—Since the nation of the Jews have been found grateful to the Roman people, not only at this time, but in times past also, and chiefly Hyrcanus the high priest, under

my father,* Cæsar the emperor, it seemed good to me and my counsellors, according to the sentence and oath of the people of Rome, that the Jews have liberty to make use of their own customs, according to the laws of their forefathers, as they made use of them under Hyrcanus, the high priest of Almighty God; and that their sacred money be not touched, but be sent to Jerusalem, and that it be committed to the care of the receivers at Jerusalem; and that they be not obliged to go before any judge on the Sabbath-day, nor on the day of the preparation to it, after the ninth hour,† but if any be caught stealing their holy books, or their sacred money, whether it be out of the synagogue or public school, he shall be deemed a sacrilegious person, and his goods shall be brought into the public treasury of the Romans. And I give order, that the testimonial which they have given me, on account of my regard to that piety which I exercise toward all mankind, and out of regard to Caius Marcus Censorinus, together with the present decree, be proposed in that most eminent place which hath been consecrated to me by the community of Asia at Ancyra. And if any one transgress any part of what is above decreed, he shall be severely punished." This was inscribed upon a pillar in the temple of Cæsar.

"Cæsar to Norbanus Flaccus, sendeth greeting. Let those Jews, how many soever they be, who have been used, according to their ancient custom, to send their sacred money to Jerusalem, do the same freely." These were the decrees of Cæsar.

Agrippa also did himself write, after the manner following, on behalf of the Jews:—"Agrippa, to the magistrates, senate, and people of the Ephesians, sendeth greeting. I will that the care and custody of the sacred money that is carried to the temple at Jerusalem be left to the Jews of Asia, to do with it according to their ancient custom; and that such as steal that sacred money of the Jews, and fly to a sanctuary, shall be taken thence and delivered to the Jews, by the same law that sacrilegious persons are taken thence. I have also written to Sylvanus the prætor, that no one compel the Jews to come before a judge on the Sabbath-day."

"Marcus Agrippa to the magistrates, senate, and people of Cyrene, sendeth greeting. The Jews of Cyrene have interceded with me for the performance of what Agustus sent orders about to Flavius, the then prætor of Libya, and to the other procurators of that province, that the sacred money may be sent to Jerusalem freely, as hath been their custom from their forefathers, they complaining that they are abused by certain informers, and under pretence of taxes which were not due, are hindered from sending them; which I command to be restored without any diminution or disturbance given to them: and if any of that sacred money in the cities be taken from their proper receivers, I further enjoin that the same be exactly returned to the Jews in that place."

"Caius Norbanus Flaccus, proconsul, to the magistrates of the Sardians, sendeth greeting. Cæsar hath written to me, and commanded me not to forbid the Jews, how many soever they be, from assembling together, according to the custom of their forefathers, nor from sending their money to Jerusalem: I have therefore written to you, that you may know that both Cæsar and I would have you act accordingly."

Nor did Julius Antonius, the proconsul, write otherwise. "To the magistrates, senate, and people of the Ephesians, sendeth greeting. As I was dispensing justice at Ephesus, on the ides of February, the Jews that dwell in Asia demonstrated to me that Augustus and Agrippa had permitted them to use their own laws and customs, and to offer those their first fruits, which every one of them freely offers to the Deity on account of piety, and to carry them in a company together to Jerusalem without disturbance. They also petitioned me, that I would confirm what had been granted by Augustus and Agrippa by my own sanction. I would, therefore, have you take notice, that according to the will of Augustus and Agrippa, I permit them to use and do according to the customs of their forefathers, without disturbance."

I have been obliged to set down these decrees, because the present history of our own acts will go generally among the Greeks; and I have hereby demonstrated

* Augustus here calls Julius Cæsar his "father," though by birth he was only his "uncle," on account of his adoption by him.

† This is authentic evidence that the Jews, in the days of Augustus, began to prepare for the celebration of the Sabbath at the ninth hour on Friday, as the tradition of the elders did, it seems, then require of them.

to them, that we have formerly been in great esteem, and have not been prohibited by those governors we were under from keeping any of the laws of our forefathers; nay, that we have been supported by them, while we followed our own religion, and the worship we paid to God: and I frequently make mention of these decrees, in order to reconcile other people to us, and to take away the causes of that hatred which unreasonable men bear to us. As for our customs, there is no nation which always makes use of the same, and in every city almost we meet with them different from one another; but natural justice is most agreeable to the advantage of all men equally, both Greeks and barbarians, to which our laws have the greatest regard, and thereby render us, if we abide in them after a pure manner, benevolent and friendly to all men: on which account we have reason to expect the like return from others, and to inform them that they ought not to esteem difference of positive institutions a sufficient cause of alienation, but [join with us in] the pursuit of virtue and probity, for this belongs to all men in common, and of itself alone is sufficient for the preservation of human life. I now return to the thread of my history.*

CHAPTER VII.

Herod removes part of the riches from the tomb of David—Sedition consequent thereon.

As for Herod, he had spent vast sums about the cities, both without and within his own kingdom: and as he had before heard that Hyrcanus, who had been king before him, had opened David's sepulchre, and taken out of it 3000 talents of silver, and that there was a much greater number left behind, and, indeed, enough to suffice all his wants, he had a great while an intention to make the attempt; and at this time he opened that sepulchre by night, and went into it, and endeavoured that it should not be at all known in the city, but took only his most faithful friends with him. As for any money, he found none, as Hyrcanus had done, but that furniture of gold, and those precious goods that were laid up there; all which he took away. However, he had a great desire to make a more diligent search, and to go further in, even as far as the very bodies of David and Solomon, where two of his guards were slain, by a flame that burst out upon those that went in, as the report was. So he was terribly affrighted, and went out, and built a propitiatory monument of that fright he had been in; and this of white stone, at the mouth of the sepulchre, and that at a great expense also. And even Nicolaus* his historiographer, makes mention of this monument built by Herod, though he does not mention his going down into the sepulchre, as knowing that action to be of ill repute; and many other things he treats of in the same manner in his book; for he wrote in Herod's lifetime, and under his reign, and so as to please him, and as a servant to him, touching upon nothing but what tended to his glory, and openly excusing many of his notorious crimes, and very diligently concealing them. And as he was desirous to put handsome colours on the death of Mariamne and her sons, which were barbarous actions in the king, he tells falsehoods about the incontinence of Mariamne, and the treacherous designs of his sons upon him; and thus he proceeded in his whole work, making a pompous encomium upon what just actions he had done, but earnestly apologizing for his unjust ones. Indeed, a man, as I said, may have a great deal to say by way of excuse for Nicolaus, for he did not so properly write this as a history for others, as somewhat that might be subservient to the king himself. As for ourselves, who come of a family nearly allied to the Asamonean kings, and on that account have an honourable place, which is the priesthoood, we think it indecent to say any thing that is false about them, and accordingly, we have described their actions after an unblemished and upright

* The concluding part of this chapter is remarkable, as justly distinguishing natural justice, religion, and morality, from positive institutions, in all countries, and evidently preferring the former before the latter, as did the true prophets of God always under the Old Testament, and Christ and his apostles always under the New: whence our Josephus seems to have been at this time nearer Christianity than were the scribes and Pharisees of his age; who, as we know from the New Testament, were entirely of a different opinion and practice.

* It is here worth our observation, how careful Josephus was as to the discovery of truth in Herod's history, since he would not follow Nicolaus of Damascus himself, so great an historian, where there was great reason to suspect that he had flattered Herod; which impartiality in history Josephus here solemnly professes, and of which impartiality he has given more demonstrations than almost any other historian.

manner. And although we reverence many of Herod's posterity, who still reign, yet do we pay a greater regard to truth than to them, and this though it sometimes happens that we incur their displeasure by so doing.

And, indeed, Herod's troubles in his family seemed to be augmented, by reason of this attempt he made upon David's sepulchre; whether Divine vengeance increased the calamities he lay under, in order to make them incurable, or whether fortune made an assault upon him, in those cases, wherein the seasonableness of the cause made it strongly believed that the calamities came upon him for his impiety; for the tumult was like a civil war in his palace; and their hatred toward one another was like that where each one strove to exceed another in calumnies. However, Antipater used stratagems perpetually against his brethren, and that very cunningly: while abroad he loaded them with accusations, but still took upon him frequently to apologize for them, that his apparent benevolence to them might make him be believed, and forward his attempts against them; by which means he, after various manners, circumvented his father, who believed that all he did was for his preservation. Herod also recommended Ptolemy, who was a great director of the affairs of his kingdom, to Antipater; and consulted with his mother about the public affairs also. And, indeed, these were all in all, and did what they pleased, and made the king angry against any other persons, as he thought it might be to their own advantage: but still the sons of Mariamne were in a worse and worse condition perpetually; and while they were thrust out, and set in a more dishonourable rank, who yet by birth were the most noble, they could not bear the dishonour. And for the women, Glaphyra, Alexander's wife, the daughter of Archelaus, hated Salome, both because of her love to her husband, and because Glaphyra seemed to behave herself somewhat insolently toward Salome's daughter, who was the wife of Aristobulus, which equality of hers to herself Glaphyra took very impatiently.

Now, besides this second contention that had fallen among them, neither did the king's brother Pheroras keep himself out of trouble, but had a particular foundation for suspicion and hatred; for he was overcome with the charms of his wife, to such a degree of madness, that he despised the king's daughter, to whom he had been betrothed, and wholly bent his mind to the other, who had been but a servant. Herod also was grieved by the dishonour that was done him, because he had bestowed many favours upon him, and had advanced him to that height of power that he was almost a partner with him in the kingdom; and saw that he had not made him a due return for his favours, and esteemed himself unhappy on that account. So, upon Pheroras's unworthy refusal, he gave the damsel to Phasaelus's son; but after some time, when he thought the heat of his brother's affection was over, he blamed him for his former conduct, and desired him to take his second daughter, whose name was Cypros. Ptolemy, also, advised him to leave off affronting his brother, and to forsake her whom he had loved, for that it was a base thing to be so enamoured of a servant, as to deprive himself of the king's good-will to him, and become an occasion of his trouble, and make himself hated by him. Pheroras knew that this advice would be for his own advantage, particularly because he had been accused before, and forgiven; so he put his wife away, although he already had a son by her, and engaged to the king that he would take his second daughter, and agreed that the thirtieth day after should be the day of marriage; and swore he would have no further conversation with her whom he had put away; but when the thirty days were over, he was such a slave to his affections, that he no longer performed any thing he had promised, but continued still with his former wife. This occasioned Herod to grieve openly, and made him angry, while the king dropped one word or other against Pheroras perpetually; and many made the king's anger an opportunity for raising calumnies against him. Nor had the king any longer a single quiet day or hour, but occasions of one fresh quarrel or another arose among his relations, and those that were dearest to him; for Salome was of a harsh temper, and ill-natured to Mariamne's sons; nor would she suffer her own daughter, who was the wife of Aristobulus, one of those young men, to bear a good-will to her husband, but persuaded her to tell her if he said any thing to her in private, and when any misunderstandings happened, as is common, she raised

a great many suspicions out of it: by which means she learned all their concerns, and made the damsel ill-natured to the young man. And in order to gratify her mother, she often said that the young men used to mention Mariamne when they were by themselves; and that they hated their father, and were continually threatening, that if they had once got the kingdom, they would make Herod's sons by his other wives country schoolmasters, for that the present education which was given them, and their diligence in learning, fitted them for such an employment. And as for the women, whenever they saw them adorned with their mother's clothes, they threatened, that instead of their present gaudy apparel, they should be clothed in sackcloth, and confined so closely that they should not see the light of the sun. These stories were presently carried by Salome to the king, who was troubled to hear them, and endeavoured to make up matters: but these suspicions afflicted him, and becoming more and more uneasy, he believed everybody against everybody. However, upon his rebuking his sons, and hearing the defence they made for themselves, he was easier for a while, though a little afterward much worse accidents came upon him.

For Pheroras came to Alexander, the husband of Glaphyra, who was the daughter of Archelaus, as we have already told you, and said that he had heard from Salome, that Herod was enamoured of Glaphyra, and that his passion for her was incurable. When Alexander heard that, he was all on fire, from his youth and jealousy; and he interpreted the instances of Herod's obliging behaviour to her, which were very frequent, for the worse, which came from those suspicions he had on account of that word which fell from Pheroras; nor could he conceal his grief at the thing, but informed him what words Pheroras had said. Upon which Herod was in a greater disorder than ever; and not bearing such a false calumny, which was to his shame, was much disturbed at it, and often did he lament the wickedness of his domestics, and how good he had been to them, and how ill the requitals they had made him. So he sent for Pheroras, and reproached him, and said, "Thou vilest of all men! art thou come to that unmeasurable and extravagant degree of ingratitude, as not only to suppose such things of me, but to speak of them? I now, indeed, perceive what thy intentions are: it is not only thy aim to reproach me, when thou usest such words to my son, but thereby to persuade him to plot against me, and get me destroyed by poison; and who is there, if he had not a good genius at his elbow, as hath my son, that would bear such a suspicion of his father, but would revenge himself upon him? Dost thou suppose that thou hast only dropped a word for him to think of, and not rather hast put a sword into his hand to slay his father? And what dost thou mean, when thou really hatest both him and his brother, to pretend kindness to them, only in order to raise a reproach against me, and talk of such things as no one but such an impious wretch as thou art could either devise in their mind, or declare in their words? Begone, thou that art such a plague to thy benefactor and thy brother; and may that evil conscience of thine go along with thee; while I still overcome my relations by kindness, and am so far from avenging myself of them, as they deserve, that I bestow greater benefits upon them than they are worthy of."

Thus did the king speak. Whereupon Pheroras, who was caught in the very act of his villany, said that "it was Salome who was the framer of this plot, and that the words came from her;" but as soon as she heard that, for she was at hand, she cried out, like one that would be believed, that no such thing ever came out of her mouth; that they all earnestly endeavoured to make the king hate her, and to make her away, because of the good-will she bore to Herod, and because she always foresaw the dangers that were coming upon him, and that at present there were more plots against him than usual: for while she was the only person who persuaded her brother to put away the wife he now had, and to take the king's daughter, it was no wonder if she was hated by him. As she said this, and often tore her hair, and often beat her breast, her countenance made her detail to be believed, but the perverseness of her manners declared at the same time her dissimulation in these proceedings; but Pheroras was caught between them, and had nothing plausible to offer in his own defence, while he confessed that he had said what was charged upon him, but was not believed when he said he had heard it from Salome; so the confusion among

them was increased, and their quarrelsome words one to another. At last the king, out of his hatred to his brother and sister, sent them both away; and when he had commended the moderation of his son, and that he had himself told him of the report, he went in the evening to refresh himself. After such a contest as this had fallen out among them, Salome's reputation suffered greatly, since she was supposed to have first raised the calumny; and the king's wives were grieved at her, as knowing she was a very ill-natured woman, and would sometimes be a friend, and sometimes an enemy, at different seasons; so they perpetually said one thing or another against her; and somewhat that now fell out, made them the bolder in speaking against her.

There was one Obodas, king of Arabia, an inactive and slothful man in his nature; but Sylleus managed most of his affairs for him. He was a shrewd man, although he was but young, and was handsome withal. This Sylleus, upon some occasion coming to Herod, and supping with him, saw Salome, and set his heart upon her: and understanding that she was a widow, he discoursed with her. Now, because Salome was at this time less in favour with her brother, she looked upon Sylleus with some passion, and was very earnest to be married to him; and on the days following there appeared many, and those very great, indications of their agreement together. Now the women carried this news to the king, and laughed at the indecency of it; whereupon Herod inquired about it further of Pheroras, and desired him to observe them at supper, how their behaviour was one toward another; who told him, that by the signals that came from their heads and their eyes, they both were evidently in love. After this, Sylleus the Arabian, being suspected, went away, but came again in two or three months afterward, as it were on that very design, and spoke to Herod about it, and desired that Salome might be given him to wife; for that his affinity might not be disadvantageous to his affairs, by a union with Arabia, the government of which country was already in effect under his power and more evidently would be his hereafter. Accordingly, when Herod discoursed with his sister about it, and asked her whether she was disposed to this match, she immediately agreed to it; but when Sylleus was desired to come over to the Jewish religion, and then he should marry her, and that it was impossible to do it on any other terms, he could not bear that proposal, and went his way; for he said, that if he should do so, he should be stoned by the Arabs. Then did Pheroras reproach Salome for her incontinency, as did the women much more; and said that Sylleus had debauched her. As for that damsel which the king had betrothed to his brother Pheroras, but he had not taken her, as I have before related, because he was enamoured of his former wife, Salome desired of Herod she might be given to her son by Costobarus: which match he was very willing to, but was dissuaded from it by Pheroras, who pleaded, that this young man would not be kind to her, since her father had been slain by him, and that it was more just that his son, who was to be his successor in the tetrarchy, should have her; so he begged his pardon, and persuaded him to do so. Accordingly the damsel, upon this change of her espousals, was disposed of to this young man, the son of Pheroras, the king giving for her portion 100 talents.

CHAPTER VIII.

Continued dissensions in Herod's family.

BUT still the affairs of Herod's family were no better, but perpetually more troublesome. Now this accident happened, which arose from no decent occasion, but proceeded so far as to bring great difficulties upon him. There were certain eunuchs which the king had, and on account of their beauty was very fond of them; and the care of bringing him drink was intrusted to one of them; of bringing him his supper, to another; and of putting him to bed, to a third, who also managed the principal affairs of the government; and there was one told the king that these eunuchs were corrupted by Alexander, the king's son, by great sums of money; and when they were asked whether Alexander had had criminal conversation with them, they confessed it, but said they knew of no further mischief of his against his father; but when they were more severely tortured, and were in the utmost extremity, and the tormentors, out of compliance with Antipater, stretched the rack to the very utmost, they said that Alexander bore great ill-will and innate hatred to his father; and that he

told them that Herod despaired to live much longer; and that, in order to cover his great age, he coloured his hair black, and endeavoured to conceal what would discover how old he was; but that if he would apply himself to him, when he should attain the kingdom, which, in spite of his father could come to no one else, he should quickly have the first place in that kingdom under him, for that he was now ready to take the kingdom, not only as his birthright, but by the preparations he had made for obtaining it, because a great many of the rulers, and a great many of his friends, were of his side, and those no ill men either, ready both to do and to suffer whatsoever should come on that account.

When Herod heard this confession, he was all over anger and fear, some parts seeming to him reproachful, and some made him suspicious of dangers that attended him, insomuch, that on both accounts he was provoked, and bitterly afraid, lest some more heavy plot was laid against him than he should be then able to escape from; whereupon he did not now make an open search, but sent about spies to watch such as he suspected, for he was now overrun with suspicion and hatred against all about him; and indulging abundance of those suspicions, in order to his preservation, he continued to suspect those that were guiltless: nor did he set any bounds to himself; but supposing that those who stayed with him had the most power to hurt him, they were to him very frightful; and for those that did not use to come to him, it seemed enough to name them [to make them suspected], and he thought himself safer when they were destroyed: and at last his domestics were come to that pass, that being noway secure of escaping themselves, they fell to accusing one another, and imagining that he who first accused another, was most likely to save himself; yet when any had overthrown others, they were hated; and they were thought to suffer justly, who unjustly accused others; and they only thereby prevented their own accusation; nay, they now executed their own private enmities by this means, and when they were caught, they were punished in the same way. Thus these men contrived to make use of this opportunity as an instrument and a snare against their enemies; yet when they tried it, were themselves caught also in the same snare which they laid for others: and the king soon repented of what he had done, because he had no clear evidence of the guilt of those whom he had slain; and yet what was still more severe in him, he did not make use of his repentance, in order to leave off doing the like again, but in order to inflict the same punishment upon their accusers.

And in this state of disorder were the affairs of the palace; and he had already told many of his friends directly, that they ought not to appear before him, nor come into the palace; and the reason of this injunction was, that [when they were there] he had less freedom of acting, or a greater restraint on himself on their account; for at this time it was, that he expelled Andromachus and Gemellus, men who had of old been his friends, and been very useful to him in the affairs of his kingdom, and been of advantage to his family, by their embassies and counsels; and had been tutors to his sons, and had in a manner the first degree of freedom with him. He expelled Andromachus, because his son Demetrius was a companion to Alexander; and Gemellus, because he knew that he wished him well, which arose from his having been with him in his youth, when he was at school, and absent at Rome. These he expelled out of his palace, and was willing enough to have done worse by them; but that he might not seem to take such liberty against men of so great reputation, he contented himself with depriving them of their dignity, and of their power to hinder his wicked proceedings.

Now, it was Antipater who was the cause of all this; who, when he knew what a mad and licentious way of acting his father was in, and had been a great while one of his counsellors, he hurried him on, and then thought he should bring him to do somewhat to the purpose, when every one that could oppose him was taken away. When, therefore, Andromachus and his friends were driven away, and had no discourse nor freedom with the king any longer, the king, in the first place, examined by torture all whom he thought to be faithful to Alexander, whether they knew any of his attempts against him; but these died without having any thing to say to that matter, which made the king more zealous [after discoveries], when he could not find out what evil proceedings he suspected them of. As for Antipater,

he was very sagacious to raise a calumny against those that were really innocent, as if their denial was only their constancy and fidelity [to Alexander], and thereupon provoked Herod to discover by the torture of great numbers, what attempts were still concealed. Now, there was a certain person among the many that were tortured, who said that he knew that the young man had often said, that when he was commended as a tall man in his body, and a skilful marksman, and that in his other commendable exercises he exceeded all men, these qualifications, given him by nature, though good in themselves, were not advantageous to him, because his father was grieved at them, and envied him for them; and that when he walked along with his father, he endeavoured to depress and shorten himself, that he might not appear too tall; and that when he shot at any thing as he was hunting, when his father was by, he missed his mark on purpose; for he knew how ambitious his father was of being superior in such exercises. So when the man was tormented about this saying, and had ease given his body after it, he added, that he had his brother Aristobulus for his assistance, and contrived to lie in wait for their father, as they were hunting, and kill him; and when they had done so, to fly to Rome, and desire to have the kingdom given them. There were also letters of the young man found, written to his brother; wherein he complained that his father did not act justly in giving Antipater a country, whose [yearly] revenues amounted to 1000 talents. Upon these confessions Herod presently thought he had somewhat to depend on, in his own opinion, as to his suspicion about his sons: so he took up Alexander, and bound him; yet did he still continue to be uneasy, and was not quite satisfied of the truth of what he had heard; and when he came to recollect himself, he found that they had only made juvenile complaints and contentions, and that it was an incredible thing, that when his son should have slain him, he should openly go to Rome [to beg the kingdom]; so he was desirous to have some surer mark of his son's wickedness, and was very solicitous about it, that he might not appear to have condemned him to be put in prison too rashly; so he tortured the principal of Alexander's friends, and put not a few of them to death, without getting any of the things out of them which he suspected. And while Herod was very busy about this matter, and the palace was full of terror and trouble, one of the younger sort, when he was in the utmost agony, confessed that Alexander had sent to his friends at Rome, and desired that he might be quickly invited thither by Cæsar, and that he could discover a plot against him; that Mithridates, the king of Parthia, was joined in friendship with his father against the Romans; and that he had a poisonous potion ready prepared at Askelon.

To these accusations Herod gave credit, and enjoyed hereby, in his miserable case, some sort of consolation, in excuse of his rashness, as flattering himself with finding things in so bad a condition; but as for the poisonous potion, which he laboured to find, he could find none. As for Alexander, he was very desirous to aggravate the vast misfortunes he was under, so he pretended not to deny the accusations, but punished the rashness of his father with a greater crime of his own; and perhaps he was willing to make his father ashamed of his easy belief of such calumnies: he aimed especially, if he could gain belief to his story, to plague him and his whole kingdom; for he wrote four letters and sent them to him, that "he did not need to torture any more persons, for he had plotted against him; and that he had for his partners, Pheroras and the most faithful of his friends; and that Salome came in to him by night, and that she lay with him whether he would or not; and that all men were come to be of one mind to make away with him as soon as they could, and so get clear of the continual fear they were in from him Among these were accused Ptolemy and Sapinnius, who were the most faithful friends to the king. And what more can be said, but that those who before were the most intimate friends, were become wild beasts to one another, as if a certain madness had fallen upon them, while there was no room for defence or refutation, in order to the discovery of the truth, but all were at random doomed to destruction! so that some lamented those that were in prison, some those that were put to death, and others lamented that they were in expectation of the same miseries; and a melancholy solitude rendered the kingdom deformed, and quite the reverse to that happy state it was formerly in. Herod's own life also was entirely disturbed; and, because he could

trust nobody, he was sorely punished by the expectation of further misery; for he often fancied in his imagination, that his son had fallen upon him, or stood by him with a sword in his hand; and thus was his mind night and day intent upon this thing, and revolved it over and over, and no otherwise than if he were under a distraction. And this was the sad condition Herod was now in.

But when Archelaus, king of Cappadocia, heard of the state that Herod was in, and being in great distress about his daughter, and the young man [her husband], and grieving with Herod, as with a man that was his friend, on account of so great a disturbance as he was under, he came [to Jerusalem] on purpose to compose their differences; and, when he found Herod in such a temper, he thought it wholly unseasonable to reprove him, or to pretend that he had done any thing rashly, for that he should thereby naturally bring him to dispute the point with him, and by still more and more apologizing for himself to be the more irritated: he went, therefore, another way to work, in order to correct the former misfortunes, and appeared angry at the young man, and said that Herod had been so very mild a man that he had not acted a rash part at all. He also said he would dissolve his daughter's marriage with Alexander, nor could in justice spare his own daughter, if she were conscious of any thing, and did not inform Herod of it. When Archelaus appeared to be of this temper, and otherwise than Herod expected or imagined, and for the main took Herod's part, and was angry on his account, the king abated of his harshness, and took occasion from his appearing to have acted justly hitherto, to come by degrees to put on the affection of a father, and was on both sides to be pitied; for when some persons refuted the calumnies that were laid on the young man, he was thrown into a passion; but when Archelaus joined in the accusation, he was dissolved into tears and sorrow after an affectionate manner. Accordingly, he desired that he would not dissolve his son's marriage, and became not so angry as before for his offences. So when Archelaus had brought him to a more moderate temper, he transferred the calumnies upon his friends; and said it must be owing to them that so young a man, and one unacquainted with malice, was corrupted; and he supposed that there was more reason to suspect the brother than the son. Upon which, Herod was very much displeased at Pheroras, who, indeed, had now no one that could make a reconciliation between him and his brother. So, when he saw that Archelaus had the greatest power with Herod, he betook himself to him in the habit of a mourner, and like one that had all the signs upon him of an undone man. Upon this, Archelaus did not overlook the intercession he made to him, nor yet did he undertake to change the king's disposition toward him immediately; and he said that it was better for him to come himself to the king, and confess himself the occasion of all; that this would make the king's anger not so extravagant toward him, and that then he would be present to assist him. When he had persuaded him to this, he gained his point with both of them; and the calumnies raised against the young man were, beyond all expectation, wiped off. And Archelaus, as soon as he had made the reconciliation, went then away to Cappadocia, having proved at this juncture of time the most acceptable person to Herod in the world; on which account he gave him the richest presents, as tokens of his respect to him, and being on other occasions magnanimous, he esteemed him one of his dearest friends. He also made an agreement with him that he would go to Rome, because he had written to Cæsar about these affairs; so they went together as far as Antioch, and there Herod made a reconciliation between Archelaus and Titus, the president of Syria, who had been greatly at variance, and so returned back to Judea.

CHAPTER IX.

The Trachonites revolt—Sylleus accuses Herod before Cæsar.

When Herod had been at Rome, and was come back again, a war arose between him and the Arabians, on the occasion following:—The inhabitants of Trachonitis, after Cæsar had taken the country away from Zenodorus, and added it to Herod, had not now power to rob, but were forced to plough the land, and to live quietly, which was a thing they did not like; and when they did take that pains, the ground did not produce much fruit for them. However, at the first the king would not permit them to rob; and so they abstained

from that unjust way of living upon their neighbours, which procured Herod a great reputation for his care. But when he was sailing to Rome, it was at that time when he went to accuse his son Alexander, and to commit Antipater to Cæsar's protection, the Trachonites spread a report as if he were dead, and revolted from his dominion, and betook themselves again to their accustomed way of robbing their neighbours; at which time the king's commanders subdued them during his absence: but about forty of the principal robbers, being terrified by those that had been taken, left the country, and retired into Arabia, Sylleus entertaining them, after he had missed of marrying Salome, and gave them a place of strength, in which they dwelt. So they overran not only Judea, but all Celesyria also, and carried off the prey, while Sylleus afforded them places of protection and quietness during their wicked practices. But when Herod came back from Rome, he perceived that his dominions had greatly suffered by them, and since he could not reach the robbers themselves, because of the secure retreat they had in that country, and which the Arabian government afforded them, and yet, being very uneasy at the injuries they had done him, he went all over Trachonitis, and slew their relations; whereupon these robbers were more angry than before, it being a law among them to be avenged on the murderers of their relations by all possible means; so they continued to tear and rend every thing under Herod's dominion with impunity; then did he discourse about these robberies to Saturninus and Volumnius, and required that they should be punished; upon which occasion they still the more confirmed themselves in their robberies, and became more numerous, and made very great disturbances, laying waste the countries and villages that belonged to Herod's kingdom, and killing those men whom they caught, till these unjust proceedings came to be like a real war, for the robbers were now become above 1000; at which Herod was sore displeased, and required the robbers, as well as the money which he had lent Obodas, by Sylleus, which was sixty talents, and since the time of payment was now past, he desired to have it paid him: but Sylleus, who had laid Obodas aside, and managed all by himself, denied that the robbers were in Arabia, and put off the payment of the money; about which there was a hearing before Saturninus and Volumnius, who were then the presidents of Syria.* At last, he, by their means, agreed, that within thirty days' time Herod should be paid his money, and that each of them should deliver up the other's subjects reciprocally. Now, as to Herod, there was not one of the other's subjects found in his kingdom, either as doing any injustice, or on any other account; but it was proved that the Arabians had the robbers among them.

When the day appointed for payment of the money was past, without Sylleus's performing any part of his agreement, and he was gone to Rome, Herod demanded the payment of the money, and that the robbers that were in Arabia should be delivered up; and, by the permission of Saturninus and Volumnius, executed the judgment himself upon those that were refractory. He took an army that he had, and led it into Arabia, and in three days' time marched seven mansions; and when he came to the garrison wherein the robbers were, he made an assault upon them, and took them all, and demolished the place, which was called Raepta, but did no harm to any others. But as the Arabians came to their assistance, under Naceb their captain, there ensued a battle, wherein a few of Herod's soldiers, and Naceb, the captain of the Arabians, and about twenty of his soldiers fell, while the rest betook themselves to flight. So when he had brought them to punishment, he placed 3000 Idumeans in Trachonitis, and thereby restrained the robbers that were there. He also sent an account to the captains that were about Phœnicia, and demonstrated that he had done nothing but what he ought to do, in punishing the refractory Arabians, which, upon an exact inquiry, they found to be no more than what was true.

However, messengers were hasted away to Sylleus, to Rome, and informed him what had been done, and, as is usual, aggravated every thing. Now Sylleus had already insinuated himself into the knowledge of Cæsar, and was then about the palace; and as soon as he heard of these things, he changed his habit to black, and went in, and told Cæsar that Arabia was

* These joint presidents of Syria, Saturninus and Volumnius, were not, perhaps, of equal authority, but the latter like a procurator under the former.

afflicted with war, and that all his kingdom was in great confusion, upon Herod's laying it waste with his army; and he said, with tears in his eyes, that 2500 of the principal men among the Arabians had been destroyed, and that their captain, Nacebus, his familiar friend and kinsman, was slain; and that the riches that were at Raepta were carried off; and that Obodas was despised, whose infirm state of body rendered him unfit for war; on which account neither he nor the Arabian army were present. When Sylleus said so, and added invidiously, that he would not himself have come out of the country, unless he believed that Cæsar would have provided that they should all have peace one with another, and that, had he been there, he would have taken care that the war should not have been to Herod's advantage. Cæsar was provoked when this was said, and asked no more than this one question, both of Herod's friends that were there, and of his own friends who were come from Syria, whether Herod had led an army thither? And when they were forced to confess so much, Cæsar, without staying to hear for what reason he did it, and how it was done, grew very angry, and wrote to Herod sharply. The sum of his epistle was this, that whereas of old he had used him as his friend, he should now use him as his subject. Sylleus also wrote an account of this to the Arabians; who were so elevated with it, that they neither delivered up the robbers that had fled to them, nor paid the money that was due; they retained those pastures also which they had hired, and kept them without paying their rent, and all this because the king of the Jews was now in a low condition, by reason of Cæsar's anger at him. Those of Trachonitis, also, made use of this opportunity, and rose up against the Idumean garrison, and followed the same way of robbing with the Arabians, who had pillaged their country, and were more rigid in their unjust proceedings, not only in order to get by it, but by way of revenge also.

Now Herod was forced to bear all this, that confidence of his being quite gone with which Cæsar's favour used to inspire him; for Cæsar would not admit so much as an embassy from him, to make an apology for him; and when they came again, he sent them away without success: so he was cast into sadness and fear; and Sylleus's circumstances grieved him exceedingly, who was now believed by Cæsar, and was present at Rome, nay, sometimes aspiring higher. Now it came to pass that Obodas was dead: and Æneas, whose name was afterward changed to Aretas,* took the government, for Sylleus endeavoured by calumnies to get him turned out of his principality, that he might himself take it; with which design he gave much money to the courtiers, and promised much money to Cæsar, who, indeed, was angry that Aretas had not sent to him first before he took the kingdom, yet did Æneas send an epistle and presents to Cæsar, and a crown of gold, of the weight of many talents. Now that epistle accused Sylleus as having been a wicked servant, and having killed Obodas by poison; and that while he was alive, he had governed him as he pleased; and had also debauched the wives of the Arabians; and had borrowed money, in order to obtain the dominion for himself: yet did not Cæsar give heed to these accusations, but sent his ambassadors back, without receiving any of his presents. But in the mean time, the affairs of Judea and Arabia became worse and worse, partly because of the anarchy they were under, and partly because, bad as they were, nobody had power to govern them; for of the two kings, the one was not yet confirmed in his kingdom, and so had not authority sufficient to restrain the evildoers; and as for Herod, Cæsar was immediately angry at him for having avenged himself, and so he was compelled to bear all the injuries that were offered him. At length, when he saw no end of the mischief that surrounded him, he resolved to send ambassadors to Rome again, to see whether his friends had prevailed to mitigate Cæsar, and to address themselves to Cæsar himself; and the ambassador he sent thither was Nicolaus of Damascus.

CHAPTER X.

Eurycles falsely accuses Herod's sons.

The disorders about Herod's family and children about this time grew much worse; for it now appeared certain, nor was it unforeseen beforehand, that fortune threatened the greatest and most insupportable

* This name of Arctas had now become so established for the kings of Arabia [at Petra and Damascus], that when the crown came to this Æneas, he changed his name to Aretas.

calamities possible to his kingdom. Its progress and augmentation at this time arose on the occasion following:—One Eurycles, a Lacedemonian, (a person of note there, but a man of perverse mind, and so cunning in his ways of voluptuousness and flattery, as to indulge both, and yet seem to indulge neither of them,) came in his travels to Herod, and made him presents, but so that he received more presents from him. He also took such proper seasons for insinuating himself into his friendship, that he became one of the most intimate of the king's friends. He had his lodging in Antipater's house; but he had not only access, but free conversation with Alexander, as pretending to him that he was in great favour with Archelaus, the king of Cappadocia; whence he pretended much respect to Glaphyra, and, in an occult manner, cultivated a friendship with them all, but always attending to what was said and done, that he might be furnished with calumnies to please them all. In short, he behaved himself so to everybody in his conversation, as to appear to be his particular friend, and he made others believe that his being anywhere was for that person's advantage. So he won upon Alexander, who was but young; and persuaded him that he might open his grievances to him, with assurance, and with nobody else. So he declared his grief to him, how his father was alienated from him. He related to him also the affairs of his mother, and of Antipater; that he had driven them from their proper dignity, and had the power over every thing himself; that no part of this was tolerable, since his father had already come to hate them; and he added, that he would neither admit them to his table nor to his conversation. Such were the complaints, as was but natural, of Alexander about the things that troubled him: and these discourses Eurycles carried to Antipater, and told him he did not inform him of this on his own account, but that being overcome by his kindness, the great importance of the thing obliging him to do it: and he warned him to have a care of Alexander, for that what he said was spoken with vehemency, and that, in consequence of what he said, he would certainly kill him with his own hand. Whereupon, Antipater, thinking him to be his friend by this advice, gave him presents upon all occasions, and at length persuaded him to inform Herod of what he had heard. So when he related to the king Alexander's ill temper, as discovered by the words he had heard him speak, he was easily believed by him; and he thereby brought the king to that pass, turning him about by his words, and irritating him, till he increased his hatred to him, and made him implacable, which he showed at that very time, for he immediately gave Eurycles a present of fifty talents; who, when he had gotten them, went to Archelaus, king of Cappadocia, and commended Alexander before him, and told him that he had been many ways of advantage to him, in making a reconciliation between him and his father. So he got money from him also, and went away, before his pernicious practices were found out; but when Eurycles had returned to Lacedemon, he did not leave off doing mischief; and so, for his many acts of injustice, he was banished from his own country.

But as for the king of the Jews, he was not now in the temper he was in formerly toward Alexander and Aristobulus, when he had been content with the hearing their calumnies when others told him of them, but he was now come to that pass as to hate them himself, and to urge men to speak against them, though they did not do it of themselves. He also observed all that was said, and put questions, and gave ear to every one that would but speak, if they could but say any thing against them, till at length he heard that Euaratus of Cos was a conspirator with Alexander; which thing to Herod was the most agreeable and sweetest news imaginable.

But still a greater misfortune came upon the young men; while the calumnies against them were continually increased, and, as a man may say, one would think it was every one's endeavour to lay some grievous thing to their charge, which might appear to be for the king's preservation. There were two guards of Herod's body, who were in great esteem for their great strength and tallness, Jucundus and Tyrannus; these men had been cast off by Herod, who was displeased at them; these now used to ride along with Alexander, and for their skill in their exercises were in great esteem with him, and had some gold and other gifts bestowed upon them. Now the king, having an immediate suspicion of these men, had them tortured; who endured the torture cou-

rageously for a long time; but at last confessed that Alexander would have persuaded them to kill Herod when he was in pursuit of the wild beasts, that it might be said he fell from his horse, and was run through with his own spear, for that he had once such a misfortune formerly. They also showed where there was money hidden in the stable, under ground; and these convicted the king's chief hunter, that he had given the young men the royal hunting-spears and weapons to Alexander's dependants, and at Alexander's command.

After these, the commander of the garrison of Alexandrium was caught and tortured; for he was accused to have promised to receive the young men into his fortress, and to supply them with that money of the king's which was laid up in that fortress, yet did not he acknowledge any thing of it himself, but his son came in, and said it was so, and delivered up the writing, which, so far as could be guessed, was in Alexander's hand. Its contents were these:—"When we have finished, by God's help, all that we have proposed to do, we will come to you; but do your endeavours, as you have promised, to receive us into your fortress." After this writing was produced, Herod had no doubt about the treacherous designs of his sons against him; but Alexander said that Diophantus, the scribe, had imitated his hand, and that the paper was maliciously drawn up by Antipater; for Diophantus appeared to be very cunning in such practices; and as he was afterward convicted of forging other papers, he was put to death for it.

So the king produced those that had been tortured before the multitude at Jericho, in order to have them accuse the young men, which accusers many of the people stoned to death; and when they were going to kill Alexander and Aristobulus likewise, the king would not permit them to do so, but restrained the multitude by means of Ptolemy and Pheroras. However, the young men were put under a guard, and kept in custody, that nobody might come at them; and all that they did or said was watched, and the reproach and fear they were in was little or nothing different from those of condemned criminals; and one of them, who was Aristobulus, was so deeply affected, that he brought Salome, who was his aunt, and his mother-in-law, to lament with him for his calamities, and to hate him who had suffered things to come to that pass; when he said to her, "Art thou not in danger of destruction also, while the report goes that thou hadst disclosed beforehand all our affairs to Syllæus, when thou wast in hopes of being married to him?" But she immediately carried those words to her brother: upon this he was out of patience, and gave command to bind him; and enjoined them both, now they were kept separate one from the other, to write down all the ill things they had done against their father, and bring their writings to him. So when this was enjoined them, they wrote this: that they had laid no treacherous designs, nor made any preparations against their father, but that they had intended to fly away: and that by the distress they were in, their lives being now uncertain and tedious to them.

About this time, there came an ambassador out of Cappadocia from Archelaus, whose name was Melas: he was one of the principal rulers under him. So Herod being desirous to show Archelaus's ill-will to him, called for Alexander, as he was in his bonds, and asked him again concerning his flight, whether and how they had resolved to retire. Alexander replied, to Archelaus, who had promised to send them away to Rome; but that they had no wicked or mischievous designs against their father, and that nothing of that nature which their adversaries had charged upon them was true; and that their desire was, that he might have examined Tyrannus and Jucundus more strictly, but that they had been suddenly slain by the means of Antipater, who put his own friends among the multitude [for that purpose].

When this was said, Herod commanded that both Alexander and Melas should be carried to Glaphyra, Archelaus's daughter, and that she should be asked, whether she did not know somewhat of Alexander's treacherous designs against Herod? Now as soon as they were come to her, and she saw Alexander in bonds, she beat her head, and in great consternation, gave a deep and moving groan. The young man, also, fell into tears. This was so miserable a spectacle to those present, that, for a great while, they were not able to say or to do any thing; but at length Ptolemy, who was ordered to bring Alexander, bade him say whether his wife was conscious of his actions. He replied,

"How is it possible that she, whom I love better than my own soul, and by whom I have had children, should not know what I do?" Upon which she cried out, that she knew of no wicked designs of his; but that yet, if her accusing herself falsely would tend to his preservation, she would confess it all. Alexander replied, "There is no such wickedness as those (who ought the least of all so to do) suspect, which either I have imagined, or thou knowest of, but this only, that we had resolved to retire to Archelaus, and thence to Rome." Which she also confessed. Upon which Herod, supposing that Archelaus's ill-will to him was fully proved, sent a letter by Olympus and Volumnius; and bade them, as they sailed by, to touch at Eleusa of Cilicia, and give Archelaus the letter. And that when they had expostulated with him, that he had a hand in his sons' treacherous design against him, they should from thence sail to Rome; and that, in case they found Nicolaus had gained any ground, and that Cæsar was no longer displeased at him, he should give him his letters, and the proof which he had ready to show against the young men. As to Archelaus, he made this defence for himself, that he had promised to receive the young men because it was both for their own and their father's advantage so to do, lest some too severe procedure should be gone upon in that anger and disorder they were in, on occasion of the present suspicions; but that still he had not promised to send them to Cæsar, and that he had not promised any thing else to the young men that could show any ill-will to him.

When these ambassadors had come to Rome, they had a fit opportunity of delivering their letters to Cæsar, because they found him reconciled to Herod; for the circumstances of Nicolaus's embassy had been as follows:—As soon as he had come to Rome, and was about the court, he did not first of all set about what he was come for only, but he thought fit also to accuse Sylleus. Now, the Arabians, even before he came to talk with them, were quarrelling one with another; and some of them left Sylleus's party, and joining themselves to Nicolaus, informed him of all the wicked things that had been done; and produced to him evident demonstrations of the slaughter of a great number of Obodas's friends by Sylleus; for when these men left Sylleus, they had carried off with them those letters whereby they could convict him. When Nicolaus saw such an opportunity afforded him, he made use of it, in order to gain his own point afterward, and endeavoured immediately to make a reconciliation between Cæsar and Herod; for he was fully satisfied that if he should desire to make a defence for Herod directly, he should not be allowed that liberty; but that if he desired to accuse Sylleus, there would an occasion present itself of speaking on Herod's behalf. So when the cause was ready for a hearing, and the day was appointed, Nicolaus, while Aretas's ambassadors were present, accused Sylleus, and said that he imputed to him the destruction of the king [Obodas], and of many others of the Arabians: that he had borrowed money for no good design; and he proved that he had been guilty of adultery, not only with the Arabian, but Roman women also. And he added, that above all the rest, he had alienated Cæsar from Herod; and that all that he had said about the actions of Herod were falsities. When Nicolaus had come to this topic, Cæsar stopped him from going on, and desired him only to speak to this affair of Herod, and to show that he had not led an army into Arabia, nor slain 2500 men there, nor taken prisoners, nor pillaged the country. To which Nicolaus made this answer:—"I shall principally demonstrate, that either nothing at all, or but a very little, of those imputations are true, of which thou hast been informed; for had they been true, thou mightest justly be still more angry at Herod." At this strange assertion, Cæsar was very attentive; and Nicolaus said, that there was a debt due to Herod of 500 talents, and a bond, wherein was written, that if the time appointed be elapsed, it should be lawful to make a seizure out of any part of his country. "As for the pretended army," he said, "it was no army, but a party sent out to require the just payment of the money: that this was not sent immediately, nor so soon as the bond allowed, but that Sylleus had frequently come before Saturninus, and Volumnius, the presidents of Syria: and that at last he had sworn at Berytus, by thy fortune,* that he would certainly pay the money

* This oath, "by the fortune of Cæsar," was put to Polycarp, a bishop of Smyrna, by the Roman governor, to try whether he was a Christian, as they were then esteemed who refused to swear that oath.

within thirty days, and deliver up the fugitives that were under his dominion. And that when Sylleus had performed nothing of this, Herod came again before the presidents; and upon their permission to make a seizure for his money, he, with difficulty, went out of his country with a party of soldiers for that purpose. And this is all the war which these men so tragically describe; and this is the affair of the expedition into Arabia. And how can this be called a war, when thy presidents permitted it, the covenants allowed it, and it was not executed till thy name, O Cæsar, as well as that of the other gods, had been profaned? And now I must speak in order about the captives. There were robbers that dwelt in Trachonitis: at first their number was no more than forty, but they became more afterward, and they escaped the punishment Herod would have inflicted on them, by making Arabia their refuge. Sylleus received them, and supported them with food, that they might be mischievous to all mankind; and gave them a country to inhabit, and himself received the gains they made by robbery; yet did he promise that he would deliver up these men, and that by the same oaths and same time that he swore and fixed for payment of his debt: nor can he by any means show that any other persons have at this time been taken out of Arabia besides these, and, indeed, not all these either, but only so many as could not conceal themselves. And thus does the calumny of the captives, which hath been so odiously represented, appear to be no better than a fiction and a lie, made on purpose to provoke thy indignation; for I venture to affirm, that when the forces of the Arabians came upon us, and one or two of Herod's party fell, he then only defended himself, and there fell Nacebas their general, and in all about twenty-five others, and no more; when Sylleus, by multiplying every single soldier to a hundred, he reckons the slain to have been two thousand five hundred.

This provoked Cæsar more than ever: so he turned to Sylleus full of rage, and asked him how many of the Arabians were slain Hereupon he hesitated, and said he had been imposed upon. The covenants were also read about the money he had borrowed, and the letters of the presidents of Syria, and the complaints of the several cities, so many as had been injured by the robbers. The conclusion was this, that Sylleus was condemned to die, and that Cæsar was reconciled to Herod, and owned his repentance for what severe things he had written to him, occasioned by calumny, insomuch that he told Sylleus, that he had compelled him, by his lying account of things, to be guilty of ingratitude against a man that was his friend. At the last, all came to this, Sylleus was sent away to answer Herod's suit, and to repay the debt that he owed, and after that to be punished [with death]; but still Cæsar was offended with Aretas, that he had taken upon himself the government, without his consent first obtained, for he had determined to bestow Arabia upon Herod; but that the letters he had sent hindered him from so doing; for Olympus and Volumnius, perceiving that Cæsar had now become favourable to Herod, thought fit immediately to deliver him the letters they were commanded by Herod to give him concerning his sons. When Cæsar had read them, he thought it would not be proper to add another government to him, now he was old, and in an ill state with relation to his sons, so he admitted Aretas's ambassadors; and after he had just reproved him for his rashness, in not tarrying till he received the kingdom from him, he accepted of his presents, and confirmed him in his government.

CHAPTER XI.

Herod, by permission from Cæsar, accuses his sons before an assembly of judges at Berytus—Death of the young men, and their burial at Alexandrium.

So Cæsar was now reconciled to Herod, and wrote thus to him: that he was grieved for him on account of his sons; and that in case they had been guilty of any profane and insolent crimes against him, it would behoove him to punish them as parricides, for which he gave him power accordingly; but if they had only contrived to fly away, he would have him give them an admonition, and not proceed to extremity with them. He also advised him to get an assembly together, and to appoint some place near Berytus, which is a city belonging to the Romans, and to take the presidents of Syria, and Archelaus, king of Cappadocia, and as many more as he thought to be illustrious for their friendship to him, and the dignities they were in, and determine what should be done by their approbation. These were

the directions that Cæsar gave him. Accordingly Herod, when the letter was brought to him, was immediately very glad of Cæsar's reconciliation to him, and very glad also that he had a complete authority given him over his sons. And it strangely came about, that whereas before, in his adversity, though he had, indeed, shown himself severe, yet had he not been very rash, nor hasty, in procuring the destruction of his sons; he now, in his prosperity, took advantage of this change for the better, and the freedom he now had, to exercise his hatred against them, after an unheard-of manner; he therefore sent and called as many as he thought fit to this assembly, excepting Archelaus; for as for him, he either hated him, so that he would not invite him, or thought he would be an obstacle to his designs.

When the presidents, and the rest that belonged to the cities, had come to Berytus, he kept his sons in a certain village belonging to Sidon, called Platana, but near to this city, that if they were called he might produce them, for he did not think fit to bring them before the assembly: and when there were 150 assessors present, Herod came by himself alone, and accused his sons, and in such a way as if it were not a melancholy accusation, and not made but out of necessity, and upon the misfortunes he was under; indeed, in such a way as was very indecent for a father to accuse his sons, for he was very vehement and disordered when he came to the demonstration of the crime they were accused of, and gave the greatest signs of passion and barbarity: nor would he suffer the assessors to consider of the weight of the evidence, but asserted them to be true by his own authority, after a manner most indecent in a father against his sons, and read himself what they themselves had written, wherein there was no confession of any plots or contrivances against him, but only how they had contrived to fly away, and containing withal certain reproaches against him, on account of the ill-will he bore them; and when he came to those reproaches, he cried out most of all, and exaggerated what they said, as if they had confessed the design against him, and took his oath that he would rather lose his life than hear such reproachful words. At last he said that he had sufficient authority, both by nature and by Cæsar's grant to him, [to do what he thought fit]. He also added an allegation of a law of their country, which enjoined this:—that if parents laid their hands on the head of him that was accused, the standers-by were obliged to cast stones at him, and thereby to slay him; which though he were ready to do in his own country and kingdom, yet did he wait for their determination; and yet they came thither not so much as judges, to condemn them for such manifest designs against him, whereby he had almost perished by his sons' means, but as persons that had an opportunity of showing their detestation of such practices, and declaring how unworthy a thing it must be in any, even the most remote, to pass over such treacherous designs [without punishment].

When the king had said this, and the young men had not been produced to make any defence for themselves, the assessors perceived there was no room for equity and reconciliation, so they confirmed his authority. And in the first place, Saturninus, a person that had been consul, and one of great dignity, pronounced his sentence, but with great moderation and trouble; and said that he condemned Herod's sons; but did not think they should be put to death. He had sons of his own; and to put one's son to death is a greater misfortune than any other that could befall him by their means. After him Saturninus's sons, for he had three sons that followed him, and were his legates, pronounced the same sentence with their father. On the contrary, Volumnius's sentence was to inflict death on such as had been so impiously undutiful to their father; and the greatest part of the rest said the same, insomuch that the conclusion seemed to be, that the young men were condemned to die. Immediately after this, Herod came away from thence, and took his sons to Tyre, where Nicolaus met him in his voyage from Rome; of whom he inquired, after he had related to him what had passed at Berytus, what his sentiments were about his sons, and what his friends at Rome thought of that matter. His answer was—"That what they had determined to do to thee was impious, and that thou oughtest to keep them in prison: and if thou thinkest any thing further necessary, thou mayest, indeed, so punish them, that thou mayest not appear to indulge thy anger more than to govern thyself by judgment; but if thou inclinest to the

milder side, thou mayest absolve them, lest, perhaps, thy misfortunes be rendered incurable: and this is the opinion of the greatest part of thy friends at Rome also." Whereupon Herod was silent, and in great thoughtfulness, and bade Nicolaus sail along with him.

Now as they came to Cæsarea, everybody was there talking of Herod's sons; and the kingdom was in suspense, and the people in great expectation of what would become of them, for a terrible fear seized upon all men, lest the ancient disorders of the family should come to a sad conclusion, and they were in great trouble about their sufferings; nor was it without danger to say any rash thing about this matter, nor even to hear another saying it, but men's pity was forced to be shut up in themselves, which rendered the excess of their sorrow very irksome, but very silent; yet was there an old soldier of Herod's, whose name was Tero, who had a son of the same age as Alexander, and his friend, who was so very free as openly to speak out what others silently thought about that matter; and was forced to cry out often among the multitude, and said, in the most unguarded manner, that truth was perished, and justice taken away from men, while lies and ill-will prevailed, and brought such a mist before public affairs, that the offenders were not able to see the greatest mischiefs that can befall men. And as he was so bold, he seemed not to have kept himself out of danger, by speaking so freely; but the reasonableness of what he said moved men to regard him as having behaved himself with great manhood, and this at a proper time also, for which reason every one heard what he said with pleasure: and although they first took care of their own safety by keeping silent themselves, yet did they kindly receive the great freedom he took; for the expectation they were in of so great an affliction, put a force upon them to speak of Tero whatsoever they pleased.

This man had thrust himself into the king's presence with the greatest freedom, and desired to speak with him by himself alone, which the king permitted him to do; where he said this:—"Since I am not able, O king, to bear up under so great a concern as I am under, I have preferred the use of this bold liberty that I now take, which may be for thy advantage, if thou mind to get any profit by it, before my own safety. Whither is thy understanding gone and left thy soul empty? Whither is that extraordinary sagacity of thine gone, whereby thou hast performed so many and such glorious actions? Whence comes this solitude, and desertion of thy friends and relations? Of which I cannot but determine that they are neither thy friends nor relations, while they overlook such horrid wickedness in thy once happy kingdom. Dost thou not perceive what is doing? Wilt thou slay these two young men, born of thy queen, who are accomplished with every virtue in the highest degree, and leave thyself destitute in thy old age, but exposed to one son, who hath very ill managed the hopes thou hast given him, and to relations, whose death thou hast so often resolved on thyself? Dost thou not take notice, that the very silence of the multitude at once sees the crime, and abhors the fact? The whole army and the officers have commiseration on the poor unhappy youths, and hatred to those who are the actors in this matter." These words the king heard, and, for some time, with good tempor. But what can one say? When Tero plainly touched upon the bad behaviour and perfidiousness of his domestics, he was moved at it; but Tero went on further, and, by degrees, used an unbounded military freedom of speech, nor was he so well disciplined as to accommodate himself to the time: so Herod was greatly disturbed, and seemed to be rather reproached by this speech, than to be hearing what was for his advantage, while he learned thereby that both the soldiers abhorred the thing he was about, and the officers had indignation at it, he gave order that all whom Tero had named, and Tero himself, should be bound, and kept in prison.

When this was over, one Trypho, who was the king's barber, took the opportunity, and came and told the king that Tero would often have persuaded him, when he trimmed him with a razor, to cut his throat, for that by this means he should be among the chief of Alexander's friends, and receive great rewards from him. When he had said this, the king gave order that Tero, and his son, and the barber should be tortured, which was done accordingly; but while Tero bore up himself, his son, seeing his father already in a sad case, and with no hope of deliverance, and perceiving what would be the consequence of his terrible sufferings,

said, that if the king would free him and his father from these torments for what he should say, he would tell the truth. And when the king had given his word to do so, he said that there was an agreement made, that Tero should lay violent hands on the king, because it was easy for him to come when he was alone; and that if, when he had done the thing, he should suffer death for it, as was not unlikely, it would be an act of generosity done in favour of Alexander. This was what Tero's son said, and thereby freed his father from the distress he was in; but uncertain it is whether he had been thus forced to speak what was true, or whether it were a contrivance of his in order to procure his own and his father's deliverance from their miseries.

As for Herod, if he before had any doubt about the slaughter of his sons, there was now no longer any room left in his soul for it; but he had banished away whatsoever might afford him the least suggestion of reasoning better about this matter, so he already made haste to bring his purpose to a conclusion. He also brought out 300 of the officers that were under an accusation, as also Tero and his son, and the barber that accused them, before an assembly, and brought an accusation against them all; whom the multitude stoned with whatsoever came to hand, and thereby slew them. Alexander, also, and Aristobulus were brought to Sebaste, by their father's command, and there strangled; but their dead bodies were, in the night-time, carried to Alexandrium, where their uncle by their mother's side, and the greatest part of their ancestors, had been deposited.

*And now, perhaps, it may not seem unreasonable to some, that such an inveterate hatred might increase so much [on both sides], as to proceed further, and overcome nature; but it may justly deserve consideration, whether it be to be laid to the charge of the young men, that they gave such an occasion to their father's anger, and led him to do what he did, and by going on long in the same way, put things past remedy, and brought him to use them so unmercifully; or whether it be to be laid to the father's charge, that he was so hard-hearted, and so very tender in the desire of government, and of other things that would tend to his glory, that he would take no one into a partnership with him, that so, whatsoever he would have done himself might continue immovable; or, indeed, whether fortune has not greater power than all prudent reasonings: whence we are persuaded that human actions are thereby determined beforehand by an inevitable necessity, and we call her Fate, because there is nothing which is not done by her; wherefore, I suppose, it will be sufficient to compare this notion with that other, which attributes somewhat to ourselves, and renders men not unaccountable for the different conducts of their lives; which notion is no other than the philosophical determination of our ancient law. Accordingly, of the two other causes of this sad event, anybody may lay the blame on the young men, who acted by youthful vanity, and pride of their royal birth, that they should bear to hear the calumnies that were raised against their father, while certainly they were not equitable judges of the actions of his life, but ill-natured in suspecting, and intemperate in speaking of it, and, on both accounts, easily caught by those that observed them, and revealed them to gain favour; yet cannot their father be thought worthy of excuse, as to that horrid impiety which he was guilty of about them, while he ventured, without any certain evidence of their treacherous designs against him, and without any proofs that they had preparations for such an attempt, to kill his own sons, who were of very comely bodies, and the great darlings of other men, and noway deficient in their conduct, whether it were in hunting, or in warlike exercises, or in speaking upon occasional topics of discourse; for in all these they were very skilful, and especially Alexander, who was the eldest; for certainly it had been sufficient, even though he had condemned them, to have kept them alive in bonds, or to let them live at a distance from his dominions in banishment, while he was surrounded by the Roman forces, which were a strong security to him, whose help would prevent his suffering any thing by a sudden onset, or by open force; but for him to kill them on the sudden, in order to gratify a passion that governed him, was a demonstration of insufferable impiety. He also was

*This portion is entirely wanting in the old Latin version, nor is there any other reason for it, than the great difficulty of an exact translation. Whiston, however, preserves it entire in his translation.

guilty of as great a crime in his older age: nor will the delays that he made, and the length of time in which the thing was done, plead at all for his excuse; for when a man is on a sudden amazed, and in commotion of mind, and then commits a wicked action, although this be a heavy crime, yet it is a thing that frequently happens; but to do it upon deliberation, and after frequent attempts, and as frequent puttings-off, to undertake it at last, and accomplish it, was the action of a murderous mind, and such as was not easily moved from that which was evil: and this temper he showed in what he did afterward, when he did not spare those that seemed to be the best beloved of his friends that were left, wherein, though the justice of the punishment caused those that perished to be the less pitied, yet was the barbarity of the man here equal, in that he did not abstain from their slaughter also. But of those persons we shall have occasion to discourse more hereafter.

BOOK XVII.

CONTAINING AN INTERVAL OF FOURTEEN YEARS, FROM ALEXANDER AND ARISTOBULUS'S DEATHS TO THE BANISHMENT OF ARCHELAUS.

CHAPTER I.

Antipater, hated by the Jewish nation, endeavours to gain the good-will of the Romans and Syrians by presents.

When Antipater had thus taken off his brethren, and had brought his father into the highest degree of impiety, till he was haunted with furies for what he had done, his hopes did not succeed to his mind, as to the rest of his life; for although he was delivered from the fear of his brethren being his rivals as to the government, yet did he find it a very hard thing, and almost impracticable to come at the kingdom, because the hatred of the nation against him on that account had become very great; and, besides this very disagreeable circumstance, the affairs of the soldiery grieved him still more, who were alienated from him, from which yet these kings derived all the safety which they had, whenever they found the nation desirous of innovation: and all this danger was drawn upon him by the destruction of his brethren. However, he governed the nation jointly with his father, being, indeed, no other than a king already; and he was for that very reason trusted, and the more firmly depended on, for which he ought himself to have been put to death, as appearing to have betrayed his brethren out of his concern for the preservation of Herod, and not rather out of his ill-will to them, and, before them, to his father himself; and this was the accursed state he was in. Now, all Antipater's contrivances tended to make his way to take off Herod, that he might have nobody to accuse him in the vile practices he was devising; and that Herod might have no refuge, nor any to afford him their assistance, since they must thereby have Antipater for their open enemy; insomuch, that the very plots he had laid against his brethren, were occasioned by the hatred he bore his father. But at this time, he was more than ever set upon the execution of his attempts against Herod, because, if he were once dead, the government would then be firmly secured to him; but if he were suffered to live any longer, he should be in danger, upon a discovery of that wickedness of which he had been the contriver, and his father would then of necessity become his enemy. And on this very account it was, that he became very bountiful to his father's friends, and bestowed great sums on several of them, in order to surprise men with his good deeds, and take off their hatred against them. And he sent great presents to his friends, at Rome particularly, to gain their good-will; and, above all, to Saturninus, the president of Syria. He also hoped to gain the favour of Saturninus's brother with the large presents he bestowed on him; as also he used the same art to [Salome] the king's sister, who had married one of Herod's chief

friends. And, when he counterfeited friendship to those with whom he conversed, he was very subtle in gaining their belief, and very cunning to hide his hatred against any that he really did hate. But he could not impose upon his aunt, who understood him of a long time, and was a woman not easily to be deluded, especially while she had already used all possible caution in preventing his pernicious designs. Although Antipater's uncle, by the mother's side, was married to her daughter, and this by his own connivance and management, while she had before been married to Aristobulus, and while Salome's other daughter by that husband was married to the son of Calleas; yet that marriage was no obstacle to her, who knew how wicked he was, in her discovering his designs, as her former kindred to him could not prevent her hatred of him. Now Herod had compelled Salome, while she was in love with Sylleus, the Arabian, and had taken a fondness to him, to marry Alexas; which match was by her submitted to at the instance of Julia, who persuaded Salome not to refuse it, lest she should herself be their open enemy, since Herod had sworn that he would never be friends with Salome if she would not accept of Alexas for her husband; so she submitted to Julia, as being Cæsar's wife; and besides that, she advised her to nothing but what was very much for her own advantage. At this time, also, it was, that Herod sent back King Archelaus's daughter, who had been Alexander's wife, to her father, returning the portion he had with her out of his own estate, that there might be no dispute between them about it.

Now Herod brought up his sons' children with great care; for Alexander had two sons by Glaphyra; and Aristobulus had three sons by Bernice, Salome's daughter, and two daughters; and, as his friends were once with him, he presented the children before them; and deploring the hard fortune of his own sons, he prayed that no such ill fortune would befall these who were their children, but that they might improve in virtue, and obtain what they justly deserved, and might make him amends for his care of their education. He also caused them to be betrothed against they should come to the proper age of marriage; the elder of Alexander's sons to Pheroras's daughter, and Antipater's daughter to Aristobulus's eldest son. He also allotted one of Aristobulus's daughters to Antipater's son, and Aristobulus's other daughter to Herod, a son of his own, who was born to him by the high priest's daughter: for it is the ancient practice among us to have many wives at the same time. Now, the king made these espousals for the children, out of commiseration of them now they were fatherless, as endeavouring to render Antipater kind to them by these intermarriages. But Antipater did not fail to bear the same temper of mind to his brother's children which he had borne to his brothers themselves; and his father's concern about them provoked his indignation against them upon his supposition that they would become greater than ever his brothers had been; while Archelaus, a king, would support his daughter's sons, and Pheroras, a tetrarch, would accept of one of the daughters as a wife to his son. What provoked him, also, was this, that all the multitude would so commiserate these fatherless children, and so hate him [for making them fatherless], that all would come out, since they were no strangers to his vile disposition toward his brethren. He contrived, therefore, to overturn his father's settlements, as thinking it a terrible thing that they should be so related to him, and be so powerful withal. So Herod yielded to him, and changed his resolution at his entreaty; and the determination now was, that Antipater himself should marry Aristobulus's daughter, and Antipater's son should marry Pheroras's daughter. So the espousals for the marriages were changed after this manner, even without the king's real approbation.

Now Herod, the king, had at this time nine wives; one of them Antipater's mother, and another the high priest's daughter, by whom he had a son of his own name. He had, also, one who was his brother's daughter, and another his sister's daughter; which two had no children. One of his wives, also, was of the Samaritan nation, whose sons were Antipas and Archelaus, and whose daughter was Olympias; which daughter was afterward married to Joseph, the king's brother's son; but Archelaus and Antipas were brought up with a certain private man at Rome. Herod had also to wife Cleopatra of Jerusalem, and by her he had his sons Herod and Philip; which last, was also brought up at Rome: Pallas also, was one of his wives, who bore him his son Phasaelus; and besides these, he

had for his wives, Phedra and Elpis, by whom he had his daughters Roxana and Salome. As for his eldest daughters by the same mother with Alexander and Aristobulus, and whom Pheroras neglected to marry, he gave the one in marriage to Antipater, the king's sister's son, and the other to Phasaelus, his brother's son; and this was the posterity of Herod.

CHAPTER II.

Zamaris, a Babylonish Jew, assumes the government of Batanea—his death—Antipater plots against Herod.

And now it was that Herod, being desirous to secure himself on the side of the Trachonites, resolved to build a village as large as a city for the Jews, in the middle of that country, which might make his own country difficult to be assaulted, and whence he might be at hand to make sallies upon them, and do them a mischief. Accordingly, when he understood that there was a man that was a Jew come out of Babylon, with 500 horsemen, all of whom could shoot their arrows as they rode on horseback, and with 100 of his relations had passed over Euphrates, and now abode at Antioch by Daphne of Syria, where Saturninus, who was then president, had given them a place for habitation, called Valatha, he sent for this man, with the multitude that followed him, and promised to give him land in the toparchy* called Batanea, which country is bounded with Trachonitis, as desirous to make that his habitation a guard to himself. He also engaged to let him hold the country free from tribute, and that they should dwell entirely without paying such customs as used to be paid, and gave it him tax free.

The Babylonian was induced by these offers to come thither; so he took possession of the land, and built in it fortresses and a village, and named it Bathyra. Whereby this man became a safeguard to the inhabitants against the Trachonites, and preserved those Jews who came out of Babylon, to offer their sacrifices at Jerusalem, from being hurt by the Trachonite robbers; so that a great number came to him from all those parts where the ancient Jewish laws were observed, and the country became full of people, by reason of their universal freedom from taxes. This continued during the life of Herod; but when Philip, who was [tetrarch] after him, took the government, he made them pay some small taxes, and that for a little while only; and Agrippa the Great, and his son of the same name, although they harassed them greatly, yet would they not take their liberty away. From whom, when the Romans had now taken the governments into their own hands, they still gave them the privilege of their freedom, but oppress them entirely with the imposition of taxes. Of which matter I shall treat more accurately in the progress of this history.*

At length Zamaris the Babylonian, to whom Herod had given the country for a possession, died; having lived virtuously, and left children of a good character behind him; one of whom was Jacim, who was famous for his valour, and taught his Babylonians how to ride their horses; and a troop of them were guards to the forementioned kings; and when Jacim was dead in his old age, he left a son, whose name was Philip, one of great strength in his hands, and in other respects also more eminent for his valour than any of his contemporaries; on which account there was a confidence and firm friendship between him and King Agrippa. He had also an army which he maintained, as great as that of a king; which he exercised and led wheresoever he had occasion to march.

When the affairs of Herod were in the condition I have described, all the public affairs depended upon Antipater; and his power was such, that he could do good turns to as many as he pleased, and this by his father's concession, in hopes of his good-will and fidelity to him; and this till he ventured to use his power still further, because his wicked designs were concealed from his father, and he made him believe every thing he said. He was also formidable to all, not so much on account of the power and authority he had, as for the shrewdness of his vile attempts beforehand; but he who principally cultivated a friendship with him was Pheroras, who received the like marks of his friendship; while Antipater had cunningly encompassed him about by a company of women, whom he placed as guards about him; for Pheroras was greatly enslaved to his wife, and to her mother, and to her

* A small district.

* This is now wanting.

sister; and this, notwithstanding the hatred he bore them for the indignities they had offered to his virgin daughters. Yet did he bear them; and nothing was to be done without the women, who had got this man into their circle, and continued still to assist each other in all things, insomuch that Antipater was entirely addicted to them, both by himself and by his mother; for these four women* said all one and the same thing; but the opinions of Pheroras and Antipater were different in some points of no consequence. But the king's sister [Salome] was their antagonist, who for a good while had looked about all their affairs, and was apprized that this their friendship was made, in order to do Herod some mischief, and was disposed to inform the king of it; and since these people knew that their friendship was very disagreeable to Herod, as tending to do him a mischief, they contrived that their meetings should not be discovered; so they pretended to hate one another, and abuse one another when time served, and especially when Herod was present, or when any one was there that would tell him; but still their intimacy was firmer than ever, when they were private; and this was the course they took. But they could not conceal from Salome neither their first contrivance, when they set about these their intentions, nor when they had made some progress in them; but she searched out every thing, and, aggravating the relations to her brother, declared to him, as well their secret assemblies and compotations, as their counsels taken in a clandestine manner, which, if they were not in order to destroy him, they might well enough have been open and public; but "to appearance they are at variance, and speak about one another as if they intended one another a mischief, but agree so well together when they are out of the sight of the multitude; for when they are alone by themselves they act in concert, and profess that they will never leave off their friendship, but will fight against those from whom they conceal their designs:" and thus did she search out these things, and get a perfect knowledge of them, and then told her brother of them, who understood also of himself a great deal of what she said, but still durst not depend upon it, because of the suspicions he had of his sister's calumnies; for there was a certain sect of men that were Jews, who valued themselves highly upon the exact skill they had in the law of their fathers, and made men believe they were highly favoured by God, by whom this set of women were inveigled. These are those that are called the sect of the Pharisees, who were in a capacity of greatly opposing kings. A cunning sect they were, and soon elevated to a pitch of open fighting and doing mischief. Accordingly, when all the people of the Jews gave assurance of their good-will to Cæsar, and to the king's government, these very men did not swear, being above 6000; and when the king imposed a fine upon them, Pheroras's wife paid their fine for them. In order to requite which kindness of hers, since they were believed to have the foreknowledge of things to come by divine inspiration, they foretold how God had decreed that Herod's government should cease, and his posterity should be deprived of it; but that the kingdom should come to her and Pheroras, and to their children. These predictions were not concealed from Salome, but were told the king; as also how they had perverted some persons about the palace itself. So the king slew such of the Pharisees as were principally accused, and Bagoas the eunuch, and one Carus, who exceeded all men of that time in comeliness, and much beloved by Herod. He slew also all those of his own family who had consented to what the Pharisees foretold; and for Bagoas, he had been puffed up by them, as though he should be named the father and the benefactor of him who, by the prediction, was foretold to be their appointed king; for that this king would have all things in his power, and would enable Bagoas to marry, and to have children of his own body begotten.

* Pheroras's wife, and her mother and sister, and Doris, Antipater's mother.

CHAPTER III.

Enmity between Herod and Pheroras—Herod sends Antipater to Cæsar—Death of Pheroras.

WHEN Herod had punished those Pharisees who had been convicted of the foregoing crimes, he gathered an assembly together of his friends, and accused Pheroras's wife; and ascribing the abuses of the virgins to the impudence of that woman, brought an accusation against her for the dishonour she had brought upon

them: that she had studiously introduced a quarrel between him and his brother; and, by her ill temper, had brought them into a state of war, both by her words and actions: that the fines which he had laid had not been paid, and the offenders had escaped punishment by her means; and that nothing which had of late been done, had been done without her: "for which reason Pheroras would do well, if he would of his own accord, and by his own command, and not at my entreaty, or as following my opinion, put this his wife away, as one that will still be the occasion of war between thee and me. And now, Pheroras, if thou valuest thy relation to me, put this wife of thine away; for by this means thou wilt continue to be a brother to me, and wilt abide in thy love to me." Then said Pheroras, (although he was pressed hard by the former words,) that as he would not do so unjust a thing as to renounce his brotherly relation to him, so would he not leave off his affection for his wife; that he would rather choose to die, than to live and be deprived of a wife that was so dear unto him. Hereupon Herod put off his anger against Pheroras on these accounts, although he himself thereby underwent a very uneasy punishment. However, he forbade Antipater and his mother to have any conversation with Pheroras, and bade them to take care and avoid the assemblies of the women: which they promised to do, but still got together when occasion served; and both Pheroras and Antipater had their own merry meetings. The report went also, that Antipater had criminal conversation with Pheroras's wife, and that they were brought together by Antipater's mother.

But Antipater had now a suspicion of his father, and was afraid that the effects of his hatred to him might increase; so he wrote to his friends at Rome, and bade them send to Herod, that he would immediately send Antipater to Cæsar; which, when it was done, Herod sent Antipater thither, and sent most noble presents along with him: as also his testament, wherein Antipater was appointed to be his successor: and that if Antipater should die first, his son [Herod Philip], by the high-priest's daughter, should succeed. And, together with Antipater, there went to Rome, Sylleus the Arabian, although he had done nothing of all that Cæsar had enjoined him. Antipater also accused him of the same crimes of which he had been formerly accused by Herod. Sylleus was also accused by Aretas, that without his consent he had slain many of the chief of the Arabians at Petra; and particularly Soemus, a man that deserved to be honoured by all men, and that he had slain Fabatus, a servant of Cæsar. These were the things of which Sylleus was accused, and that on the occasion following:—There was one Corinthus, belonging to Herod, of the guards of the king's body, and one who was greatly trusted by him. Sylleus had persuaded this man, with the offer of a great sum of money, to kill Herod, and he had promised to do it. When Fabatus had been made acquainted with this, for Sylleus had himself told him of it, he informed the king of it; who caught Corinthus, and put him to the torture, and thereby got out of him the whole conspiracy. He also caught two other Arabians, who were discovered by Corinthus; the one the head of a tribe, and the other a friend to Sylleus, who both were by the king brought to the torture, and confessed that they were come to encourage Corinthus not to fail of doing what he had undertaken to do; and to assist him with their own hands in the murder, if need should require their assistance. So Saturninus, upon Herod's discovering the whole to him, sent them to Rome.

At this time, Herod commanded Pheroras, that since he was so obstinate in his affection for his wife, he should retire into his own tetrarchy; which he did very willingly, and sware many oaths that he would not come again till he heard that Herod was dead. And indeed, when, upon a sickness of the king, he was desired to come to him before he died, that he might intrust him with some of his injunctions, he had such a regard to his oath, that he would not come to him; yet did not Herod so retain his hatred to Pheroras, but remitted of his purpose [not to see him] which he before had, and that for such great causes as have been already mentioned: but as soon as he began to be ill, he came to him, and this without being sent for; and when he was dead he took care of his funeral, and had his body brought to Jerusalem, and buried there, and appointed a solemn mourning for him. This death [of Pheroras] became the origin of Antipater's misfortunes, although he had already sailed for Rome, God now being about to

punish him for the murder of his brethren. I will explain the history of this matter very distinctly, that it may be for a warning to mankind, that they take care of conducting their whole lives by the rules of virtue.

CHAPTER IV.

Pheroras's wife accused of poisoning her husband—Consequences of the accusation.

As soon as Pheroras was dead, and his funeral was over, two of Pheroras's freedmen, who were much esteemed by him, came to Herod, and entreated him not to leave the murder of his brother without avenging it; but to examine into such an unreasonable and unhappy death. When he was moved with these words, for they seemed to him to be true, they said that Pheroras supped with his wife the day before he fell sick, and that a certain potion was brought him in such a sort of food as he was not used to eat; but that when he had eaten he died of it: that this potion was brought out of Arabia by a woman, under pretence, indeed, as a love-potion, for that was its name, but in reality to kill Pheroras; for that the Arabian women are skilful in making such poisons; and the woman to whom they ascribe this was confessedly a most intimate friend of one of Sylleus's mistresses; and that both the mother and the sister of Pheroras's wife had been at the place where she lived, and had persuaded her to sell them this potion, and had come back and brought it with them the day before that of his supper. Hereupon the king was provoked, and put the women-slaves to the torture, and some that were free with them; and as the fact did not yet appear, because none of them would confess it, at length one of them, under the utmost agonies, said no more but this, that she prayed that God would send the like agonies upon Antipater's mother, who had been the occasion of these miseries to all of them. This prayer induced Herod to increase the women's tortures, till thereby all was discovered: their merry meetings, their secret assemblies, and the disclosing of what he had said to his son alone unto Pheroras's* women. (Now what Herod had charged Antipater to conceal, was the gift of one hundred talents to him, not to have any conversation with Pheroras.) And what hatred he bore to his father; and that he complained to his mother how very long his father lived; and that he was himself almost an old man, insomuch, that if the kingdom should come to him, it would not afford him any great pleasure; and that there were a great many of his brothers, or brothers' children, bringing up, that might have hopes of the kingdom as well as himself; all which made his own hopes of it uncertain; for that even now, if he should himself not live, Herod had ordained that the government should be conferred, not on his son, but rather on a brother. He also accused the king of great barbarity, and of the slaughter of his sons; and that it was out of the fear he was under, lest he should do the like to him, that made him contrive this his journey to Rome, and Pheroras contrive to go to his own tetrarchy.*

These confessions agreed with what his sister had told him, and tended greatly to corroborate her testimony, and to free her from the suspicion of her unfaithfulness to him. So the king having satisfied himself of the spite which Doris, Antipater's mother, as well as himself, bore to him, took away from her all her fine ornaments, which were worth many talents, and then sent her away, and entered into friendship with Pheroras's women. But he who most of all irritated the king against his son, was one Antipater, the procurator of Antipater, the king's son, who, when he was tortured, among other things, said that Antipater had prepared a deadly potion, and given it to Pheroras, with his desire that he would give it to his father during his absence, and when he was too remote to have the least suspicion cast upon him thereto relating; that Antiphilus, one of Antipater's friends, brought that potion out of Egypt; and that it was sent to Pheroras by Theudion, the brother of the mother of Antipater, the king's son, and by that means came to Pheroras's

* His wife, her mother, and sister.

* It seems by this whole story put together, that Pheroras was not himself poisoned, as is commonly supposed; for Antipater had persuaded him to poison Herod, (chap. v.,) which would fall to the ground if he were himself poisoned: nor could the poisoning of Pheroras serve any design that appears now going forward: it was only the supposition of two of his freedmen, that this love-potion, or poison, which they knew was brought to Pheroras's wife, was made use of for poisoning him: whereas it appears to have been brought for her husband to poison Herod withal, as the future examinations demonstrate.

wife, her husband having given it her to keep. And when the king asked her about it, she confessed it; and as she was running to fetch it, she threw herself down from the house-top, yet did she not kill herself, because she fell upon her feet: by which means, when the king had comforted her, and had promised her and her domestics pardon, upon condition of their concealing nothing of the truth from him, but had threatened her with the utmost miseries if she proved ungrateful [and concealed any thing]; so she promised him, and swore that she would speak out every thing, and tell after what manner every thing was done; and said what many took to be entirely true, that the potion was brought out of Egypt by Antiphilus, and that his brother, who was a physician, had procured it; and that, "when Theudion brought it us, I kept it, upon Pheroras's committing it to me; and that it was prepared by Antipater for thee. When, therefore, Pheroras had fallen sick, and thou camest to him and tookest care of him, and when he saw the kindness thou hadst for him, his mind was overborne thereby. So he called me to him, and said to me, 'O woman! Antipater hath circumvented me in this affair of his father and my brother, by persuading me to have a murderous intention to him, and procuring a potion to be subservient thereto: do thou, therefore, go and fetch my potion (since my brother appears to have still the same virtuous disposition toward me which he had formerly, and I do not expect to live long myself, and that I may not defile my forefathers by the murder of a brother) and burn it before my face:' that, accordingly, she immediately brought it, and did as her husband bade her; and that she burnt the greatest part of the potion; but that a little of it was left, that if the king, after Pheroras's death, should treat her ill, she might poison herself, and thereby get clear of her miseries." Upon her saying thus, she brought out the potion, and the box in which it was, before them all. Nay, there was another brother of Antiphilus, and his mother also, who, by the extremity of pain and torture, confessed the same things, and owned the box [to be that which had been brought out of Egypt]. The high priest's daughter also, who was the king's wife, was accused to have been conscious of all this, and had resolved to conceal it; for which reason Herod divorced her, and blotted her son out of his testament, wherein he had been mentioned as one that was to reign after him; and he took the high-priesthood away from his father-in-law, Simeon, the son of Boethus, and appointed Matthias, the son of Theophilus, who was born at Jerusalem, to be high priest in his room.

While this was doing, Bathyllus also, Antipater's freedman, come from Rome, and, upon the torture, was found to have brought another potion, to give it into the hands of Antipater's mother, and of Pheroras, that if the former potion did not operate upon the king, this at least might carry him off. There came also letters from Herod's friends at Rome, by the approbation and at the suggestion of Antipater, to accuse Archelaus and Philip, as if they calumniated their father on account of the slaughter of Alexander and Aristobulus, and as if they commiserated their deaths, and as if, because they were sent for home, (for their father had already recalled them,) they concluded they were themselves also to be destroyed. These letters had been procured by great rewards, by Antipater's friends; but Antipater himself wrote to his father about them, and laid the heaviest things to their charge; yet did he entirely excuse them of any guilt, and said they were but young men, and so imputed their words to their youth. But he said, that he had himself been very busy in the affair relating to Sylleus, and in getting interest among the great men; and, on that account, he had bought splendid ornaments to present them withal, which cost him 200 talents. Now, one may wonder how it came about, that while so many accusations were laid against him in Judea, during seven months before this time, he was not made acquainted with any of them. The causes of which were, that the roads were exactly guarded, and that men hated Antipater; for there was nobody who would run any hazard himself, to gain him any advantage.

CHAPTER V.

Antipater returns from Rome—accused by Nicolaus of Damascus—condemned to die by Herod and Quintilius Varus.

Now Herod, upon Antipater's writing to him that having done all that he was to do, and this in the manner he was to do it, he would suddenly come to him, concealed his anger against him, and wrote

back to him, and bade him not delay his journey, lest any harm should befall himself in his absence. At the same time, also, he made some little complaint about his mother, but promised that he would lay those complaints aside when he should return. He withal expressed his entire affection for him, as fearing lest he should have some suspicion of him, and defer his journey to him; and lest, while he lived at Rome, he should lay plots for the kingdom, and, moreover, do somewhat against himself. This letter Antipater met with in Cilicia; but had received an account of Pheroras's death before at Tarentum. This last news affected him deeply; not out of any affection for Pheroras, but because he was dead without having murdered his father, which he had promised him to do. And when he was at Celendris in Cilicia, he began to deliberate with himself about his sailing home, as being much grieved with the ejection of his mother. Now, some of his friends advised him that he should tarry awhile somewhere, in expectation of further information. But others advised him to sail home without delay; for that if he were once come thither, he would soon put an end to all accusations, and that nothing afforded any weight to his accusers at present but his absence. He was persuaded by these last, and sailed on, and landed at the haven called Sebastus, which Herod had built at vast expenses in honour of Cæsar, and called Sebastus. And now was Antipater evidently in a miserable condition, while nobody came to him nor saluted him, as they did at his going away, with good wishes or joyful acclamations; nor was there any thing to hinder them from entertaining him, on the contrary, with bitter curses, while they supposed he was come to receive his punishment for the murder of his brethren.

Now Quintilius Varus was at this time at Jerusalem, being sent to succeed Saturninus as president of Syria, and had come as an assessor to Herod, who had desired his advice in his present affairs; and as they were sitting together, Antipater came upon them, without knowing any thing of the matter; so he came into the place clothed in purple. The porters, indeed, received him in, but excluded his friends. And now he was in great disorder, and presently understood the condition he was in, while, upon his going to salute his father, he was repulsed by him, who called him a murderer of his brethren, and a plotter of destruction against himself, and told him that Varus should be his auditor and his judge the very next day; so he found that what misfortunes he now heard of was already upon him, with the greatness of which he went away in confusion; upon which his mother and his wife met him, (which wife was the daughter of Antigonus, who was king of the Jews before Herod,) from whom he learned all circumstances which concerned him, and then prepared himself for his trial.

On the next day Varus and the king sat together in judgment, and both their friends were also called in, as also the king's relations, with his sister Salome, and as many as could discover any thing, and such as had been tortured; and besides these, some slaves of Antipater's mother, who were taken up a little before Antipater's coming, and brought with them a written letter, the sum of which was this: that he should not come back, because all had come to his father's knowledge: and that Cæsar was the only refuge he had left to prevent both his and her delivery into his father's hands. Then did Antipater fall down at his father's feet, and besought him not to prejudge his cause, but that he might be first heard by his father, and that his father would keep himself still unprejudiced. So Herod ordered him to be brought into the midst, and then lamented himself about his children, from whom he had suffered such great misfortunes; and because Antipater fell upon him in his old age. He also reckoned up what maintenance, and what education he had given them; and what seasonable supplies of wealth he had afforded them, according to their own desires; none of which favours had hindered them from contriving against him, and from bringing his very life into danger in order to gain his kingdom, after an impious manner, by taking away his life before the course of nature, their father's wishes, or justice required that the kingdom should come to them; and that he wondered what hopes could elevate Antipater to such a pass as to be hardy enough to attempt such things; that he had by his testament in writing declared him his successor in the government; and while he was alive, he was in no respect inferior to him, either in his illustrious dignity, or in power and authority, he having no less

than fifty talents for his yearly income, and had received for his journey to Rome no fewer than thirty talents. He also objected to him the case of his brethren whom he had accused; and if they were guilty, he had imitated their example; and if not, he had brought him groundless accusations against his near relations; for that he had been acquainted with all those things by him, and by nobody else, and had done what was done by his approbation, and whom he now absolved from all that was criminal, by becoming the inheritor of the guilt of such their parricide.

When Herod had thus spoken, he fell weeping, and was not able to say any more; but at his desire Nicolaus of Damascus, being the king's friend, and always conversant with him, and acquainted with whatsoever he did, and with the circumstances of his affairs, proceeded to what remained, and explained all that concerned the demonstrations and evidences of the facts. Upon which Antipater, in order to make his legal defence, turned himself to his father, and enlarged upon the many indications he had given of his good-will to him; and instanced in the honours that had been done him, which yet had not been done, had he not deserved them by his virtuous concern about him; for that he had made provision for every thing that was fit to be foreseen beforehand, as to giving him his wisest advice; and whenever there was occasion for the labour of his own hands, he had not grudged any such pains for him. And that it was almost impossible that he, who had delivered his father from so many treacherous contrivances laid against him, should be himself in the plot against him, and so lose all the reputation he had gained for his virtue, by his wickedness which succeeded it; and this, while he had nothing to prohibit him, who was already appointed his successor, to enjoy the royal honour with his father also at present; and that there was no likelihood that a person who had the one-half of that authority without any danger, and with a good character, should hunt after the whole with infamy and danger, and this when it was doubtful whether he could obtain it or not; and when he saw the sad example of his brethren before him, and was both the informer and the accuser against them, at a time when they might not otherwise have been discovered; nay, was the author of the punishment inflicted upon them, when it appeared evidently that they were guilty of a wicked attempt against their father; and that even the contentions that were in the king's family were indications that he had ever managed affairs out of the sincerest affection to his father. And as to what he had done at Rome, Cæsar was a witness thereto, who was yet no more to be imposed upon than God himself; of whose opinions his letters sent hither are sufficient evidence: and that it was not reasonable to prefer the calamities of such as proposed to raise disturbances, before those letters; the greatest part of which calumnies had been raised during his absence, which gave scope to his enemies to forget them, which they had not been able to do if he had been there. Moreover, he showed the weakness of the evidence obtained by torture, which was commonly false; because the distress men are in under such tortures, naturally obliges them to say many things in order to please those that govern them. He also offered himself to the torture.

Hereupon there was a change observed in the assembly, while they greatly pitied Antipater, who, by weeping, and putting on a countenance suitable to his sad case, made them commiserate the same; insomuch that his very enemies were moved to compassion; and it appeared plainly that Herod himself was affected in his own mind, although he was not willing it should be taken notice of. Then did Nicolaus begin to prosecute what the king had begun, and that with great bitterness; and summed up all the evidence which arose from the tortures, or from the testimonies. He principally and largely commended the king's virtues, which he had exhibited in the maintenance and education of his sons; while he never could gain any advantage thereby, but still fell from one misfortune to another. Although he owned that he was not so much surprised with that thoughtless behaviour of his former sons, who were but young, and were besides corrupted by wicked counsellors, who were the occasion of their wiping out of their minds all the righteous dictates of nature, and this out of a desire of coming to the government sooner than they ought to do; yet that he could not but justly stand amazed at the horrid wickedness of Antipater, who,

although he had not only had great benefits bestowed on him by his father, enough to tame his reason, yet could not be more tamed than the most envenomed serpents; whereas, even those creatures admit of some mitigation, and will not bite their benefactors, while Antipater hath not let the misfortunes of his brethren be any hinderance to him, but he hath gone on to imitate their barbarity notwithstanding. "Yet wast thou, O Antipater! (as thou hast thyself confessed) the informer as to what wicked actions they had done, and the searcher out of the evidence against them, and the author of the punishment they underwent upon their detection. Nor do we say this as accusing thee for being so zealous in thy anger against them, but are astonished at thy endeavours to imitate their profligate behaviour; and we discover thereby, that thou didst not act thus for the safety of thy father, but for the destruction of thy brethren, that by such outside hatred of their impiety thou mightest be believed a lover of thy father, and mightest thereby get thee power enough to do mischief with the greatest impunity; which design, thy actions, indeed, demonstrate. It is true, thou tookest thy brethren off, because thou didst convict them of their wicked designs; but thou didst not yield up to justice those who were their partners; and thereby didst make it evident to all men that thou madest a covenant with them against thy father, when thou chosest to be the accuser of thy brethren, as desirous to gain to thyself alone this advantage of laying plots to kill thy father, and so to enjoy double pleasure, which is truly worthy of thy evil disposition, which thou hast openly shown against thy brethren; on which account thou didst rejoice, as having done a most famous exploit, nor was that behaviour unworthy of thee; but if thy intention were otherwise, thou art worse than they: while thou didst contrive to hide thy treachery against thy father, thou didst hate them; not as plotters against thy father, for in that case thou hadst not thyself fallen upon the like crime, but as successors of his dominions, and more worthy of that succession than thyself. Thou wouldst kill thy father after thy brethren, lest thy lies raised against them might be detected; and lest thou shouldst suffer what punishment thou hast deserved, thou hadst a mind to exact that punishment of thy unhappy father, and didst devise such a sort of uncommon parricide as the world never yet saw; for thou who art his son didst not only lay a treacherous design against thy father, and didst it while he loved thee, and had been thy benefactor, had made thee in reality his partner in the kingdom, and had openly declared thee his successor, while thou was not forbidden to taste the sweetness of authority already, and hadst the firm hope of what was future by thy father's determination, and the security of a written testament; but for certain, thou didst not measure these things according to thy father's various dispositions, but according to thy own thoughts and inclinations; and wast desirous to take the part that remained away from thy too indulgent father, and soughtest to destroy him with thy deeds, whom thou in words pretendest to preserve. Nor wast thou content to be wicked thyself, but thou filledst thy mother's head with thy devices, and raisedst disturbance among thy brethren, and hadst the boldness to call thy father a wild beast; while thou hadst thyself a mind more cruel than any serpent, whence thou sentest out that poison among thy nearest kindred and greatest benefactors, and invitedst them to assist thee and guard thee, and didst hedge thyself in on all sides by the artifices of both men and women, against an old man, as though that mind of thine was not sufficient of itself to support so great a hatred as thou barest to him; and here thou appearest, after the torture of freemen, of domestics, of men and women, which have been examined on thy account, and after the informations of thy fellow-conspirators, as making haste to contradict the truth; and hast thought on ways not only how to take thy father out of the world, but to disannul that written law which is against thee, and the virtue of Varus, and the nature of justice; nay, such is that impudence of thine on which thou confidest, that thou desirest to be put to the torture thyself, while thou allegest that the tortures of those already examined thereby have made them tell lies; that those that have been the deliverers of thy father may not be allowed to have spoken the truth; but that thy tortures may be esteemed the discoverers of truth. Wilt not thou, O Varus! deliver the king from the injuries of his kindred? Wilt not thou destroy this wicked wild beast, which hath pretended kindness to his father, in order to

destroy his brethren; while yet he is himself alone ready to carry off the kingdom immediately, and appears to be the most bloody butcher to him of them all? for thou art sensible that parricide is a general injury both to nature and to common life; and that the intention of parricide is not inferior to its perpetration; and he who does not punish it, is injurious to nature itself."

Nicolaus added further what belonged to Antipater's mother, and whatsoever she had prattled like a woman; as also about the predictions and the sacrifices relating to the king; and whatsoever Antipater had done lasciviously in his cups, and his amours among Pheroras's women; the examination upon torture; and whatsoever concerned the testimonies of the witnesses, which were many, and of various kinds; some prepared beforehand, and others were sudden answers, which further declared and confirmed the foregoing evidence. For those men who were not acquainted with Antipater's practices, but had concealed them out of fear, when they saw that he was exposed to the accusations of the former witnesses, and that his great good fortune, which had supported him hitherto, had now evidently betrayed him into the hands of his enemies, who were now insatiable in their hatred to him, told all they knew of him; and his ruin was now hastened, not so much by the enmity of those who were his accusers, as by his gross, impudent, and wicked contrivances, and by his ill-will to his father and his brethren; while he had filled their house with disturbance, and caused them to murder one another; and was neither fair in his hatred nor kind in his friendship, but just so far as served his own turn. Now, there were a great number who for a long time beforehand had seen all this, and especially such as were naturally disposed to judge of matters by the rules of virtue, because they were used to determine about affairs without passion, but had been restrained from making any open complaints before; these, upon the leave now given them, produced all that they knew before the public. The demonstrations, also, of these wicked facts could noway be disproved; because the many witnesses there were, did neither speak out of favour to Herod, nor were they obliged to keep what they had to say silent, out of suspicion of any danger they were in; but they spake what they knew, because they thought such actions very wicked, and that Antipater deserved the greatest punishment; and, indeed, not so much for Herod's safety, as on account of the man's own wickedness. Many things were also said, and those by a great number of persons, who were noway obliged to say them: insomuch that Antipater, who used generally to be very shrewd in his lies and impudence, was not able to say one word to the contrary. When Nicolaus had left off speaking, and had produced the evidence, Varus bade Antipater to betake himself to the making of his defence, if he had prepared any thing whereby it might appear that he was not guilty of the crimes he was accused of; for that, as he was himself desirous, so did he know that his father was in like manner desirous also to have him found entirely innocent; but Antipater fell down on his face, and appealed to God and to all men, for testimonials of his innocency, desiring that God would declare, by some evident signals, that he had not laid any plot against his father. This being the usual method of all men destitute of virtue, that, when they set about any wicked undertakings, they fall to work according to their own inclinations, as if they believed that God was unconcerned in human affairs; but when once they are found out, and are in danger of undergoing the punishment due to their crimes, they endeavour to overthrow all the evidence against them, by appealing to God; which was the very thing which Antipater now did; for whereas he had done every thing as if there was no God in the world, when he was on all sides distressed by justice, and when he had no other advantage to expect from any legal proofs, by which he might disprove the accusations laid against him, he impudently abused the majesty of God, and ascribed it to his power, that he had been preserved hitherto; and produced before them all what difficulties he had ever undergone in his bold acting for his father's preservation.

So when Varus, upon asking Antipater what he had to say for himself, found that he had nothing to say besides his appeal to God, and saw that there was no end of that, he bade them bring the potion before the court, that he might see what virtue still remained in it; and when it was brought, and one that was condemned to die had drunk it by Varus's command,

he died presently. Then Varus got up, and departed out of the court, and went away the day following to Antioch, where his usual residence was, because that was the place of the Syrians; upon which Herod laid his son in bonds; but what were Varus's discourses to Herod, was not known to the generality, and upon what words it was that he went away; though it was also generally supposed, that whatsoever Herod did afterward about his son, was done with his approbation: but when Herod had bound his son, he sent letters to Rome to Cæsar about him, and such messengers withal as should, by word of mouth, inform Cæsar of Antipater's wickedness. Now, at this very time, there was seized a letter of Antiphilus, written to Antipater out of Egypt, (for he lived there;) and, when it was opened by the king, it was found to contain what follows:—"I have sent thee Acme's letter, and hazarded my own life; for thou knowest that I am in danger from two families if I be discovered. I wish thee good success in thy affair." These were the contents of this letter; but the king made inquiry about the other letter also, for it did not appear; and Antiphilus's slave, who brought that letter which had been read, denied that he had received the other: but while the king was in doubt about it, one of Herod's friends, seeing a seam upon the inner coat of the slave, and a doubling of the cloth, (for he had two coats on,) he guessed that the letter might be within that doubling; which accordingly proved to be true. So they took out the letter; and its contents were these:—"Acme to Antipater. I have written such a letter to thy father as thou desirest me. I have also taken a copy and sent it, as if it came from Salome, to my lady [Livia]; which when thou readest, I know that Herod will punish Salome, as plotting against him." Now, this pretended letter of Salome to her lady was composed by Antipater, in the name of Salome, as to its meaning, but in the words of Acme. The letter was this:—"Acme to King Herod. I have done my endeavour that nothing that is done against thee should be concealed from thee. So, upon my finding a letter of Salome's, written to my lady against thee, I have written out a copy and sent it to thee; with hazard to thyself, but for thy advantage. The reason why she wrote it was this, that she had a mind to be married to Sylleus. Do thou, therefore, tear this letter in pieces, that I may not come into danger of my life." Now Acme had written to Antipater himself, and informed him, that in compliance with his command, she had both herself written to Herod, as if Salome had laid a sudden plot entirely against him, and had herself sent a copy of an epistle, as coming from Salome to her lady. Now, Acme was a Jew by birth, and a servant to Julia, Cæsar's wife, and did this out of her friendship for Antipater, as having been corrupted by him with a large present of money, to assist in his pernicious designs against his father and his aunt.

Hereupon Herod was so amazed at the prodigious wickedness of Antipater, that he was ready to have ordered him to be slain immediately, as a turbulent person in the most important concerns, and as one that had laid a plot not only against himself, but against his sister also; and even corrupted Cæsar's own domestics. Salome also provoked him to it, beating her breast, and bidding him kill her, if he could produce any credible testimony that she had acted in that manner. Herod also sent for his son, and asked him about this matter, and bade him contradict it if he could, and not suppress any thing he had to say for himself; and when he had not one word to say, he asked him, since he was every way caught in his villany, that he would make no further delay, but discover his associates in these his wicked designs. So he laid all upon Antiphilus; but discovered nobody else. Hereupon Herod was in such great grief, that he was ready to send his son to Rome to Cæsar, there to give an account of these his wicked contrivances. But he soon became afraid, lest he might there, by the assistance of his friends, escape the danger he was in: so he kept him bound as before, and sent more ambassadors and letters [to Rome] to accuse his son, and an account of what assistance Acme had given him in his wicked designs, with copies of the epistles before mentioned.

CHAPTER VI.

Illness of Herod—The Jews raise a sedition thereon—are discovered and punished.

Now Herod's ambassadors made haste to Rome; but sent, as instructed beforehand, what answers they were to make to the questions put to them. They also

carried the epistles with them. But Herod now fell into a distemper, and made his will, and bequeathed his kingdom to [Antipas,] his youngest son; and this out of that hatred to Archelaus and Philip which the calumnies of Antipater had raised against them. He also bequeathed 1000 talents to Cæsar, and 500 to Julia, Cæsar's wife, to Cæsar's children, and friends and freedmen. He also distributed among his sons and their sons, his money, his revenues, and his lands. He also made Salome, his sister, very rich, because she had continued faithful to him in all his circumstances, and was never so rash as to do him any harm. And as he despaired of recovering, for he was about the seventieth year of his age, he grew fierce, and indulged the bitterest anger upon all occasions; the cause whereof was this, that he thought himself despised, and that the nation was pleased with his misfortunes; besides which, he resented a sedition which some of the lower sort of men excited against him, the occasion of which was as follows:—

There was one Judas, the son of Saripheus, and Matthias, the son of Margalothus, two of the most eloquent men among the Jews, and the most celebrated interpreters of the Jewish laws, and men well beloved by the people, because of their education of their youth; for all those that were studious of virtue frequented their lectures every day. These men, when they found that the king's distemper was incurable, excited the young men that they would pull down all those works which the king had erected contrary to the law of their fathers, and thereby obtain the rewards which the law will confer on them for such actions of piety: for that it was truly on account of Herod's rashness in making such things as the law had forbidden, that his other misfortunes, and this distemper also, which was so unusual among mankind, and with which he was now afflicted, came upon him: for Herod had caused such things to be made, which were contrary to the law, of which he was accused by Judas and Matthias; for the king had erected over the great gate of the temple a large golden eagle, of great value, and had dedicated it to the temple. Now, the law forbids those that propose to live according to it, to erect images, or representations of any living creature. So these wise men persuaded [their scholars] to pull down the golden eagle: alleging, that although they should incur any danger which might bring them to their deaths, the virtue of the action now proposed to them would appear much more advantageous to them than the pleasures of life; since they would die for the preservation and observation of the law of their fathers; since they would also acquire an everlasting fame and commendation; since they would be both commended by the present generation, and leave an example of life that would never be forgotten to posterity; since that common calamity of dying cannot be avoided by our living so as to escape any such dangers: that, therefore, it is a right thing for those who are in love with a virtuous conduct, to wait for that fatal hour by such a behaviour as may carry them out of the world with praise and honour; and that this will alleviate death to such a degree, thus to come at it by the performance of brave actions, which bring us into danger of it; and, at the same time, to leave that reputation behind them to their children, and to all their relations, whether they be men or women, which will be of great advantage to them afterward.

And with such discourses as this did these men excite the young men to this action; and a report being come to them that the king was dead, this was an addition to the wise men's persuasions; so, in the very middle of the day, they got upon the place, they pulled down the eagle, and cut it into pieces with axes, while a great number of the people were in the temple. And now the king's captain, upon hearing what the undertaking was, and supposing it was a thing of a higher nature than it proved to be, came up thither, having a great band of soldiers with him, such as was sufficient to put a stop to the multitude of those who pulled down what was dedicated to God: so he fell upon them unexpectedly, and as they were upon this bold attempt, in a foolish presumption rather than a cautious circumspection, as is usual with the multitude, and while they were in disorder, and incautious of what was for their advantage, so he caught no fewer than forty of the young men, who had the courage to stay behind when the rest ran away, together with the authors of this bold attempt, Judas and Matthias, who thought it an ignominious thing to retire upon his approach, and led them to the king. And when they had come to the king, and he had asked them

if they had been so bold as to pull down what he had dedicated to God, "Yes, (said they,) what was contrived we contrived, and what hath been performed, we performed it; and that with such a virtuous courage as becomes men; for we have given our assistance to those things which were dedicated to the majesty of God, and we have provided for what we have learned by hearing the law: and it ought not to be wondered at, if we esteem those laws which Moses had suggested to him, and were taught him by God, and which he wrote and left behind him, more worthy of observation than thy commands. Accordingly, we will undergo death, and all sorts of punishments which thou canst inflict upon us, with pleasure, since we are conscious to ourselves that we shall die, not for any unrighteous actions, but for our love to religion." And thus they all said, and their courage was still equal to their profession, and equal to that with which they readily set about this undertaking. And when the king had ordered them to be bound, he sent them to Jericho, and called together the principal men among the Jews; and when they were come, he made them assemble in the theatre, and because he could not himself stand, he lay upon a couch, and enumerated the many labours that he had long endured on their account, and his building of the temple, and what a vast charge that was to him; while the Asamoneans, during the 125 years of their government, had not been able to perform any so great a work for the honour of God as that was: that he had also adorned it with very valuable donations: on which account he hoped that he had left himself a memorial, and procured himself a reputation after his death. He then cried out, that these men had not abstained from affronting him, even in his lifetime, but that, in the very daytime, and in the sight of the multitude, they had abused him to that degree, as to fall upon what he had dedicated, and in that way of abuse, had pulled it down to the ground. They pretended, indeed, that they did it to affront him; but if any one consider the thing truly, they will find that they were guilty of sacrilege against God therein.

But the people, on account of Herod's barbarous temper, and for fear he should be so cruel as to inflict punishment on them, said, what was done, was done without approbation, and that it seemed to them that the actors might well be punished for what they had done. But as for Herod, he dealt more mildly with others [of the assembly]; but he deprived Matthias of the high-priesthood, as in part an occasion of this action, and made Joazer, who was Matthias's wife's brother, high priest in his stead. Now it happened, that during the time of the high-priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observed as a fast. The occasion was this:—This Matthias the high priest, on the night before that day when the fast was to be celebrated, seemed, in a dream,* to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But Herod deprived this Matthias of the high-priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon.†

But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins: for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly; for it brought upon him a vehement appetite for eating, which he could not avoid to supply with one sort of food or other. His intestines were also ulcerated, and the chief violence of his pain lay on the colon; an aqueous and transparent liquor had likewise settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, further, his privy member was putrefied, and produced worms; and when he sat upright he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which

* This fact, that one Joseph was made high priest for a single day, on occasion of the action here specified, that befell Matthias, the real high priest, in his sleep, the night before the great day of expiation, is attested to both in the Mishna and Talmud, as Dr. Hudson here informs us.

† This eclipse of the moon (which is the only eclipse of either of the luminaries mentioned by our Josephus in any of his writings) is of the greatest consequence for the determination of the time for the death of Herod and Antipater, and for the birth and entire chronology of Jesus Christ. It happened March 13th, in the year of the Julian period 4710, and the fourth year before the Christian era.

increased his stench to an insufferable degree. It was said by those who pretended to divine, and who were endued with wisdom to foretell such things, that God inflicted this punishment on the king on account of his great impiety; yet was he still in hopes of recovering, although his afflictions seemed greater than any one could bear. He also sent for physicians, and did not refuse to follow what they prescribed for his assistance; and went beyond the river Jordan, and bathed himself in warm baths that were at Callirrhoe, which, besides their other general virtues, were also fit to drink; which water runs into the lake called Asphaltitis. And when the physicians once thought fit to have him bathed in a vessel full of oil, it was supposed that he was just dying; but upon the lamentable cries of his domesties, he revived; and having no longer the least hopes of recovering, he gave order that every soldier should be paid fifty drachmæ; and he also gave a great deal to their commanders, and to his friends, and came again to Jericho, where he grew so choleric, that it brought him to do all things like a madman; and, though he was near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, there were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. And now the king was in a wild rage against them all, the innocent as well as those that afforded him ground for accusations; and when they had come, he ordered them all to be shut up in the hippodrome,* and sent for his sister Salome, and her husband Alexas, and spake thus to them :—"I shall die in a little time, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death." For that he was not unacquainted with the temper of the Jews, that his death would be a thing very desirable, and exceedingly acceptable to them; because during his lifetime they were ready to revolt from him, and to abuse the donations he had dedicated to God: "that it, therefore, was their business to resolve to afford him some alleviation of his great sorrows on this occasion; for that if they do not refuse him their consent in what he desires, he shall have a great mourning at his funeral, and such as never any king had before him; for then the whole nation would mourn from their very soul, which otherwise would be done in sport and mockery only. He desires, therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make him secure that his will shall be executed in what he charges them to do; and that he shall have the honour of a memorable mourning at his funeral." So he deplored his condition, with tears in his eyes, and obtested them by the kindness due from them, as of his kindred, and by the faith they owed to God, and begged of them that they would not hinder him of this honourable mourning at his funeral. So they promised him not to transgress his commands.

Now, any one may easily discover the temper of this man's mind, which not only took pleasure in doing what he had done formerly against his relations, out of the love of life, but by those commands of his which savoured of no humanity; since he took care, when he was departing out of this life, that the whole nation should be put into mourning, and, indeed, made desolate of their dearest kindred, when he gave order that one out of every family should be slain, although they had done nothing that was unjust or against him, nor were they accused of any other crimes; while it is usual for those who have any regard to virtue, to lay aside their hatred at such a time, even with respect to those they justly esteemed their enemies.

* A place for the horse-races.

CHAPTER VII.

Herod contemplates self-destruction—orders Antipater to be slain.

As he was giving these commands to his relations, there came letters from his ambassadors, who had been sent to Rome, unto

Cæsar, which, when they were read, their purport was this: that Acme was slain by Cæsar, out of his indignation at what hand she had in Antipater's wicked practices; and that, as to Antipater himself, Cæsar left it to Herod to act as became a father and a king, and either to banish him or to take away his life, which he pleased. When Herod heard this, he was somewhat better, out of the pleasure he had from the contents of the letters, and was elevated at the death of Acme, and at the power that was given him over his son; but as his pains had become very great, he was now ready to faint for want of something to eat; so he called for an apple and a knife; for it was his custom formerly to pare the apple himself, and soon afterward to cut it, and eat it. When he had got the knife, he looked about, and had a mind to stab himself with it; and he had done it, had not his first cousin, Achiabus, prevented him, and held his hand, and cried out loudly. Whereupon a woful lamentation echoed through the palace, and a great tumult was made, as if the king were dead. Upon which Antipater, who verily believed his father was deceased, grew bold in his discourse, as hoping to be immediately and entirely released from his bonds, and to take the kingdom into his hands, without any more ado: so he discoursed with the jailer about letting him go, and, in that case, promised him great things, both now and hereafter, as if that were the only thing now in question; but the jailer did not only refuse to do what Antipater would have him, but informed the king of his intentions, and how many solicitations he had had from him [of that nature]. Hereupon Herod, who had formerly no affection nor good-will toward his son to restrain him, when he heard what the jailer said, he cried out, and beat his head, although he was at death's door, and raised himself upon his elbow, and sent for some of his guards, and commanded them to kill Antipater without any further delay, and to do it presently, and to bury him in an ignoble manner at Hyrcania.

CHAPTER VIII.

Herod's death—his testament—burial.

And now Herod altered his testament upon the alteration of his mind; for he appointed Antipas, to whom he had before left the kingdom, to be tetrarch of Galilee and Berea, and granted the kingdom to Archelaus. He also gave Gaulonitis, and Trachonitis, and Paneas to Philip, who was his son, but own brother to Archelaus, by the name of a tetrarchy; and bequeathed Jamnia, and Ashdod, and Phasaelis, to Salome, his sister, with 500,000 [drachmæ] of silver that was coined. He also made provision for all the rest of his kindred, by giving them sums of money and annual revenues, and so left them all in a wealthy condition. He bequeathed also to Cæsar 10,000,000 [of drachmæ] of coined money; besides both vessels of gold and silver, and garments exceedingly costly, to Julia, Cæsar's wife; and to certain others, 5,000,000. When he had done those things, he died, the fifth day after he had caused Antipater to be slain; having reigned, since he had procured Antigonus to be slain, thirty-four years; but since he had been declared king by the Romans, thirty-seven years. A man he was of great barbarity toward all men equally, and a slave to his passions; but above the consideration of what was right; yet was he favoured by fortune as much as any man ever was, for, from a private man, he became a king; and though he was encompassed with ten thousand dangers, he got clear of them all, and continued his life till a very old age; but then, as to the affairs of his family and children, in which, indeed, according to his own opinion, he was also very fortunate, because he was able to conquer his enemies; yet, in my opinion, he was herein very unfortunate.

But then Salome and Alexas, before the king's death was made known, dismissed those that were shut up in the hippodrome, and told them that the king ordered them to go away to their own lands, and take care of their own affairs, which was esteemed by the nation a great benefit; and now the king's death was made public, when Salome and Alexas gathered the soldiery together in the amphitheatre at Jericho; and the first thing they did was, they read Herod's letter, written to the soldiery, thanking them for their fidelity and good-will to him, and exorting them to afford his son Archelaus, whom he had appointed for their king, like fidelity and good-will. After which Ptolemy, who had the king's seal intrusted to him, read the king's testament, which was to be of force no otherwise than as it should stand when Cæsar had inspected it; so there was presently an acclamation made to Archelaus, as king,

and the soldiers came by bands, and their commanders with them, and promised the same good-will to him, and readiness to serve him, which they had exhibited to Herod; and they prayed God to be assistant to him.

After this was over, they prepared for his funeral, it being Archelaus's care that the procession to his father's sepulchre should be very sumptuous. Accordingly, he brought out all his ornaments to adorn the pomp of the funeral. The body was carried upon a golden bier, embroidered with very precious stones of great variety, and it was covered over with purple, as well as the body itself; he had a diadem upon his head, and above it a crown of gold; he also had a sceptre in his right hand. About the bier were his sons, and his numerous relations; next to these were the soldiery, distinguished according to their several countries and denominations; and they were put in the following order: first of all went his guards; then the band of Thracians; and after them the Germans; and next, the band of Galatians, every one in their habiliments of war; and behind these marched the whole army in the same manner as they used to go out to war, and as they used to be put in array by their muster-masters and centurions: these were followed by five hundred of his domestics, carrying spices. So they went eight furlongs,* to Herodium; for there, by his own command, he was to be buried; —and thus did Herod end his life.

Now Archelaus paid him so much respect as to continue his mourning till the seventh day; for so many days are appointed for it by the law of our fathers; and when he had given a treat to the multitude, and left off his mourning, he went up into the temple; he had also acclamations and praises given him, which way soever he went, every one striving with the rest who should appear to use the loudest acclamations. So he ascended a high elevation made for him, and took his seat on a throne made of gold, and spake kindly to the multitude, and declared with what joy he received their acclamations, and the marks of the good-will they showed to him: and returned them thanks that they did not remember the injuries his father had done them, to his disadvantage; and promised them he would endeavour not to be behindhand with them in rewarding their alacrity in his service, after a suitable manner; but that he should abstain at present from the name of king; and that he should have the honour of that dignity, if Cæsar should confirm and settle that testament which his father had made; and that it was on this account, that when the army would have put the diadem on him at Jericho, he would not accept of that honour, which is so usually so much desired, because it was not yet evident that he who was to be principally concerned in bestowing it would give it him; although, by his acceptance of the government, he should not want the ability of rewarding their kindness to him; and that it should be his endeavour, as to all things wherein they were concerned, to prove in every respect better than his father. Whereupon the multitude, as it is usual with them, supposed that the first days of those that enter upon such governments, declare the intentions of those that accept them; and so, by how much Archelaus spake the more gently and civilly to them, by so much did they more highly commend him, and made application to him for the grant of what they desired. Some made a clamour that he would ease them of some of their annual payments; but others desired him to release those that were put into prison by Herod, who were many, and had been put there at several times; others of them required that he would take away those taxes which had been severely laid upon what was publicly sold and bought. So Archelaus contradicted them in nothing, since he pretended to do all things so as to get the good-will of the multitude to him, as looking upon that good-will to be a great step toward his preservation of the government. Hereupon he went and offered sacrifice to God, and then betook himself to feast with his friends.

* At eight stadia (or furlongs) a day, as here, Herod's funeral, conducted to Herodium, (which lay at the distance from Jericho, where he died, of 200 stadia, or furlongs,) must have taken up no less than twenty-five days.

CHAPTER IX.

The people raise a sedition against Archelaus, who sails to Rome.

At this time also it was, that some of the Jews got together, out of a desire of innovation. They lamented Matthias, and those that were slain with him by Herod, who had not any respect paid them by a

funeral mourning, out of the fear men were in of that man; they were those who had been condemned for pulling down the golden eagle. The people made a great clamour and lamentation hereupon, and cast out some reproaches against the king also, as if that tended to alleviate the miseries of the deceased. The people assembled together, and desired of Archelaus that, in way of revenge on their account, he would inflict punishment on those who had been honoured by Herod; and that, in the first and principal place, he would deprive that high-priest whom Herod had made, and would choose one more agreeable to the law, and of greater purity, to officiate as high-priest. This was granted by Archelaus, although he was mightily offended at their importunity, because he proposed to himself to go to Rome immediately, to look after Cæsar's determination about him. However, he sent the general of his forces to use persuasions, and to tell them that the death which was inflicted on their friends, was according to the law; and to represent to them, that their petitions about these things were carried to a great height of injury to him; that the time was not now proper for such petitions, but required their unanimity until such time as he should be established in the government by the consent of Cæsar, and should then be come back to them; for that he would then consult with them in common concerning the purport of their petitions; but that they ought at present to be quiet, lest they should seem seditious persons.

So when the king had suggested these things, and instructed his general in what he was to say, he sent him away to the people; but they made a clamour, and would not give him leave to speak, and put him in danger of his life, and as many more as were desirous to venture upon saying openly any thing which might reduce them to a sober mind, and prevent their going on in their present courses, because they had more concern to have all their own wills performed than to yield obedience to their governors; thinking it to be a thing insufferable that, while Herod was alive, they should lose those that were the most dear to them, and that when he was dead they could not get the actors to be punished. So they went on with their designs after a violent manner, and thought all to be lawful and right which tended to please them, and being unskilful in foreseeing what dangers they incurred; and when they had suspicion of such a thing, yet did the present pleasure they took in the punishment of those they deemed their enemies overweigh all such considerations; and although Archelaus sent many to speak to them, yet they treated them not as messengers sent by him, but as persons that came of their own accord to mitigate their anger, and would not let one of them speak. The sedition, also, was made by such as were in a great passion; and it was evident that they were proceeding further in seditious practices, by the multitude running so fast upon them.

Now, upon the approach of that feast of unleavened bread, which the law of their fathers had appointed for the Jews at this time, which feast is called the Passover,* and is a memorial of their deliverance out of Egypt, (when they offer sacrifices with great alacrity; and when they are required to slay more sacrifices in number than at any other festival; and when an innumerable multitude came thither out of the country, nay, from beyond its limits also, in order to worship God,) the seditious lamented Judas and Matthias, those teachers of the law, and kept together in the temple, and had plenty of food, because these seditious persons were not ashamed to beg it. And as Archelaus was afraid lest some terrible thing should spring up by means of these men's madness, he sent a regiment of armed men, and with them a captain of a thousand, to suppress the violent efforts of the seditious, before the whole multitude should be infected with the like madness; and gave them this charge, that if they found any much more openly seditious than others, and more busy in tumultuous practices, they should bring them to him. But those that were seditious on account of those teachers of the law, irritated the people by the noise and clamour they used to encourage the people in their designs; so they made an assault upon the soldiers, and came up to them, and stoned the greatest part of them, although some of them ran away wounded, and their captain among them; and when they had thus done, they returned to the sacrifices which were already in their hands. Now, Archelaus thought there

* This passover, when the sedition here mentioned was moved against Archelaus, was not one, but thirteen months, after the eclipse of the moon already mentioned.

was no way to preserve the entire government, but by cutting off those who made this attempt upon it; so he sent out the whole army upon them; and sent the horsemen to prevent those that had their tents without the temple, from assisting those that were within the temple, and to kill such as ran away from the footmen when they thought themselves out of danger; which horsemen slew 8000 men, while the rest went to the neighbouring mountains. Then did Archelaus order proclamation to be made to them all, that they should retire to their own homes; so they went away, and left the festival, out of fear of somewhat worse which would follow, although they had been so bold by reason of their want of instruction. So Archelaus went down to the sea with his mother, and took with him Nicolaus and Ptolemy, and many others of his friends, and left Philip, his brother, as governor of all things belonging both to his own family and to the public. There went out also with him Salome, Herod's sister, who took with her her children, and many of her kindred were with her; which kindred of hers went, as they pretended, to assist Archelaus in gaining the kingdom, but in reality to oppose him, and chiefly to make loud complaints of what he had done in the temple. But Sabinus, Cæsar's steward for Syrian affairs, as he was making haste into Judea, to preserve Herod's effects, met with Archelaus at Cæsarea; but Varus (president of Syria) came at that time, and restrained him from meddling with them, for he was there as sent for by Archelaus, by the means of Ptolemy. And Sabinus, out of regard to Varus, did neither seize upon any of the castles that were among the Jews, nor did he seal up the treasures in them, but permitted Archelaus to have them, until Cæsar should declare his resolution about them; so that, upon this his promise, he tarried still at Cæsarea. But after Archelaus had sailed for Rome, and Varus had removed to Antioch, Sabinus went to Jerusalem, and seized on the king's palace. He also sent for the keepers of the garrisons, and for all those that had the charge of Herod's effects, and declared publicly that he should require them to give an account of what they had; and he disposed of the castles in the manner he pleased: but those who kept them did not neglect what Archelaus had given them in command, but continued to keep all things in the manner that had been enjoined them; and their pretence was, that they kept them all for Cæsar.

At the same time also, did Antipas, another of Herod's sons, sail to Rome, in order to gain the government; being buoyed up by Salome with promises that he should take that government; and that he was a much more honest and more fit man than Archelaus for that authority, since Herod had, in his former testament, deemed him the worthiest to be made king; which ought to be esteemed more valid than his latter testament. Antipas also brought with him his mother, and Ptolemy, the brother of Nicolaus, one that had been Herod's most honoured friend, and was now zealous for Antipas; but it was Ireneus the orator, and one who, on account of his reputation for sagacity, was intrusted with the affairs of the kingdom, who most of all encouraged him to attempt to gain the kingdom; by whose means it was that, when some advised him to yield to Archelaus, as to his elder brother, and who had been declared king by their father's last will, he would not submit so to do. And when he had come to Rome, all his relations revolted to him; not out of their good-will to him, but out of their hatred to Archelaus; though, indeed, they were most of all desirous of gaining their liberty, and to be put under a Roman governor; but if there were too great an opposition made to that, they thought Antipas preferable to Archelaus, and so joined with him, in order to procure the kingdom for him. Sabinus also, by letters, accused Archelaus to Cæsar.

Now when Archelaus had sent in his papers to Cæsar, wherein he pleaded his right to the kingdom and his father's testament, with the accounts of Herod's money, and with Ptolemy, who brought Herod's seal, he so expected the event; but when Cæsar had read these papers, and Varus's and Sabinus's letters, with the accounts of the money, and what were the annual incomes of the kingdom, and understood that Antipas had also sent letters to lay claim to the kingdom, he summoned his friends together, to know their opinions, and with them Caius, the son of Agrippa, and of Julia his daughter, whom he had adopted, and took him, and made him sit first of all, and desired such as pleased to speak their minds about the affairs now before them. Now Antipater, Salome's son, a very subtle orator, and bitter enemy to Archelaus,

spake first to this purpose: that it was ridiculous in Archelaus to plead now to have the kingdom given him, since he had, in reality, taken already the power over it to himself, before Cæsar had granted it to him; and appealed to those bold actions of his, in destroying so many at the Jewish festival; and, if the men had acted unjustly, it was but fit the punishing of them should be reserved to those that were out of the country, but had the power to punish them, and not been executed by a man that, if he pretended to be a king, he did an injury to Cæsar, by usurping that authority before it was determined for him by Cæsar; but, if he owned himself to be a private person, his case was much worse, since he who was putting in for the kingdom, could by no means expect to have that power granted him of which he had already deprived Cæsar [by taking it to himself]. He also touched sharply upon him, and appealed to his changing the commanders in the army, and his sitting in the royal throne beforehand, and his determination of lawsuits; all done as if he were no other than a king. He appealed also to his concessions to those that petitioned him on a public account, and, indeed, doing such things, than which he could devise no greater if he had been already settled in the kingdom by Cæsar. He also ascribed to him the releasing of the prisoners that were in the hippodrome, and many other things, that either had been certainly done by him, or were believed to be done, and easily might be believed to have been done, because they were of such a nature as to be usually done by young men, and by such as, out of a desire of ruling, seize upon the government too soon. He also charged him with his neglect of the funeral mourning for his father, and with having merry meetings the very night in which he died; and that it was thence the multitude took the handle of raising a tumult; and if Archelaus could thus requite his dead father, who had bestowed such great benefits upon him, and bequeathed such great things to him, by pretending to weep for him in the daytime, like an actor on the stage, but every night making mirth for having gotten the government, he would appear to be the same Archelaus with regard to Cæsar, if he granted him the kingdom, which he had been to his father; since he had then dancing and singing, as though an enemy of his were fallen, and not as though a man were carried to his funeral that was so nearly related, and had been so great a benefactor to him. But he said that the greatest crime of all was this, that he came now before Cæsar to obtain the government by his grant, while he had before acted in all things as he could have acted if Cæsar himself, who ruled all, had fixed him firmly in the government. And what he most aggravated in his pleading, was the slaughter of those about the temple, and the impiety of it, as done at the festival; and how they were slain like sacrifices themselves, some of whom were foreigners, and others of their own country, till the temple was full of dead bodies: and all this was done, not by an alien, but by one who pretended to the lawful title of a king, that he might complete the wicked tyranny which his nature prompted him to, and which is hated by all men. On which account, his father never so much as dreamed of making him his successor in the kingdom, when he was of a sound mind, because he knew his disposition; and, in his former and more authentic testament, he appointed his antagonist Antipas to succeed; but that Archelaus was called by his father to that dignity, when he was in a dying condition, both of body and mind; while Antipas was called when he was ripest in judgment, and of such strength of body as made him capable of managing his own affairs: and if his father had the like notion of him formerly that he had now shown, yet hath he given a sufficient specimen what a king he is likely to be when he hath [in effect] deprived Cæsar of that power of disposing of the kingdom, which he justly hath, and hath not abstained from making a terrible slaughter of his fellow-citizens in the temple, while he was but a private person.

So when Antipater had made this speech, and had confirmed what he had said by producing many witnesses from among Archelaus's own relations, he made an end of his pleading. Upon which Nicolaus arose up to plead for Archelaus, and said, "That what had been done at the temple was rather to be attributed to the mind of those that had been killed, than to the authority of Archelaus; for that those who were the authors of such things, are not only wicked in the injuries they do of themselves, but in forcing sober persons to avenge themselves upon

them. Now, it is evident that what these did in way of opposition was done under pretence, indeed against Archelaus, but in reality against Cæsar himself, for they, after an injurious manner, attacked and slew those who were sent by Archelaus, and who came only to put a stop to their doings. They had no regard, either to God or to the festival, whom Antipater yet is not ashamed to patronize, whether it be out of his indulgence of an enmity to Archelaus, or out of his hatred of virtue and justice. For as to those who begin such tumults, and first set about such unrighteous actions, they are the men who force those that punish them to betake themselves to arms even against their will. So that Antipater in effect ascribes the rest of what was done to all those who were of counsel to the accusers; for nothing which is here accused of injustice has been done, but what was derived from them as its authors: nor are those things evil in themselves, but so represented only, in order to do harm to Archelaus. Such is these men's inclination to do an injury to a man that is of their kindred, their father's benefactor, and familiarly acquainted with them, and that hath ever lived in friendship with them; for that, as to this testament, it was made by the king when he was of a sound mind, and so ought to be of more authority than his former testament; and that for this reason, because Cæsar is therein left to be judge and disposer of all therein contained; and for Cæsar, he will not, to be sure, at all imitate the unjust proceedings of those men, who, during Herod's whole life, had on all occasions been joint partakers of power with him, and yet, do zealously endeavour to injure his determination, while they have not themselves had the same regard to their kinsman [which Archelaus had]. Cæsar will not therefore disannul the testament of a man whom he had entirely supported, of his friend and confederate, and that which is committed to him in trust to ratify; nor will Cæsar's virtuous and upright disposition, which is known and uncontested through all the habitable world, imitate the wickedness of these men in condemning a king as a madman, and as having lost his reason, while he hath bequeathed the succession to a good son of his, and to one who flies to Cæsar's upright determination for refuge. Nor can Herod at any time have been mistaken in his judgment about a successor, while he showed so much prudence as to submit all to Cæsar's determination.

Now when Nicolaus had laid these things before Cæsar, he ended his plea; whereupon Cæsar was so obliging to Archelaus, that he raised him up when he had cast himself down at his feet, and said, that he well deserved the kingdom: and he soon let them know that he was so far moved in his favour, that he would not act otherwise than his father's testament directed, and that was for the advantage of Archelaus. However, while he gave this encouragement to Archelaus to depend on him securely, he made no full determination about him; and, when the assembly was broken up, he considered by himself whether he should confirm the kingdom to Archelaus, or whether he should part it among all Herod's posterity; and this because they all stood in need of much assistance to support them.

CHAPTER X.

Sedition of the Jews against Sabinus.

But before these things could be brought to a settlement, Malthace, Archelaus's mother, fell into a distemper, and died of it; and letters came from Varus, the president of Syria, which informed Cæsar of the revolt of the Jews; for after Archelaus was sailed, the whole nation was in a tumult. So Varus, since he was there himself, brought the authors of the disturbance to punishment; and when he had restrained them for the most part from this sedition, which was a great one, he took his journey to Antioch, leaving one legion of his army at Jerusalem to keep the Jews quiet, who were now very fond of innovation. Yet did not this at all avail to put an end to that their sedition, for, after Varus was gone away, Sabinus, Cæsar's procurator, stayed behind, and greatly distressed the Jews, relying on the forces that were left there, that they would by their multitude protect him; for he made use of them, and armed them as his guards, thereby so oppressing the Jews, and giving them so great disturbance, that at length they rebelled; for he used force in seizing the citadels, and zealously pressed on the search after the king's money, in order to seize upon it by force, on account of his love of gain and his extraordinary covetousness.

But on the approach of Pentecost,

which is a festival of ours, so called from the days of our forefathers, a great many ten thousands of men got together; nor did they come only to celebrate the festival, but out of their indignation at the madness of Sabinus, and at the injuries he offered them. A great number there was of Galileans, and Idumeans, and many men from Jericho, and others who had passed over the river Jordan, and inhabited those parts. This whole multitude joined themselves to all the rest, and were more zealous than the others in making an assault on Sabinus, in order to be avenged on him; so they parted themselves into three bands, and encamped themselves into the places following:—some of them seized on the hippodrome; and of the other two bands, one pitched themselves from the northern part of the temple to the southern, on the east quarter; but the third band held the western part of the city, where the king's palace was. Their work tended entirely to besiege the Romans, and to enclose them on all sides. Now Sabinus was afraid of the number of men, and of their resolution, who had little regard to their lives, but were very desirous not to be overcome, while they thought it a point of puissance to overcome their enemies; so he sent immediately a letter to Varus, and, as he used to do, was very pressing with him, and entreated him to come quickly to his assistance; because the forces he had left were in imminent danger, and would probably, in no long time, be seized upon, and cut to pieces; while he did himself get up to the highest tower of the fortress Phasaelus, which had been built in honour of Phasaelus, Herod's brother, and called so when the Parthians had brought him to his death. So Sabinus gave thence a signal to the Romans to fall upon the Jews, although he did not himself venture so much as to come down to his friends, and thought he might expect that the others should expose themselves first to die on account of his avarice. However, the Romans ventured to make a sally out of the place, and a terrible battle ensued; wherein, though it is true the Romans beat their adversaries, yet were not the Jews daunted in their resolutions, even when they had the sight of that terrible slaughter that was made of them; but they went round about, and got upon those cloisters which encompassed the outer court of the temple, where a great fight was still continued, and they cast stones at the Romans, partly with their hands, and partly with slings, as being much used to those exercises. All the archers also in array did the Romans a great deal of mischief, because they used their hands dexterously from a place superior to the others, and because the others were at an utter loss what to do; for when they tried to shoot their arrows against the Jews upward, these arrows could not reach them, insomuch that the Jews were easily too hard for their enemies. And this sort of fight lasted a great while, till at last the Romans, who were greatly distressed by what was done, set fire to the cloisters so privately, that those who were gotten upon them did not perceive it. This fire, being fed by a great deal of combustible matter, caught hold immediately on the roof of the cloisters; so the wood, which was full of pitch and wax, and whose gold was laid on it with wax, yielded to the flame presently, and those vast works, which were of the highest value and esteem, were destroyed utterly, while those that were on the roof unexpectedly perished at the same time; for as the roof tumbled down, some of these men tumbled down with it, and others of them were killed by their enemies who encompassed them. There was a great number more, who out of despair of saving their lives, and out of astonishment at the misery that surrounded them, did either cast themselves into the fire, or threw themselves upon their own swords, and so got out of their misery. But as to those that retired behind the same way by which they ascended, and thereby escaped, they were all killed by the Romans, as being unarmed men, and their courage failing them; their wild fury being now not able to help them, because they were destitute of armour, insomuch that of those that went up to the top of the roof, not one escaped. The Romans also rushed through the fire, where it gave them room so to do, and seized on that treasure where the sacred money was deposited; a great part of which was stolen by the soldiers; and Sabinus got openly 400 talents.

But this calamity of the Jews' friends, who fell in this battle, grieved them, as did also this plundering of the money dedicated to God in the temple. Accordingly, that body of them which continued

best together, and was the most warlike, encompassed the palace, and threatened to set fire to it, and kill all that were in it. Yet still they commanded them to go out presently, and promised that if they would do so, they would not hurt them, nor Sabinus neither; at which time the greatest part of the king's troops deserted to them, while Rufus and Gratus, who had 3000 of the most warlike of Herod's army with them, who were men of active bodies, went over to the Romans. There was also a band of horsemen under the command of Rufus, which itself went over to the Romans also. However, the Jews went on with the siege, and dug mines under the palace walls, and besought those that were gone over to the other side, not to be their hinderance, now they had such a proper opportunity for the recovery of their country's ancient liberty: and for Sabinus, truly he was desirous of going away with his soldiers, but was not able to trust himself with the enemy, on account of what mischief he had already done them; and he took this great [pretended] lenity of theirs for an argument why he should not comply with them; and so, because he expected that Varus was coming, he still bore the siege.

Now, at this time there were ten thousand other disorders in Judea, which were like tumults, because a great number put themselves into a warlike posture, either out of hopes of gain to themselves, or out of enmity to the Jews. In particular, 2000 of Herod's old soldiers, who had been already disbanded, got together in Judea itself, and fought against the king's troops, although Achiabus, Herod's first cousin, opposed them; but as he was driven out of the plains into the mountainous parts by the military skill of those men, he kept himself in the fastnesses that were there, and saved what he could.

There was also Judas, the son of that Ezekias who had been head of the robbers; which Ezekias was a very strong man, and had with great difficulty been caught by Herod. This Judas, having gotten together a multitude of men of a profligate character about Sepphoris in Galilee, made an assault upon the palace [there], and seized upon all the weapons that were laid up in it, and with them armed every one of those that were with him, and carried away what money was left there; and he became terrible to all men, by tearing and rending those that came near him; and all this in order to raise himself, and out of an ambitious desire of the royal dignity; and he hoped to obtain that as the reward, not of his virtuous skill in war, but of his extravagance in doing injuries.

There was also Simon, who had been a slave to Herod the king, but in other respects a comely person, of a tall and robust body; he was one that was much superior to others of his order, and had had great things committed to his care. This man was elevated at the disorderly state of things, and was so bold as to put a diadem on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and thought himself more worthy of that dignity than any one else. He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many others of the king's houses in several places of the country, and utterly destroyed them, and permitted those that were with him to take what was left in them for a prey; and he would have done greater things, unless care had been taken to repress him immediately; for Gratus, when he had joined himself to some Roman soldiers, took the forces he had with him, and met Simon, and after a great and a long fight, no small part of those that came from Perea, who were a disordered body of men, and fought rather in a bold than in a skilful manner, were destroyed; and although Simon had saved himself by flying away through a certain valley, yet Gratus overtook him, and cut off his head. The royal palace also, at Amathus, by the river Jordan, was burnt down by a party of men that were got together, as were those belonging to Simon. And thus did a great and wild fury spread itself over the nation, because they had no king to keep the multitude in good order; and because those foreigners, who came to reduce the seditious to sobriety, did, on the contrary, set them more in a flame, because of the injuries they offered them, and the avaricious management of their affairs.

But because Athronges, a person neither eminent by the dignity of progenitors, nor for any great wealth he was possessed of, but one that had in all respects been a shepherd only, and was not known by anybody; yet, because he was a tall man, and excelled others in the strength of his

hands, he was so bold as to set up for king. This man thought it so sweet a thing to do more than ordinary injuries to others, that although he should be killed, he did not much care if he lost his life in so great a design. He had also four brethren, who were tall men themselves, and were believed to be superior to others in the strength of their hands, and thereby were encouraged to aim at great things, and thought that strength of theirs would support them in retaining the kingdom. Each of these ruled over a band of men of their own; for those that got together to them were very numerous. They were every one of them also commanders; but, when they came to fight, they were subordinate to him, and fought for him, while he put a diadem about his head, and assembled a council to debate about what things should be done; and all things were done according to his pleasure. And this man retained his power a great while; he was also called king, and had nothing to hinder him from doing what he pleased. He also, as well as his brethren, slew a great many, both of his Romans and of the king's forces, and managed matters with the like hatred to each of them. The king's forces they fell upon, because of the licentious conduct they had been allowed under Herod's government; and they fell upon the Romans, because of the injuries they had so lately received from them. But in process of time, they grew more cruel to all sorts of men; nor could any one escape from one or other of these seditions, since they slew some out of the hopes of gain, and others from a mere custom of slaying men. They once attacked a company of Romans at Emmaus, who were bringing corn and weapons to the army, and fell upon Arius, the centurion, who commanded the company, and shot forty of the best of his foot-soldiers; but the rest of them were affrighted at their slaughter, and left their dead behind them, but saved themselves by the means of Gratus, who came with the king's troops that were about him to their assistance. Now these four brethren continued the war a long while by such sort of expeditions, and much grieved the Romans, (but did their own nation also a great deal of mischief;) yet were they afterward subdued; one of them in a fight with Gratus, another with Ptolemy; Archelaus also took the eldest of them prisoner; while the last of them was so dejected at the others' misfortune, and saw so plainly that he had no way now left to save himself, his army being worn away with sickness and continual labours, that he also delivered himself up to Archelaus, upon his promise and oath to God to [preserve his life.] But these things came to pass a good while afterward.

And now Judea was full of robberies; and, as the several companies of the seditious lighted upon any one to head them, he was created a king immediately, in order to do mischief to the public. They were in some small measure indeed, and in small matters, hurtful to the Romans, but the murders they committed upon their own people lasted a long while.

As soon as Varus was once informed of the state of Judea, by Sabinus's writing to him, he was afraid for the legion he had left there; so he took the two other legions (for there were three legions in all belonging to Syria) and four troops of horsemen, with the several auxiliary forces which either the kings or certain of the tetrarchs afforded him, and made what haste he could to assist those that were then besieged in Judea. He also gave order, that all that were sent out for this expedition should make haste to Ptolemais. The citizens of Berytus also gave him 1500 auxiliaries, as he passed through their city. Aretas also, the king of Arabia Petrea, out of his hatred to Herod, and in order to purchase the favour of the Romans, sent him no small assistance, besides their footmen and horsemen: and, when he had now collected all his forces together, he committed part of them to his son, and to a friend of his, and sent them upon an expedition into Galilee, which lies in the neighbourhood of Ptolemais; who made an attack upon the enemy, and put them to flight, and took Sepphoris and made its inhabitants slaves, and burnt the city. But Varus himself pursued his march to Samaria with his whole army: yet did not he meddle with the city of that name, because it had not at all joined with the seditious, but pitched his camp at a certain village that belonged to Ptolemy, whose name was Arus, which the Arabians burnt, out of their hatred to Herod, and out of the enmity they bore to his friends; whence they marched to another village, whose name was Sampho, which the Arabians plundered and burnt, although it was a fortified and strong place; and all

along this march nothing escaped them, but all places were full of fire and slaughter. Emmaus was also burnt by Varus's order, after its inhabitants had deserted it, that he might avenge those that had there been destroyed. From thence he now marched to Jerusalem: whereupon those Jews whose camp lay there, and who had besieged the Roman legion, not bearing the coming of this army, left the siege imperfect: but as to the Jerusalem Jews, when Varus reproached them bitterly for what had been done, they cleared themselves of the accusation; and alleged that the conflux of the people was occasioned by the feast; that the war was not made with their approbation, but by the rashness of the strangers; while they were on the side of the Romans, and besieged together with them, rather than having any inclination to besiege them. There also came beforehand to meet Varus, Joseph, the cousin german of King Herod, as also Gratus and Rufus, who brought their soldiers along with them, together with those Romans who had been besieged: but Sabinus did not come into Varus's presence, but stole out of the city privately, and went to the seaside.

Upon this, Varus sent a part of his army into the country, to seek out those that had been the authors of the revolt; and when they were discovered, he punished some of them that were most guilty, and some he dismissed; now the number of those that were crucified on this account were 2000: after which he disbanded his army, which he found nowise useful to him in the affairs he came about; for they behaved themselves very disorderly, and disobeyed his orders, and what Varus desired them to do: and this out of regard to that gain which they made by the mischief they did. As for himself, when he was informed that 10,000 Jews had gotten together, he made haste to catch them; but they did not proceed so far as to fight him, but, by the advice of Achiabus, they came together, and delivered themselves up to him: hereupon Varus forgave the crime of revolting to the multitude, but sent their several commanders to Cæsar, many of whom Cæsar dismissed; but for the several relations of Herod who had been among these men in this war, they were the only persons whom he punished, who, without the least regard to justice, fought against their own kindred.

CHAPTER XI.

An Embassage of the Jews to Cæsar.—Cæsar confirms Herod's testament.

So when Varus had settled these affairs, and had placed the former legion at Jerusalem, he returned back to Antioch; but as for Archelaus, he had new sources of trouble come upon him at Rome, on the occasions following:—For an embassage of the Jews was come to Rome, Varus having permitted the nation to send it, that they might petition for the liberty of living by their own laws. Now, the number of the ambassadors that were sent by the authority of the nation were fifty, to which they joined above 8000 of the Jews that were at Rome already. Hereupon Cæsar assembled his friends, and the chief men among the Romans, in the temple of Apollo, which he had built at a vast charge; whither the ambassadors came, and a multitude of the Jews that were there already came with them, as did also Archelaus and his friends; but as for the several kinsmen which Archelaus had, they would not join themselves with him, out of their hatred to him; and yet they thought it too gross a thing for them to assist the ambassadors [against him], as supposing it would be a disgrace to them in Cæsar's opinion to think of thus acting in opposition to a man of their own kindred: Philip* also was come hither out of Syria, by the persuasion of Varus, with this principal intention to assist his brother [Archelaus]; for Varus was his great friend: but still so, that if there should any change happen in the form of government, (which Varus suspected there would,) and if any distribution should be made on account of the number that desired the liberty of living by their own laws, that he might not be disappointed, but might have his share in it.

Now, upon the liberty that was given to the Jewish ambassadors to speak, they who hoped to obtain a dissolution of kingly government, betook themselves to accuse Herod of his iniquities; and they declared that he was indeed in name a king, but that he had taken to himself that uncontrollable authority which tyrants exercise over their subjects, and had made use of that authority for the destruction of the Jews, and did not abstain from making many innovations among them besides;

* He was tetrarch afterward.

according to his own inclinations; and that whereas there were a great many who perished by that destruction he brought upon them, so many indeed as no other history relates, they that survived were far more miserable than those that suffered under him, not only by the anxiety they were in from his looks and disposition toward them, but from the danger their estates were in of being taken away by him. That he did never leave off adorning these cities that lay in their neighbourhood, but were inhabited by foreigners; but so that the cities belonging to his own government were ruined, and utterly destroyed: that whereas, when he took the kingdom, it was in an extraordinary flourishing condition, he had filled the nation with the utmost degree of poverty; and when, upon unjust pretences, he had slain any of the nobility, he took away their estates: and when he permitted any of them to live, he condemned them to the forfeiture of what they possessed. And, besides the annual impositions which he laid upon every one of them, they were to make liberal presents to himself, to his domestics and friends, and to such of his slaves as were vouchsafed the favour of being his tax-gatherers; because there was no way of obtaining a freedom from unjust violence, without giving either gold or silver for it. That they would say nothing of the corruption of the chastity of their virgins, and the reproach laid on their wives for incontinency, and those things acted after an insolent and inhuman manner; because it was not a smaller pleasure to the sufferers to have such things concealed, than it would have been not to have suffered them. That Herod had put such abuses upon them as a wild beast would not have put on them, if he had power given him to rule over us: and that although their nation had passed through many subversions and alterations of government, their history gave no account of any calamity they had ever been under, that could be compared with this which Herod had brought upon their nation; that it was for this reason that they thought they might justly and gladly salute Archelaus as king, upon this supposition, that whosoever should be set over their kingdom, he would appear more mild to them than Herod had been; and that they had joined with him in the mourning for his father, in order to gratify him, and were ready to oblige him in other points also, if they could meet with any degree of moderation from him; but that he seemed to be afraid lest he should not be deemed Herod's own son; and so, without any delay, he immediately let the nation understand his meaning, and this before his dominion was well established, since the power of disposing of it belonged to Cæsar, who could either give it to him or not as he pleased. That he had given a specimen of his future virtue to his subjects, and with what kind of moderation and good administration he would govern them, by that his first action which concerned them, his own citizens, and God himself also, when he made the slaughter of 3000 of his own countrymen at the temple. How, then, could they avoid the just hatred of him, who, to the rest of his barbarity, hath added this as one of our crimes, that we have opposed and contradicted him in the exercise of his authority? Now, the main thing they desired was this: that they might be delivered from kingly and other forms of government, and might be added to Syria, and be put under the authority of such presidents of theirs as should be sent to them; for that it would thereby be made evident, whether they be really a seditious people, and generally fond of innovations, or whether they would live in an orderly manner, if they might have governors of any sort of moderation set over them.

Now when the Jews had said this, Nicolaus vindicated the kings from those accusations, and said, that as for Herod, since he had never been thus accused all the time of his life, it was not fit for those that might have accused him of lesser crimes than those now mentioned, and might have procured him to be punished during his lifetime, to bring an accusation against him now he is dead. He also attributed the actions of Archelaus to the Jews' injuries to him, who, affecting to govern contrary to the laws, and going about to kill those that would have hindered them from acting unjustly, when they were by him punished for what they had done, made their complaints against him; so he accused them of their attempts for innovation, and of the pleasure they took in sedition, by reason of their not having learned to submit to justice and to the laws, but still desiring to be superior in all things. This was the substance of what Nicolaus said.

When Cæsar had heard these pleadings, he dissolved the assembly; but a few days

afterward he appointed Archelaus, not indeed to be the king of the whole country, but ethnarch of one-half of that which had been subject to Herod, and promised to give him the royal dignity hereafter, if he governed his part virtuously. But as for the other half, he divided it into two parts, and gave it to two other of Herod's sons, to Philip and to Antipas; that Antipas who disputed with Archelaus for the whole kingdom. Now, to him it was that Perea and Galilee paid their tribute, which amounted annually to two hundred talents,* while Batanea with Trachonitis, as well as Auranitis, with a certain part of what was called the House of Zenodorus, paid the tribute of one hundred talents to Philip; but Idumea, and Judea, and the country of Samaria, paid tribute to Archelaus, but had now a fourth part of that tribute taken off by the order of Cæsar, who decreed them that mitigation, because they did not join in this revolt with the rest of the multitude. There were also certain of the cities which paid tribute to Archelaus:—Strato's Tower and Sebaste, with Joppa and Jerusalem; for as to Gaza, Gadara, and Hippos, they were Grecian cities, which Cæsar separated from his government, and added them to the province of Syria. Now the tribute-money that came to Archelaus every year from his own dominions amounted to six hundred talents.

And so much came to Herod's sons from their father's inheritance; but Salome, besides what her brother left her by his testament, which were Jamnia, Ashdod, and Phasaelis, and 500,000 [drachmæ] of coined silver, Cæsar made her a present of a royal habitation at Askelon: in all, her revenues amounted to sixty talents by the year, and her dwelling house was within Archelaus's government. The rest also of the king's relations received what his testament allotted them. Moreover, Cæsar made a present to each of Herod's two virgin daughters, besides what their father left them, of 250,000 [drachmæ] of silver, and married them to Pheroras's sons: he also granted all that was bequeathed to himself to the king's sons, which was 1500 talents, excepting a few of the vessels, which he reserved for himself; and they were acceptable to him, not so much for the great value they were of, as because they were memorials of the king to him.

* Josephus here informs us that Archelaus had one-half of the kingdom of Herod, and presently informs us further, that Archelaus's annual income, after an abatement of one-quarter for the present, was six hundred talents: we may therefore gather pretty nearly Herod's yearly income—about 1600 talents, which at the known value of 3000 shekels to a talent, and about 2*s.* 10*d.* to a shekel, amounts to £680,000 sterling per annum; which income, though great in itself, bearing no proportion to his vast expenses everywhere visible in Josephus, and to the vast sums he left behind him in his will, the rest must have risen either from his confiscation of those great men's estates whom he put to death, or made to pay fine for the saving of their lives, or from some other heavy method of oppression which such savage tyrants usually exercise upon their miserable subjects; or rather from these several methods put together, all which yet seem very much too small for his expenses, being drawn from no larger nation than that of the Jews, which was very populous, but without the advantage of trade to bring them riches: leaving room to suspect that no small part of this wealth arose from another source; probably from the vast sums he took out of David's sepulchre, but concealed from the people.

CHAPTER XII.

Concerning a spurious Alexander.

When these affairs had been thus settled by Cæsar, a certain young man, by birth a Jew, but brought up by a Roman freedman in the city of Sidon, ingrafted himself into the kingdom of Herod, by the resemblance of his countenance, which those that saw him attested to be that of Alexander, the son of Herod, whom he had slain; and this was an incitement to him to endeavour to obtain the government; so he took to him as an assistant a man of his own country, (one that was well acquainted with the affairs of the palace, but, on other accounts, an ill man, and one whose nature made him capable of causing great disturbances to the public, and one that became a teacher of such a mischievous contrivance to the other,) and declared himself to be Alexander, and the son of Herod, but stolen away by one of those that were sent to slay him, who, in reality, slew other men, in order to deceive the spectators, but saved both him and his brother Aristobulus. Thus was this man elated, and able to impose on those that came to him; and when he had come to Crete, he made all the Jews that came to discourse with him believe him to be [Alexander]. And when he had gotten much money which had been presented to him there, he passed over to Melos, where he got much more money than he had before, out of the belief they had that he was of the royal family, and their hopes that he would recover his father's principality, and reward his benefactors; so he

made haste to Rome, and was conducted thither by those strangers who entertained him. He was also so fortunate as, upon his landing at Dicearchia, to bring the Jews that were there into the same delusion; and not only other people, but also all those who had been great with Herod, or had a kindness for him, joined themselves to this man as to their king. The cause of it was this, that men were glad of his pretences, which were seconded by the likeness of his countenance, which made those that had been acquainted with Alexander strongly to believe that he was no other but the very same person, which they also confirmed to others by oath; insomuch that when the report went about him that he was coming to Rome, the whole multitude of the Jews that were there went out to meet him, ascribing it to Divine Providence that he had so unexpectedly escaped, and being very joyful on account of his mother's family. And when he was come, he was carried in a royal litter through the streets; and all the ornaments about him were such as kings are adorned withal; and this was at the expense of those that entertained him. The multitude also flocked about him greatly, and made mighty acclamations to him, and nothing was omitted which could be thought suitable to such as had been so unexpectedly preserved.

When this thing was told Cæsar, he did not believe it, because Herod was not easily to be imposed upon in such affairs as were of great concern to him; yet, having some suspicion it might be so, he sent one Celadus, a freedman of his, and one that had conversed with the young men themselves, and bade him bring Alexander into his presence: so he brought him, being no more accurate in judgment about him than the rest of the multitude. Yet did not he deceive Cæsar; for although there was a resemblance between him and Alexander, yet it was not so exact as to impose on such as were prudent in discerning; for this spurious Alexander had his hands rough, by the labours he had been put to; and instead of that softness of body which the other had, and this as derived from his delicate and generous education, this man, for the contrary reason, had a rugged body. When, therefore, Cæsar saw how the master and the scholar agreed in this lying story, and in a bold way of talking, he inquired about Aristobulus, and asked what became of him, who (it seems) was stolen away together with him, and for what reason it was that he did not come along with him, and endeavour to recover that dominion which was due to his high birth also. And when he said that he had been left in the Isle of Crete, for fear of the dangers of the sea, that, in case any accident should come to himself, the posterity of Mariamne might not utterly perish, but that Aristobulus might survive, and punish those that laid such treacherous designs against them; and when he persevered in his affirmations, and the author of the imposture agreed in supporting it, Cæsar took the young man by himself, and said to him, "If thou wilt not impose upon me, thou shalt have this for thy reward, that thou shalt escape with thy life; tell me, then, who thou art, and who it was that had boldness enough to contrive such a cheat as this. For this contrivance is too considerable a piece of villany to be undertaken by one of thy age." Accordingly, because he had no other way to take, he told Cæsar the contrivance, and after what manner, and by whom, it was laid together. So Cæsar, upon observing the spurious Alexander to be a strong, active man, and fit to work with his hands, that he might not break his promise to him, put him among those that were to row among the mariners, but slew him that induced him to do what he had done; for as for the people of Melos, he thought them sufficiently punished, in having thrown away so much of their money upon this spurious Alexander. And such was the ignominious conclusion of this bold contrivance about the spurious Alexander.

CHAPTER XIII.

Archelaus, upon a second accusation, banished to Vienna.

When Archelaus had entered on his ethnarchy, and had come into Judea, he accused Joazar, the son of Boethus, of assisting the seditious, and took away the high-priesthood from him, and put Eleazar his brother in his place. He also magnificently rebuilt the royal palace that had been at Jericho, and he diverted half the water with which the village of Neara used to be watered, and drew off that water into the plain, to water those palm-trees which he had there planted: he also built

a village, and put his own name upon it, and called it Archelais. Moreover, he transgressed the law of our fathers, and married Glaphyra, the daughter of Archelaus, who had been the wife of his brother Alexander, which Alexander had three children by her,* while it was a thing detestable among the Jews to marry the brother's wife. Nor did this Eleazar abide long in the high-priesthood, Jesus, the son of Sie, being put in his room while he was still living.

But in the tenth year of Archelaus's government, both his brethren and the principal men of Judea and Samaria, not being able to bear his barbarous and tyrannical usage of them, accused him before Cæsar, and that especially because they knew he had broken the commands of Cæsar, which obliged him to behave himself with moderation among them. Whereupon Cæsar, when he heard it, was very angry, and called for Archelaus's steward, who took care of his affairs at Rome, and whose name was Archelaus also; and thinking it beneath him to write to Archelaus, he bade him sail away as soon as possible, and bring him to Rome; so the man made haste in his voyage, and when he came into Judea he found Archelaus feasting with his friends; so he told him what Cæsar had sent him about, and hastened him away. And when he had come [to Rome], to Cæsar, upon hearing what certain accusers of his had to say, and what reply he could make, both banished him, and appointed Vienna, a city of Gaul, to be the place of his habitation, and took his money away from him.

Now, before Archelaus was gone up to Rome upon this message, he related this dream to his friends: that he saw ears of corn, in number ten, full of wheat, perfectly ripe; which ears, as it seemed to him, were devoured by oxen. And when he was awake and gotten up, because the vision appeared to be of great importance to him, he sent for the diviners, whose study was employed about dreams. And while some were of one opinion and some of another, (for all their interpretations did not agree.) Simon, a man of the sect of the Essenes, desired leave to speak his mind freely, and said, that the vision denoted a change in the affairs of Archelaus, and that not for the better; that oxen, because that animal takes uneasy pains in his labours, denoted afflictions; and indeed denoted, further, a change of affairs, because that land which is ploughed by oxen cannot remain in its former state; and that the ears of corn being ten, determined the like number of years, because an ear of corn grows in one year; and that the time of Archelaus's government was over. And thus did this man expound the dream. Now, on the fifth day after this dream came first to Archelaus, the other Archelaus, that was sent to Judea by Cæsar to call him away, came hither also.

The like accident befell Glaphyra his wife, who was the daughter of King Archelaus, who, as I said before, was married, while she was a virgin, to Alexander, the son of Herod, and brother of Archelaus; but since it fell out so that Alexander was slain by his father, she was married to Juba, the king of Libya; and when he was dead, and she lived in widowhood in Cappadocia with her father, Archelaus divorced his former wife Mariamne, and married her, so great was his affection for her; who, during her marriage to him, saw the following dream:—She thought she saw Alexander standing by her; at which she rejoiced, and embraced him with great affection; but that he complained of her, and said, "O Glaphyra! thou provest that saying to be true, which assures us that women are not to be trusted. Didst thou not pledge thy faith to me? and wast thou not married to me when thou wast a virgin? and had we not children between us? Yet hast thou forgotten the affection I bare to thee, out of desire of a second husband. Nor hast thou been satisfied with that injury thou didst me, but thou hast been so bold as to procure thee a third husband to lie by thee, and in an indecent and imprudent manner hast entered into my house, and hast been married to Archelaus, thy husband and my brother. However, I will not forget thy former kind affection for me; but will set thee free from every such reproachful action, and cause thee to be mine again, as thou once wert." When she had related this to her female companions, in a few days' time she departed this life.

Now, I did not think these histories improper for the present discourse, both because my discourse now is concerning kings, and otherwise also on account of

* Spanheim seasonably observes here, that it was forbidden the Jews to marry their brother's wife when she had children by her first husband: and that Zenoras (cites, or) interprets the clause before us accordingly.

the advantage hence to be drawn, as well for the confirmation of the immortality of the soul, as of the providence of God over human affairs, I thought them fit to be set down; but if any one does not believe such relations, let him indeed enjoy his own opinion, but let him not hinder another that would thereby encourage himself in virtue. So Archelaus's country was laid to the province of Syria; and Cyrenius, one that had been consul, was sent by Cæsar to take account of people's effects in Syria, and to sell the house of Archelaus.

BOOK XVIII.

CONTAINING AN INTERVAL OF THIRTY-TWO YEARS, FROM THE BANISHMENT OF ARCHELAUS TO THE DEPARTURE OF THE JEWS FROM BABYLON.

CHAPTER I.

Cyrenius sent by Cæsar to tax Syria and Judea: Coponius sent as procurator of Judea—Judas of Galilee—Sects among the Jews.

Now Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Cæsar to be a judge of that nation, and to take an account of their substance: Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, by the persuation of Joazar, who was the son of Boethus, and high priest. So they, being overpersuaded by Joazar's words, gave an account of their estates, without any dispute about it; yet there was one Judas, a Gaulonite, of a city whose name was Gamala, who, taking with him Sadduc,* a Pharisee, became zealous to draw them to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty; as if they could procure them happiness and security for what they possessed, and an assured enjoyment of a still greater good, which was that of the honour and glory they would thereby acquire for magnanimity. They also said that God would not otherwise be assisting to them, than upon their joining with one another in such counsels as might be successful, and for their own advantage; and this especially, if they would set about great exploits, and not grow weary in executing the same; so men received what they said with pleasure, and this bold attempt proceeded to a great height. All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree; one violent war came upon us after another, and we lost our friends who used to alleviate our pains; there were also very great robberies and murders of our principal men. This was done in pretence indeed for the public welfare, but in reality for the hopes of gain to themselves; whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men toward one another, while their desire was that none of the adverse party might be left,) and sometimes on their enemies; a famine also coming upon us, reduced us to the last degree of despair, as did also the taking and demolishing of cities; nay, the sedition at last increased so high, that the very temple of God was burnt down by their enemies' fire. Such were the consequences of this, that the customs of our fathers were altered, and such a change

* It seems not very improbable that this Saddue, the Pharisee, was the very same man of whom the rabbins speak, as the unhappy but undesigning occasion of the impiety or infidelity of the Sadducees; nor perhaps had the men this name of Sadducees till this very time, though they were a distinct sect long before.

was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by thus conspiring together; for Judas and Sadduc, who excited a fourth philosophic sect among us, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundation of our future miseries, by this system of philosophy, which we were before unacquainted withal; concerning which I shall discourse a little, and this the rather, because the infection which spread thence among the younger sort, who were zealous for it, brought the public to destruction.

The Jews had for a great while three sects of philosophy peculiar to themselves; the sect of the Essenes, and the sect of the Sadducees, and the third sort of opinions was that of those called Pharisees; of which sects, although I have already spoken in the second book of the Jewish War, yet will I a little touch upon them now.

Now, for the Pharisees, they live meanly, and despise delicacies in diet; and they follow the conduct of reason, and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in any thing which they have introduced; and, when they determine that all things are done by fate, they do not take away from men the freedom of acting as they think fit; since their notion is, that it hath pleased God to make a temperament whereby what he wills is done, but so that the will of men can act virtuously or viciously. They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines, they are able greatly to persuade the body of the people; and whatsoever they do about divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities gave great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also.

But the doctrine of the Sadducees is this:—That souls die with the bodies; nor do they regard the observation of any thing besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; but this doctrine is received but by a few, yet by those of the greatest dignity; but they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.

The doctrine of the Essenes is this:—That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the temple, they do not offer sacrifices, because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry. It also deserves our admiration, how much they exceed all other men that addict themselves to virtue, and this in righteousness: and indeed to such a degree, that as it hath never appeared among any other men, neither Greeks nor barbarians, no, not for a little time, so hath it endured a long time among them. This is demonstrated by that institution of theirs, which will not suffer any thing to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who hath nothing at all. There are about 4000 men that live in this way, and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves, they minister one to another. They also appoint certain stewards to receive the incomes of their revenues, and of the fruits of the ground; such as are good men and priests, who are to get their corn and their food ready for them. They none of them differ from others of the Essenes in their way of living, but do the most resemble those Dacæ who are called Polistæ [dwellers in cities].

But of the fourth sect of Jewish philosophy, Judas the Galilean was the author,

These men agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty; and say that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man lord; and since this immovable resolution of theirs is well known to a great many, I shall speak no further about that matter; nor am I afraid that any thing I have said of them should be disbelieved, but rather fear that what I have said is beneath the resolution they show when they undergo pain; and it was in Gessius Florus's time that the nation began to grow mad with this distemper, who was our procurator, and who occasioned the Jews to go wild with it by the abuse of his authority, and to make them revolt from the Romans; and these are the sects of Jewish philosophy.

CHAPTER II.

Herod and Philip build several cities in honour of Cæsar.

When Cyrenius had now disposed of Archelaus's money, and when the taxings were come to a conclusion, which were made in the thirty-seventh year of Cæsar's victory over Antony at Actium, he deprived Joazar of the high-priesthood, which dignity had been conferred on him by the multitude, and he appointed Ananus, the son of Seth, to be high priest; while Herod and Philip had each of them received their own tetrarchy, and settled the affairs thereof. Herod also built a wall about Sepphoris, (which is the security of all Galilee,) and made it the metropolis of the country. He also built a wall round Betharamphtha, which was itself a city also, and called it Julias, from the name of the emperor's wife. When Philip, also, had built Paneas, a city at the fountains of Jordan, he named it Cesarea. He also advanced the village Bethsaida, situate at the lake of Gennesareth, unto the dignity of a city, both by the number of inhabitants it contained, and its other grandeur, and called it by the name of Julias, the same name with Cæsar's daughter.

As Coponius, who we told you was sent along with Cyrenius, was exercising his office of procurator, and governing Judea, the following accidents happened:—As the Jews were celebrating the feast of unleavened bread, which we call the Passover, it was customary for the priests to open the temple-gates just after midnight. When, therefore, those gates were first opened, some of the Samaritans came privately into Jerusalem, and threw about dead men's bodies in the cloisters; on which account the Jews afterward excluded them out of the temple, which they had not used to do at such festivals; and on other accounts also they watched the temple more carefully than they had formerly done. A little after which accident, Coponius returned to Rome, and Marcus Ambivius came to be his successor in that government; under whom Salome, the sister of King Herod, died, and left to Julia [Cæsar's wife], Jamnia, all its toparchy, and Phasaelis in the plain, and Archelaus, where is a great plantation of palm-trees, and their fruit is excellent in its kind. After him came Annius Rufus, under whom died Cæsar, the second emperor of the Romans, the duration of whose reign was fifty-seven years, besides six months and two days, (of which time Antonius ruled together with him fourteen years; but the duration of his life was seventy-seven years;) upon whose death Tiberius Nero, his wife Julia's son, succeeded. He was now the third emperor; and he sent Valerius Gratus to be procurator of Judea, and to succeed Annius Rufus. This man deprived Ananus of the high-priesthood, and appointed Ismael, the son of Phabi, to be high priest. He also deprived him in a little time, and ordained Eleazar, the son of Ananus, who had been high priest before, to be high priest: which office, when he had held for a year, Gratus deprived him of it, and gave the high-priesthood to Simon, the son of Camithus; and, when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor. When Gratus had done those things, he went back to Rome, after he had tarried in Judea eleven years, when Pontius Pilate came as his successor.

And now Herod the tetrarch, who was in great favour with Tiberius, built a city of the same name with him, and called it Tiberias. He built it in the best part of Galilee, at the lake of Gennesareth. There are warm baths at a little distance from it, in a village named Emmaus. Strangers came and inhabited this city; a great number of the inhabitants were Galileans

also; and many were necessitated by Herod to come thither out of the country belonging to him, and were by force compelled to be its inhabitants; some of them were persons of condition. He also admitted poor people, such as those that were collected from all parts, to dwell in it. Nay, some of them were not quite freemen; and these he was a benefactor to, and made them free in great numbers; but obliged them not to forsake the city, by building them very good houses at his own expenses, and by giving them land also; for he was sensible, that to make this place a habitation was to transgress the Jewish ancient laws, because many sepulchres were to be here taken away, in order to make room for the city Tiberias;* whereas our law pronounces, that such inhabitants are unclean for seven days.†

About this time died Phraates, king of the Parthians, by the treachery of Phraataces, his son, upon the occasion following:—When Phraates had had legitimate sons of his own, he had also an Italian maidservant whose name was Thermusa, who had formerly been sent to him by Julius Cæsar, among other presents. He first made her his concubine; but he being a great admirer of her beauty, in process of time having a son by her, whose name was Phraataces, he made her his legitimate wife, and had a great respect for her. Now she was able to persuade him to do any thing that she said, and was earnest in procuring the government of Parthia for her son; but still she saw that her endeavours would not succeed, unless she could contrive how to remove Phraates's legitimate sons [out of the kingdom]; so she persuaded him to send those his sons as pledges of his fidelity to Rome; and they were sent to Rome accordingly, because it was not easy for him to contradict her commands. Now, while Phraataces was alone brought up in order to succeed in the government, he thought it very tedious to expect that government by his father's donation [as his successor]; he therefore formed a treacherous design against his father, by his mother's assistance, with whom, as the report went, he had criminal conversation also. So he was hated for both these vices, while his subjects esteemed this [wicked] love of his mother to be noway inferior to his parricide; and he was by them, in a sedition, expelled out of the country before he grew too great, and died. But, as the best sort of Parthians agreed together that it was impossible they should be governed without a king, while also it was their constant practice to choose one of the family of Arsaces [nor did their law allow of any others; and they thought this kingdom had been sufficiently injured already by the marriage with an Italian concubine, and by her issue], they sent ambassadors, and called Orodes [to take the crown]; for the multitude would not otherwise have borne them; and though he was accused of very great cruelty, and was of an untractable temper, and prone to wrath, yet still he was one of the family of Arsaces. However, they made a conspiracy against him, and slew him, and that, as some say, at a festival, and among their sacrifices, (for it is the universal custom there to carry their swords with them;) but as the more general report is, they slew him when they had drawn him out a-hunting. So they sent ambassadors to Rome and desired they would send one of those that were there as pledges, to be their king. Accordingly, Vonones was preferred before the rest, and sent to them, (for he seemed capable of such great fortune, which two of the greatest kingdoms under the sun now offered him, his own and a foreign one.) However, the barbarians soon changed their minds, they being naturally of a mutable disposition, upon the supposition that this man was not worthy to be their governor; for they could not think of obeying the commands of one that had been a slave, (for so they called those that had been hostages,) nor could they bear the ignominy of that name; and this was the more intolerable, because then the Parthians must have such a king set over them, not by right of war, but in time of peace. So they presently invited Artabanus, king of Media, to be their king, he being also of the race of Arsaces. Artabanus complied with the offer that was made him, and came to them with an army. So Vonones met him, and at first the multitude of the Parthians stood on his side, and he put his army in array; but Artabanus was beaten, and fled to the mountains of Media. Yet did he a little after gather a great army together, and fought with Vonones, and beat him; whereupon Vonones fled

* After the death of Herod the Great, and the succession of Archelaus, Josephus is very brief in his accounts of Judea, till near his own time.

† Num. xix. 11–14.

away on horseback, with a few of his attendants about him, to Seleucia [upon Tigris]. So when Artabanus had slain a great number, and this, after he had gotten the victory by reason of the very great dismay the barbarians were in, he retired to Ctesiphon with a great number of his people; and so he now reigned over the Parthians. But Vonones fled away to Armenia; and as soon as he came thither, he had an inclination to have the government of the country given him, and sent ambassadors to Rome [for that purpose]. But, because Tiberius refused it him, and, because he wanted courage, and because the Parthian king threatened him, and sent ambassadors to him to denounce war against him if he proceeded, and because he had no way to take to regain any other kingdom, (for the people of authority among the Armenians about Niphates joined themselves to Artabanus,) he delivered up himself to Silanus, the president of Syria, who, out of regard to his education at Rome, kept him in Syria, while Artabanus gave Armenia to Orodes, one of his own sons.

At this time died Antiochus, the king of Commagene; whereupon the multitude contended with the nobility, and both sent ambassadors [to Rome]; for the men of power were desirous that their form of government might be changed into that of a [Roman] province; as were the multitude desirous to be under kings, as their fathers had been. So the senate made a decree, that Germanicus should be sent to settle the affairs of the east, fortune hereby taking a proper opportunity for depriving him of his life; for when he had been in the east, and settled all affairs there, his life was taken away by the poison which Piso gave him, as hath been related elsewhere.*

CHAPTER III.

Sedition of the Jews against Pontius Pilate.

BUT now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Cæsar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the night-time; but as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days, that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Cæsar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment-seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them round, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cesarea.

But Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of 200 furlongs. However, the Jews* were

* This citation is now wanting.

* These Jews, as they are here called, whose blood Pilate shed on this occasion, may very well be those very Galilean Jews, "whose blood Pilate had mingled with their sacrifices," (Luke xiii. 1, 2:) these tumults being usually excited at some of the Jews' great festivals, when they slew abundance of sacrifices, and the Galileans being commonly much more busy in such tumults than those of Judea and Jerusalem, as we learn from the history of Archelaus, (Antiq. b. xvii. chap. ix. and chap. x;) though, indeed, Josephus's present copies say not one word of "those eighteen upon whom the tower in Siloam fell, and slew them," which the 4th verse of the same 13th chapter of St. Luke informs us of: but since the gospel teaches us (Luke xxiii. 6, 7) that "when Pilate heard of Galilee, he asked whether Jesus was a Galilean? And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod;" and (ver. 12) "the same day Pilate and Herod were made friends together; for before they had been at enmity between themselves;" take the very probable key of this matter in the words of the learned Noldius, de Herod. No. 249. "The

not pleased with what had been done about this water; and many ten thousands of the people got together, and made a clamour against him, and insisted that he should leave off that design. Some of them, also, used reproaches, and abused the man, as crowds of such people usually do. So he habited a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they might surround them. So he bade the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous and those that were not, nor did they spare them in the least; and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded; and thus an end was put to this sedition.

Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross,* those that loved him at the first did not forsake him, for he appeared to them alive again the third day,† as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.

About the same time, also, another sad calamity put the Jews into disorder; and certain shameful practices happened about the temple of Isis that was at Rome. I will now first take notice of the wicked attempt about the temple of Isis, and will then give an account of the Jewish affairs. There was at Rome a woman whose name was Paulina—one who, on account of the dignity of her ancestors, and by the regular conduct of a virtuous life, had a great reputation: she was also very rich; and, although she was of a beautiful countenance, and in that flower of her age wherein women are the most gay, yet did she lead a life of great modesty. She was married to Saturninus, one that was every way answerable to her in an excellent character. Decius Mundus fell in love with this woman, who was a man very high in the equestrian order; and as she was of too great dignity to be caught by presents, and had already rejected them, though they had been sent in great abundance, he was still more inflamed with love to her, insomuch that he promised to give her 200,000 Attic drachmæ for one night's lodging; and when this would not prevail upon her, and he was not able to bear this misfortune in his amours, he thought it the best way to famish himself to death for want of food, on account of Paulina's sad refusal; and he determined with himself to die after such a manner, and he went on with his purpose accordingly. Now, Mundus had a freed-woman, who had been made free by his father, whose name was Ide, one skilful in all sorts of mischief. This woman was very much grieved at the young man's resolution to kill himself, (for he did not conceal his intentions to destroy himself from others,) and came to him, and encouraged him by her discourse, and made him to hope, by some promises she gave him, that he might obtain a night's lodging with Paulina; and when he joyfully hearkened to her entreaty, she said she wanted no more than 50,000 drachmæ for the entrapping of the woman. So when she had encouraged the young man, and gotten as much money as she required, she did not take the same methods as had been taken before, because she perceived that the woman was by no means to be tempted by money; but as she knew that she was very much given to the worship of the goddess Isis, she devised the following stratagem: she went to some of Isis's priests, and, upon the strongest assurances of [concealment], she persuaded them by words, but chiefly by the offer of money, of 25,000 drachmæ in hand, and as much more when the thing had taken effect; and told them the passion of the young man, and persuaded them to use all means possible to beguile the woman. So they were drawn in to

cause of the enmity between Herod and Pilate (says he) seems to have been this, that Pilate had intermeddled with the tetrarch's jurisdiction, and had slain some of his Galilean subjects, (Luke xiii. 1;) and, as he was willing to correct that error, he sent Christ to Herod at this time."

* A. D. 33, April 3.

† April 3.

promise so to do, by that large sum of gold they were to have. Accordingly, the oldest of them went immediately to Paulina; and, upon his admittance, he desired to speak with her by herself. When that was granted him, he told her that he was sent by the god Anubis, who had fallen in love with her, and enjoined her to come to him. Upon this, she took the message very kindly, and valued herself greatly upon this condescension of Anubis; and told her husband that she had a message sent her, and was to sup and lie with Anubis; so he agreed to her acceptance of the offer, as fully satisfied with the chastity of his wife. Accordingly, she went to the temple; and after she had supped there, and it was the hour to go to sleep, the priest shut the doors of the temple; when, in the holy part of it, the lights were also put out. Then did Mundus leap out (for he was hidden therein) and did not fail of enjoying her, who was at his service all the night long, as supposing he was the god; and when he had gone away, which was before those priests who knew nothing of this stratagem were stirring, Paulina came early to her husband, and told him how the god Anubis had appeared to her. Among her friends, also, she declared how great a value she put upon this favour, who partly disbelieved the thing, when they reflected on its nature, and partly were amazed at it, as having no pretence for not believing it, when they considered the modesty and the dignity of the person; but now, on the third day after what had been done, Mundus met Paulina, and said, "Nay, Paulina, thou hast saved me 200,000 drachmæ, which sum thou mightest have added to thy own family; yet hast thou not failed to be at my service in the manner I invited thee. As for the reproaches thou hast laid upon Mundus, I value not the business of names; but I rejoice in the pleasure I reaped by what I did, while I took to myself the name of Anubis." When he had said this, he went his way: but now she began to come to the sense of the grossness of what she had done, and rent her garments, and told her husband of the horrid nature of this wicked contrivance, and prayed him not to neglect to assist her in this case. So he discovered the fact to the emperor; whereupon Tiberius inquired into the matter thoroughly, by examining the priests about it, and ordered them to be crucified, as well as Ide, who was the occasion of their perdition, and who had contrived the whole matter, which was so injurious to the woman. He also demolished the temple of Isis, and gave order that her statue should be thrown into the river Tiber; while he only banished Mundus, but did no more to him, because he supposed that what crime he had committed was done out of the passion of love; and these were the circumstances which concerned the temple of Isis, and the injuries occasioned by her priests. I now return to the relation of what happened about this time to the Jews at Rome, as I formerly told you I would.

There was a man who was a Jew, but had been driven away from his own country by an accusation laid against him for transgressing their laws, and by the fear he was under of punishment for the same; but in all respects a wicked man:—he then living at Rome, professed to instruct men in the wisdom of the laws of Moses. He procured also three other men, entirely of the same character with himself, to be his partners. These men persuaded Fulvia, a woman of great dignity, and one that had embraced the Jewish religion, to send purple and gold to the temple at Jerusalem; and, when they had gotten them, they employed them for their own uses, and spent the money themselves; on which account it was that they at first required it of her. Whereupon Tiberius, who had been informed of the thing by Saturninus, the husband of Fulvia, who desired inquiry might be made about it, ordered all the Jews to be banished out of Rome; at which time the consuls listed 4000 men out of them, and sent them to the island Sardinia; but punished a greater number of them, who were unwilling to become soldiers on account of keeping the laws of their forefathers.* Thus were the Jews banished

* Of the banishment of these 4000 Jews into Sardinia by Tiberius, see Suetonius in Tiber. sect. 36. But as for Mr. Reland's note here, which supposes that Jews could not, consistently with their laws, be soldiers, it is contradicted by one branch of the history before us, and contrary to innumerable instances of their fighting, and proving excellent soldiers in war; and, indeed, many of the best of them, and even under heathen kings themselves, did so; those who allowed them their rest on the Sabbath-day and other solemn festivals, and let them live according to their own laws, as Alexander the Great and the Ptolemies of Egypt did. It is true, they could not always obtain these privi-

out of the city by the wickedness of four men.

CHAPTER IV.

The Samaritans make a tumult—Pilate destroys many of them—Pilate is accused.

But the nation of the Samaritans did not escape without tumults. The man who excited them to it was one who thought lying a thing of little consequence, and who contrived every thing so, that the multitude might be pleased; so he bade them get together upon Mount Gerizzim, which is by them looked upon as the most holy of all mountains, and assured them that when they had come thither, he would show them those sacred vessels which were laid under that place, because Moses put them there. So they came thither armed, and thought the discourse of the man probable; and as they abode at a certain village, which was called Tirathaba, they got the rest together to them, and desired to go up the mountain in a great multitude together. But Pilate prevented their going up, by seizing upon the roads with a great band of horsemen and footmen, who fell upon those that had gotten together in the village; and when they came to an action, some of them they slew, and others of them they put to flight, and took a great many alive, the principal of whom, and also the most potent of those that fled away, Pilate ordered to be slain.

But when this tumult was appeased, the Samaritan senate sent an embassy to Vitellius, a man that had been consul, and who was now president of Syria, and accused Pilate of the murder of those that were killed; for that they did not go to Tirathaba in order to revolt from the Romans, but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusation of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome, and this, in obedience to the orders of Vitellius, which he durst not contradict; but, before he could get to Rome, Tiberius was dead.

But Vitellius came into Judea, and went up to Jerusalem; it was at the time of that festival which is called the Passover. Vitellius was there magnificently received, and released the inhabitants of Jerusalem from all the taxes upon the fruits that were bought and sold, and gave them leave to have the care of the high priest's vestments, with all their ornaments, and to have them under the custody of the priests in the temple; which power they used to have formerly, although at this time they were laid up in the tower of Antonia, the citadel so called, and that on the occasion following:—There was one of the [high] priests, named Hyrcanus, and as there were many of that name, he was the first of them; this man built a tower near the temple, and when he had so done, he generally dwelt in it, and had these vestments with him; because it was lawful for him alone to put them on, and he had them there deposited when he went down into the city, and took his ordinary garments; the same things were continued to be done by his sons, and by their sons after them; but when Herod came to be king, he rebuilt this tower, which was very conveniently situated, in a magnificent manner; and because he was a friend to Antonius, he called it by the name of Antonia, and as he found these vestments lying there, he retained them in the same place, as believing that, while he had them in his custody, the people would make no innovations against him. The like to what Herod did was done by his son Archelaus, who was made king after him; after whom the Romans, when they entered on the government, took possession of these vestments of the high priest, and had them deposited in a stone chamber, under the seal of the priests, and of the keepers of the temple, the captain of the guard lighting a lamp there every day; and, seven days before a festival* they were delivered to them by the captain of the guard, when the high priest having purified them, and made use of them, laid them up again in the same chamber where they had been laid up before, and this, the very next day after the feast was over. This was the practice at the three

leges, and then they got excused as well as they could, or sometimes absolutely refused to fight, which seems to have been the case here, as to the major part of the Jews now banished, but nothing more. See several of the Roman decrees in their favour as to such matters, b. xiv. chap. x.

* This mention of the high priest's sacred garments, received seven days before a festival, and purified in those days against a festival, as having been polluted by being in the custody of heathens, in Josephus, agrees with the traditions of the Talmudists.

yearly festivals, and on the fast-day; but Vitellius put those garments into our own power, as in the days of our forefathers, and ordered the captain of the guard not to trouble himself to inquire where they were laid, or when they were to be used; and this he did as an act of kindness to oblige the nation to him. Besides which, he also deprived Joseph, who was called Caiaphas, of the high-priesthood, and appointed Jonathan, the son of Ananus, the former high priest, to succeed him. After which, he took his journey back to Antioch.

Moreover, Tiberius sent a letter to Vitellius, and commanded him to make a league of friendship with Artabanus, the king of Parthia; for, while he was his enemy, he terrified him because he had taken Armenia away from him, lest he should proceed farther, and told him he should not otherwise trust him than upon his giving him hostages, and especially his son Artabanus. Upon Tiberius's writing thus to Vitellius, by the offer of great presents of money, he persuaded both the king of Iberia and the king of Albania to make no delay, but to fight against Artabanus: and, although they would not do it themselves, yet did they give the Scythians a passage through their country, and opened the Caspian gates to them, and brought them upon Artabanus. So Armenia was again taken from the Parthians, and the country of Parthia was filled with war, and the principal of their men were slain, and all things were in disorder among them: the king's son also himself fell in these wars, together with many ten thousands of his army. Vitellius had also sent such great sums of money to Artabanus's father's kinsmen and friends, that he had almost procured him to be slain by the means of those bribes which they had taken. And when Artabanus perceived that the plot laid against him was not to be avoided, because it was laid by the principal men, and those a great many in number, and that it would certainly take effect,—when he had estimated the number of those that were truly faithful to him, as also of those who were already corrupted, but were deceitful in the kindness they professed to him, and were likely, upon trial, to go over to his enemies, he made his escape to the upper provinces, where he afterward raised a great army out of the Dahæ and Sacæ, and fought with his enemies, and retained his principality.

When Tiberius had heard of these things, he desired to have a league of friendship made between him and Artabanus; and when, upon this invitation, he received the proposal kindly, Artabanus and Vitellius went to Euphrates, and, as a bridge was laid over the river, they each of them came with their guards about them, and met one another on the midst of the bridge. And when they had agreed upon the terms of peace, Herod the tetrach erected a rich tent on the midst of the passage, and made them a feast there. Artabanus also, not long afterward, sent his son Darius as an hostage, with many presents, among which there was a man seven cubits tall—a Jew he was by birth, and his name was Eleazar, who, for his tallness, was called a giant. After which, Vitellius went to Antioch, and Artabanus to Babylon; but Herod [the tetrarch], being desirous to give Cæsar the first information that they had obtained hostages, sent posts with letters, wherein he had accurately described all the particulars, and had left nothing for the consular Vitellius to inform him of. But when Vitellius's letters were sent, and Cæsar had let him know that he was acquainted with the affairs already, because Herod had given him an account of them before, Vitellius was very much troubled at it; and supposing that he had been thereby a greater sufferer than he really was, he kept up a secret anger upon this occasion, till he could be revenged on him, which he was after Caius had taken the government.

About this time it was that Philip, Herod's brother, departed this life, in the twentieth year of the reign of Tiberius,* after he had been tetrarch of Trachonitis, and Gaulonitis, and of the nation of the Bataneans also, thirty-seven years. He had shown himself a person of moderation and quietness in the conduct of his life and government; he constantly lived in that country which was subject to him; he used to make his progress with a few chosen friends; his tribunal also, on which he sat in judgment, followed him in his progress; and when any one met him who wanted his assistance, he made no delay, but had his tribunal set down immediately,

* Herod died about September, in the fourth year before the Christian era, and Tiberius began to reign August 19, A. D. 14.

wheresoever he happened to be, and sat down upon it, and heard the complaint; he there ordered the guilty that were convicted to be punished, and absolved those that were accused unjustly. He died at Julias; and when he was carried to that monument which he had already erected for himself beforehand, he was buried with great pomp. His principality Tiberius took (for he left no sons behind him) and added it to the province of Syria, but gave order that the tributes which arose from it should be collected, and laid up in his tetrarchy.

CHAPTER V.

Herod the tetrarch makes war with Aretas, king of Arabia—is beaten by him—Death of John the Baptist.

About this time Aretas (the king of Arabia Petrea) and Herod had a quarrel, on the account following:—Herod the tetrarch had married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod, who was his brother, indeed, but not by the same mother; for this Herod was the son of the high-priest Simon's daughter. However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas's daughter. So Antipas, when he had made this agreement, sailed to Rome; but when he had done there the business he went about, and had returned again, his wife having discovered the agreement he had made with Herodias, and having learned it before he had notice of her knowledge of the whole design, she desired him to send her to Macherus, which is a place on the borders of the dominions of Aretas and Herod, without informing him of any of her intentions. Accordingly Herod sent her thither, as thinking his wife had not perceived any thing; now she had sent a good while before to Macherus, which was subject to her father, and so all things necessary for her journey were made ready for her by the general of Aretas's army; and by that means she soon came into Arabia, under the conduct of the several generals, who carried her from one another successively; and she soon came to her father, and told him of Herod's intentions. So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their limits at the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and, when they had joined battle, all Herod's army was destroyed by the treachery of some fugitives, who, though they were of the tetrarchy of Philip, joined with Aretas's army. So Herod wrote about these affairs to Tiberius; who, being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria.

Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body: supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when [many] others came in crowds about him, for they were greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly, he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a

JOHN THE BAPTIST.—V 2, p. 74.

punishment upon Herod, and a mark of God's displeasure against him.

So Vitellius prepared to make war with Aretas, having with him two legions of armed men; he also took with him all those of light armature, and of the horsemen which belonged to them, and were drawn out of those kingdoms which were under the Romans, and made haste for Petra, and came to Ptolemais. But as he was marching very busily, and leading his army through Judea, the principal men met him, and desired that he would not thus march through their land; for that the laws of their country would not permit them to overlook those images which were brought into it, of which there were a great many in their ensigns; so he was persuaded by what they said, and changed that resolution of his, which he had before taken in this matter. Whereupon he ordered the army to march along the Great Plain, while he himself, with Herod the tetrarch, and his friends, went up to Jerusalem to offer sacrifice to God, an ancient festival of the Jews being then just approaching; and when he had been there, and been honourably entertained by the multitude of the Jews, he made a stay there for three days, within which time he deprived Jonathan of the high-priesthood, and gave it to his brother Theophilus; but when on the fourth day letters came to him, which informed him of the death of Tiberius, he obliged the multitude to take an oath of fidelity to Caius; he also recalled his army, and made them every one go home, and take their winter-quarters there, since, upon the devolution of the empire upon Caius, he had not the like authority of making this war which he had before. It was also reported, that when Aretas heard of the coming of Vitellius to fight him, he said, upon his consulting the diviners, that it was impossible that this army of Vitellius's could enter Petra; for that one of the rulers would die, either he that gave orders for the war, or he that was marching at the other's desire, in order to be subservient to his will, or else he against whom this army is prepared. So Vitellius truly retired to Antioch; but Agrippa, the son of Aristobulus, went up to Rome, a year before the death of Tiberius, in order to treat of some affairs with the emperor, if he might be permitted so to do. I have now a mind to describe Herod and his family, how it fared with them, partly because it is suitable to this history to speak of that matter, and partly because this thing is a demonstration of the interposition of Providence; how a multitude of children is of no advantage, no more than any other strength that mankind set their hearts upon, besides those acts of piety which are done toward God; for it happened, that within the revolution of 100 years, the posterity of Herod, who were a great many in number, were, excepting a few, utterly destroyed. One may well apply this for the instruction of mankind, and learn thence how unhappy they were: it will also show us the history of Agrippa, who, as he was a person most worthy of admiration, so was he from a private man, beyond all the expectation of those that knew him, advanced to great power and authority. I have said something of them formerly; but I shall now also speak accurately about them.

Herod the Great had two daughters by Mariamne, the [grand] daughter of Hyrcanus; the one was Salampsio, who was married to Phasaelus, her first cousin, who was himself the son of Phasaelus, Herod's brother, her father making the match: the other was Cypros, who was herself married also to her first cousin Antipater, the son of Salome, Herod's sister. Phasaelus had five children by Salampsio—Antipater, Herod, and Alexander, and two daughters, Alexandra and Cypros; which last, Agrippa, the son of Aristobulus, married; and Timius of Cyprus married Alexandra; he was a man of note, but had by her no children. Agrippa had by Cypros two sons and three daughters, which daughters were named Bernice, Mariamne, and Drusilla; but the names of the sons were Agrippa and Drusus, of which Drusus died before he came to the years of puberty; but their father, Agrippa, was brought up with his other brethren, Herod and Aristobulus, for these were also the sons of the son of Herod the Great by Bernice; but Bernice was the daughter of Costobarus and of Salome, who was Herod's sister. Aristobulus left these infants when he was slain by his father, together with his brother Alexander, as we have already related; but when they had arrived at the years of puberty, this Herod, the brother of Agrippa, married Mariamne, the daughter of Olympias, who was the daughter of Herod the king, and of Joseph, the son of Joseph, who was brother to Herod the king, and had

by her a son, Aristobulus; but Aristobulus, the third brother of Agrippa, married Jotape, the daughter of Sampsigeramus, king of Emesa;* they had a daughter who was deaf, whose name also was Jotape; and these hitherto were the children of the male line; but Herodias, their sister, was married to Herod [Philip], the son of Herod the Great, who was born of Mariamne, the daughter of Simon the high priest, who had a daughter, Salome; after whose birth Herodias took upon her to confound the laws of our country, and divorce herself from her husband while he was alive, and was married to Herod [Antipas], her husband's brother by the father's side; he was tetrarch of Galilee; but her daughter, Salome, was married to Philip, the son of Herod, and tetrarch of Trachonitis; and, as he died childless, Aristobulus, the son of Herod, the brother of Agrippa, married her; they had three sons, Herod, Agrippa, and Aristobulus; and this was the posterity of Phasaelus and Salampsio; but the daughter of Antipater by Cypros, was Cypros, whom Alexas Selcias, the son of Alexas, married; they had a daughter, Cypros; but Herod and Alexander, who as we told you were the brothers of Antipater, died childless. As to Alexander, the son of Herod the king, who was slain by his father, he had two sons, Alexander and Tigranes, by the daughter of Archelaus, king of Cappadocia. Tigranes, who was king of Armenia, was accused at Rome, and died childless; Alexander had a son of the same name with his brother Tigranes, and was sent to take possession of the kingdom of Armenia by Nero; he had a son, Alexander, who married Jotape,† the daughter of Antiochus, the king of Commagena; Vespasian made him king of an island in Cilicia. But these descendants of Alexander, soon after their birth, deserted the Jewish religion, and went over to that of the Greeks; but for the rest of the daughters of Herod the king, it happened that they died childless; and as these descendants of Herod, whom we have enumerated, were in being at the same time that Agrippa the Great took the kingdom, and I have now given an account of them, it now remains that I relate the several hard fortunes which befell Agrippa, and how he got clear of them, and was advanced to the greatest height of dignity and power.

* There are coins still extant of this Emesa.

† Spanheim also informs us of a coin still extant of this Jotape, daughter of the king of Commagena.

CHAPTER VI.

Agrippa visits Rome—accused before Tiberius Cæsar—imprisoned—is set at liberty by Caius, after the death of Tiberius.

A little before the death of Herod the king, Agrippa lived at Rome, and was generally brought up and conversed with Drusus, the Emperor Tiberius's son, and contracted a friendship with Antonia, the wife of Drusus the Great, who had his mother Bernice in great esteem, and was very desirous of advancing her son. Now, as Agrippa was by nature magnanimous and generous in the presents he made while his mother was alive, this inclination of his mind did not appear, that he might be able to avoid her anger for such his extravagance; but when Bernice was dead, and he was left to his own conduct, he spent a great deal extravagantly in his daily way of living, and a great deal in the immoderate presents he made, and those chiefly among Cæsar's freed-men, in order to gain their assistance, insomuch that he was in a little time reduced to poverty, and could not live at Rome any longer. Tiberius, also, forbade the friends of his deceased son to come into his sight, because, on seeing them, he should be put in mind of his son, and his grief would thereby be revived.

For these reasons, he went away from Rome and sailed to Judea, but in evil circumstances, being dejected with the loss of that money which he once had, and because he had not wherewithal to pay his creditors, who were many in number, and such as gave no room for escaping them. Whereupon he knew not what to do; so, for shame of his present condition, he retired to a certain tower, at Malatha, in Idumea, and had thoughts of killing himself; but his wife Cypros perceived his intentions, and tried all sorts of methods to divert him from his taking such a course: so, she sent a letter to his sister Herodias, who was now the wife of Herod the tetrarch, and let her know Agrippa's present design, and what necessity it was which drove him thereto, and desired her, as a kinswoman of his, to give him her help, and to engage her husband to do the same, since she saw how she alleviated these her husband's troubles all she could,

although she had not the like wealth to do it withal. So they sent for him, and allotted him Tiberias for his habitation, and appointed him some income of money for his maintenance, and made him a magistrate of that city, by way of honour to him. Yet did not Herod long continue in that resolution of supporting him, though even that support was not sufficient for him; for, as once they were at a feast at Tyre, and in their cups, and reproaches were cast upon one another, Agrippa thought that was not to be borne, while Herod hit him in the teeth with his poverty, and with his owing his necessary food to him. So he went to Flaccus, one that had been consul, and had been a very great friend to him at Rome formerly, and was now president of Syria.

Hereupon Flaccus received him kindly, and he lived with him. Flaccus had also with him there Aristobulus, who was indeed Agrippa's brother, but was at variance with him; yet did not their enmity to one another hinder the friendship of Flaccus to them both; but still they were honourably treated by him. However, Aristobulus did not abate of his ill-will to Agrippa, till at length he brought him into ill terms with Flaccus; the occasion of bringing on which estrangement was this:—The Damascenes were at difference with the Sidonians about their limits, and when Flaccus was about to hear the cause between them, they understood that Agrippa had a mighty influence upon him; so they desired that he would be of their side, and for that favour promised him a great deal of money; so that he was zealous in assisting the Damascenes as far as he was able. Now, Aristobulus had gotten intelligence of this promise of money to him, and accused him to Flaccus of the same; and when, upon a thorough examination of the matter, it appeared plainly so to be, he rejected Agrippa out of the number of his friends. So he was reduced to the utmost necessity, and came to Ptolemais; and, because he knew not where else to get a livelihood, he thought to sail to Italy; but as he was restrained from so doing by want of money, he desired Marsyas, who was his freedman, to find some method for procuring him so much as he wanted for that purpose, by borrowing such a sum of some person or other. So Marsyas desired of Peter, who was the freedman of Bernice, Agrippa's mother, and by the right of her testament was bequeathed to Antonia, to lend so much upon Agrippa's own bond and security: but he accused Agrippa of having defrauded him of certain sums of money, and so obliged Marsyas, when he made the bond of 20,000 Attic drachmæ, to accept of 2500 drachmæ less than what he desired; which the other allowed of, because he could not help it. Upon the receipt of this money, Agrippa came to Anthedon, and took shipping, and was going to set sail; but Herennius Capito, who was the procurator of Jamnia, sent a band of soldiers to demand of him 300,000 drachmæ of silver, which were by him owing to Cæsar's treasury while he was at Rome, and so forced him to stay. He then pretended he would do as he bade him; but when night came on, he cut his cables, and went off, and sailed to Alexandria, where he desired Alexander the alabarch to lend him 200,000 drachmæ; but he said he would not lend it to him, but would not refuse it to Cypros, as greatly astonished at her affection to her husband, and at the other instances of her virtue; so she undertook to repay it. Accordingly, Alexander paid them five talents at Alexandria, and promised to pay them the rest of that sum at Dicearchia [Puteoli]; and this he did out of the fear he was in that Agrippa would soon spend it. So this Cypros set her husband free, and dismissed him to go on with his navigation to Italy, while she and her children departed for Judea.

And now Agrippa came to Puteoli, whence he wrote a letter to Tiberius Cæsar, who then lived at Capreæ, and told him that he had come so far, in order to wait on him, and to pay him a visit; and desired that he would give him leave to come over to Capreæ: so Tiberius made no difficulty, but wrote to him in an obliging way in other respects; and withal told him he was glad of his safe return, and desired him to come to Capreæ: and when he had come, he did not fail to treat him as kindly as he had promised him in his letter to do. But the next day came a letter to Cæsar from Herennius Capito, to inform him that Agrippa had borrowed 300,000 drachmæ, and not paid it at the time appointed; but, when it was demanded of him, he ran away like a fugitive, out of the places under his government, and put it out of his power to get the money of him When Cæsar had read this letter, he was

much troubled at it, and gave order that Agrippa should be excluded from his presence until he had paid that debt: upon which he was noway daunted at Cæsar's anger, but entreated Antonia, the mother of Germanicus, and of Claudius, who was afterward Cæsar himself, to lend him those 300,000 drachmæ, that he might not be deprived of Tiberius's friendship; so, out of regard to the memory of Bernice his mother, (for those two women were very familiar with one another,) and out of regard of his and Claudius's education together, she lent him the money; and, upon the payment of this debt, there was nothing to hinder Tiberius's friendship to him. After this, Tiberius Cæsar recommended to him his grandson,* and ordered that he should always accompany him when he went abroad. But, upon Agrippa's kind reception by Antonia, he betook himself to pay his respects to Caius, who was her grandson, and in very high reputation by reason of the good-will they bore his father.† Now, there was one Thallus, a freedman of Cæsar, of whom he borrowed 1,000,000 of drachmæ, and thence repaid Antonia the debt he owed her; and by spending the overplus in paying his court to Caius, became a person of great authority with him.

Now, as the friendship which Agrippa had for Caius had come to a great height, there happened some words to pass between them, as they once were in a chariot together, concerning Tiberius; Agrippa praying [to God] (for they two sat by themselves) that Tiberius might soon go off the stage, and leave the government to Caius, who was in every respect more worthy of it. Now, Eutychus, who was Agrippa's freedman, and drove his chariot, heard these words, and at that time said nothing of them; but when Agrippa accused him of stealing some garments of his, (which was certainly true,) he ran away from him; but when he was caught, and brought before Piso, who was governor of the city, and the man was asked why he ran away, he replied, that he had somewhat to say to Cæsar, that tended to his security and preservation: so Piso bound him, and sent him to Capreæ. But Tiberius, according to his usual custom, kept him still in bonds, being a delayer of affairs, if ever there was any other king or tyrant that was so; for he did not admit ambassadors quickly, and no successors were despatched away to governors or procurators of the provinces that had been formerly sent, unless they were dead; whence it was that he was so negligent in hearing the causes of prisoners; insomuch that when he was asked by his friends what was the reason of his delay in such cases, he said that he delayed to hear ambassadors, lest, upon their quick dismission, other ambassadors should be appointed, and return upon him; and so he should bring trouble upon himself in the public reception and dismission: that he permitted those governors who had been sent once to their governments, [to stay there a great while,] out of regard to the subjects that were under them; for that all governors are naturally disposed to get as much as they can; and that those who are not to fix there, but to stay a short time, and that at an uncertainty when they shall be turned out, do the more severely hurry themselves on to fleece the people; but that, if their government be long continued to them, they are at last satiated with the spoils, as having gotten a vast deal, and so become at length less sharp in their pillaging; but that, if successors are sent quickly, the poor subjects who are exposed to them as a prey will not be able to bear the new ones, while they shall not have the same time allowed them wherein their predecessors had filled themselves, and so grow more unconcerned about getting more; and this because they are removed before they have had time [for their oppressions]. He gave them an example to show his meaning:—A great number of flies came about the sore places of a man that had been wounded; upon which one of the standers-by pitied the man's misfortune, and thinking he was not able to drive away those flies himself, was going to drive them away for him; but he prayed him to let them alone. The other, by way of reply, asked him the reason of such a preposterous proceeding, in preventing relief from his present misery; to which he answered, "If thou drivest these flies away, thou wilt hurt me worse; for as these are already full of my blood, they do not crowd about me, nor pain me so much as before, but are sometimes more remiss, while the fresh ones that come,

* Tiberius junior. † Germanicus.

almost famished, and find me quite tired down already, will be my destruction. For this cause, therefore, it is that I am myself careful not to send such new governors perpetually to those my subjects, who are already sufficiently harassed by many oppressions, as may, like these flies, further distress them; and so, besides their natural desire of gain, may have this additional incitement to it, that they expect to be suddenly deprived of that pleasure which they take in it." And, as a further attestation to what I say of the dilatory nature of Tiberius, I appeal to this his practice itself; for, although he was emperor twenty-two years, he sent in all but two procurators to govern the nation of the Jews,—Gratus, and his successor in the government, Pilate. Nor was he in one way of acting with respect to the Jews, and in another with respect to the rest of his subjects. He further informed them, that even in the hearing of the causes of prisoners, he made such delays, because immediate death to those that must be condemned to die would be an alleviation of their present miseries, while those wicked wretches have not deserved any favour; but I do it, "that by being harassed with the present calamity, they may undergo greater misery."

On this account it was that Eutychus could not obtain a hearing, but was kept still in prison. However, some time afterward, Tiberius came from Capreæ to Tusculanum, which is about 100 furlongs from Rome. Agrippa then desired of Antonia that she would procure a hearing for Eutychus, let the matter whereof he accused him prove what it would. Now, Antonia was greatly esteemed by Tiberius on all accounts, from the dignity of her relation to him, who had been his brother Drusus's wife, and from her eminent chastity; for though she was still a young woman, she continued in her widowhood, and refused all other matches, although Augustus had enjoined her to be married to somebody else; yet did she all along preserve her reputation free from reproach. She had also been the greatest benefactress to Tiberius, when there was a very dangerous plot laid against him by Sejanus, a man who had been her husband's friend, and who had the greatest authority, because he was general of the army, and when many members of the senate, and many of the freedmen, joined with him, and the soldiery were corrupted, and the plot had come to a great height. Now, Sejanus had certainly gained his point, had not Antonia's boldness been more wisely conducted than Sejanus's malice; for, when she had discovered his designs against Tiberius, she wrote him an exact account of the whole, and gave the letter to Pallas, the most faithful of her servants, and sent him to Capreæ to Tiberius, who, when he understood it, slew Sejanus and his confederates; so that Tiberius, who had her in great esteem before, now looked upon her with still greater respect, and depended upon her in all things. So, when Tiberius was desired by this Antonia to examine Eutychus, he answered, "If, indeed, Eutychus hath falsely accused Agrippa in what he hath said of him, he hath had sufficient punishment by what I have done to him already; but, if upon examination, the accusation appears to be true, let Agrippa have a care, lest, out of desire of punishing this freedman, he does not rather bring a punishment upon himself." Now, when Antonia told Agrippa of this, he was still much more pressing that the matter might be examined into; so Antonia, upon Agrippa's lying hard at her continually to beg this favour, took the following opportunity:—As Tiberius lay once at his ease upon his sedan, and was carried about, and Caius, her grandson, and Agrippa, were before him after dinner, she walked by the sedan, and desired him to call Eutychus, and have him examined; to which he replied, "O Antonia! the gods are my witnesses that I am induced to do what I am going to do, not by my own inclination, but because I am forced to do it by thy prayers." When he had said this, he ordered Marco, who succeeded Sejanus, to bring Eutychus to him; accordingly, without any delay, he was brought. Then Tiberius asked him what he had to say against a man who had given him his liberty. Upon which he said, "O my lord! this Caius, and Agrippa with him, were once riding in a chariot, when I sat at their feet, and, among other discourses that passed, Agrippa said to Caius, 'Oh that the day would once come when this old fellow will die, and name thee for the governor of the habitable earth: for then this Tiberius, his grandson, would be no hinderance, but would be taken off by thee, and that earth would be happy, and I happy also.'" Now, Tiberius took these to be truly Agrippa's words, and bearing

a grudge withal at Agrippa, because, when he had commanded him to pay his respects to Tiberius, his grandson, and the son of Drusus, Agrippa had not paid him that respect, but had disobeyed his commands, and transferred all his regard to Caius; he said to Marco, "Bind this man." But Marco, not distinctly knowing which of them it was whom he bade him bind, and not expecting that he would have any such thing done to Agrippa, he forbore, and came to ask more distinctly what it was that he said. But when Cæsar had gone round the hippodrome, he found Agrippa standing. "For certain," said he, "Marco, this is the man I meant to have bound;" and when he still asked, "Which of these is to be bound?" he said Agrippa. Upon which Agrippa betook himself to make supplication for himself, putting him in mind of his son, with whom he was brought up, and of Tiberius [his grandson], whom he had educated, but all to no purpose, for they led him about bound even in his purple garments. It was also very hot weather, and they had but little wine to their meal, so that he was very thirsty; he was also in a sort of agony, and took this treatment of him heinously: as he therefore saw one of Caius's slaves, whose name was Thaumastus, carrying some water in a vessel, he desired that he would let him drink; so the servant gave him some water to drink; and he drank heartily, and said: "O thou boy! this service of thine to me will be for thy advantage; for, if I once get clear of these bonds, I will soon procure thee thy freedom from Caius, who has not been wanting to minister to me now I am in bonds, in the same manner as when I was in my former state and dignity." Nor did he deceive him in what he promised him, but made him amends for what he had now done; for, when afterward Agrippa had come to the kingdom, he took particular care of Thaumastus, and got him his liberty from Caius, and made him the steward over his own estate; and when he died, he left him to Agrippa his son, and to Bernice his daughter, to minister to them in the same capacity. The man also grew old in that honourable post, and therein died. But all this happened a good while later.

Now, Agrippa stood in his bonds before the royal palace, and leaned on a certain tree for grief, with many others, who were in bonds also; and as a certain bird sat upon the tree on which Agrippa leaned, (the Romans called this bird bubo,) [an owl], one of those that were bound, a German by nation, saw him, and asked a soldier who that man in purple was; and when he was informed that his name was Agrippa, and that he was by nation a Jew, and one of the principal men of that nation, he asked leave of the soldier to whom he was bound,* to let him come near to him, to speak with him; for that he had a mind to inquire of him about some things relating to his country; which liberty, when he had obtained, as he stood near him, he said thus to him by an interpreter:—"This sudden change of thy condition, O young man! is grievous to thee, as bringing on thee a manifold and very great adversity; nor wilt thou believe me, when I foretell how thou wilt get clear of this misery which thou art now under, and how Divine Providence will provide for thee. Know, therefore, (and I appeal to my own country gods, as well as to the gods of this place, who have awarded these bonds to us,) that all I am going to say about thy concerns shall neither be said for favour nor bribery, nor out of any endeavour to make thee cheerful without cause; for such predictions, when they come to fail, make the grief at last, and in earnest, more bitter than if the party had never heard of any such thing. However, though I run the hazard of my ownself, I think it fit to declare to thee the prediction of the gods. It cannot be that thou shouldst long continue in these bonds; but thou wilt soon be delivered from them, and wilt be promoted to the highest dignity and power, and thou wilt be envied by all those who now pity thy hard fortune; and thou wilt be happy till thy death, and wilt leave thine happiness to the children whom thou shalt have. But, do thou remember, when thou seest this bird again, that thou wilt then live but five days longer. This event will be brought to pass by that God who hath sent this bird hither to be a sign unto thee. And I cannot but think it unjust to conceal from thee what I know concerning thee, that, by thy knowing beforehand what happiness is coming upon thee, thou mayest not regard thy present misfortunes. But, when this happiness shall actually befall thee, do

* Dr. Hudson here takes notice, out of Seneca, epistle v., that this was the custom of Tiberius, to couple the prisoner and the soldier that guarded him together in the same chain.

not forget what misery I am in myself, but endeavour to deliver me." So when the German had said this, he made Agrippa laugh at him, as much as he afterward appeared worthy of admiration. But now Antonia took Agrippa's misfortune to heart; however, to speak to Tiberius on his behalf, she took to be a very difficult thing, and, indeed, quite impracticable, as to any hope of success; yet did she procure of Marco that the soldiers that kept him should be of a gentle nature, and that the centurion who was over them, and was to diet with him, should be of the same disposition, and that he might have leave to bathe himself every day, and that his freedmen and friends might come to him, and that other things that tended to ease him might be indulged him. So his friend Silas came in to him, and two of his freedmen, Marsyas and Stechus, brought him such sorts of food as he was fond of, and, indeed, took great care of him; they also brought him garments, under pretence of selling them, and, when night came on, they laid them under him; and the soldiers assisted them, as Marco had given them order to do beforehand. And this was Agrippa's condition for six months' time; and in this case were his affairs.

But as for Tiberius, upon his return to Capreæ, he fell sick. At first his distemper was but gentle; but, as that distemper increased upon him, he had small or no hopes of recovery. Hereupon he bade Euodus, who was the freedman whom he most of all respected, to bring the children to him, for that he wanted to talk to them before he died. Now, he had at present no sons of his own alive; for Drusus, who was his only son, was dead: but Drusus's son Tiberius was still living, whose additional name was Gemellus; there was also living Caius, the son of Germanicus, who was the son of his brother [Drusus]. He was now grown up, and had had a liberal education, and was well improved by it, and was in esteem and favour with the people, on account of the excellent character of his father Germanicus, who had attained the highest honour among the multitude, by the firmness of his virtuous behaviour, by the easiness and agreeableness of his conversing with the multitude, and because the dignity he was in did not hinder his familiarity with them all, as if they were his equals; by which behaviour he was not only greatly esteemed by the people and the senate, but by every one of those nations that were subject to the Romans; some of whom were affected, when they came to him, with the gracefulness of their reception by him; and others were affected in the same manner by the report of the others that had been with him; and, upon his death, there was a lamentation made by all men; not such an one as was to be made in way of flattery to their rulers, while they did but counterfeit sorrow, but such as was real; while everybody grieved at his death, as if they had lost one that was near to them. And, truly, such had been his easy conversation with men, that it turned greatly to the advantage of his son among all; and, among others, the soldiery were so peculiarly affected to him, that they reckoned it an eligible thing, if need were, to die themselves, if he might but attain to the government.

But when Tiberius had given order to Euodus to bring the children to him the next day in the morning, he prayed to his country gods to show him a manifest signal which of those children should come to the government; being very desirous to leave it to his son's son, but still depending upon what God would foreshow concerning them, more than upon his own opinion and inclination; so he made this to be the omen, that the government should be left to him who should come to him first the next day. When he had thus resolved within himself, he sent to his grandson's tutor, and ordered him to bring the child to him early in the morning, as supposing that God would permit him to be made emperor. But God proved opposite to his designation; for, while Tiberius was thus contriving matters, and, as soon as it was at all day, he bade Euodus to call in that child which should be there ready. So he went out, and found Caius before the door, for Tiberius had not yet come, but stayed waiting for his breakfast; for Euodus knew nothing of what his lord intended; so he said to Caius, "Thy father calls thee," and then brought him in. As soon as Tiberius saw Caius, and not before, he reflected on the power of God, and how the ability of bestowing the government on whom he would was entirely taken from him; and thence he was not able to establish what he had intended. So he greatly lamented that his power of establishing what he had

before contrived was taken from him, and that his grandson Tiberius was not only to lose the Roman empire by his fatality, but his own safety also; because his preservation would now depend upon such as would be more potent than himself, who would think it a thing not to be borne that a kinsman should live with them, and so his relation would not be able to protect him: but he would be feared and hated by him who had the supreme authority, partly on account of his being next to the empire, and partly on account of his perpetually contriving to get the government, both in order to preserve himself, and to be at the head of affairs also. Now, Tiberius had been very much given to astrology,* and the calculation of nativities; and had spent his life in the esteem of what predictions had proved true, more than those whose profession it was. Accordingly, when he once saw Galba coming in to him, he said to his most intimate friends, that there came in a man that would one day have the dignity of the Roman empire. So that this Tiberius was more addicted to all such sorts of diviners than any other of the Roman emperors, because he had found them to have told the truth in his own affairs; and, indeed, he was now in great distress upon this accident that had befallen him, and was very much grieved at the destruction of his son's son, which he foresaw, and complained of himself, that he should have made use of such a method of divination beforehand, while it was in his power to have died without grief by this knowledge of futurity; whereas he was now tormented by his foreknowledge of the misfortune of such as were dearest to him, and must die under that torment. Now, although he was disordered at this unexpected revolution of the government to those for whom he did not intend it, he spake thus to Caius, though unwillingly, and against his own inclination:—"O child, although Tiberius be nearer related to me than thou art, I by my own determination, and the conspiring suffrage of the gods, do give, and put into thine hand, the Roman empire; and I desire thee never to be unmindful when thou comest to it, either of my kindness to thee, who set thee in so high a dignity, or of thy relation to Tiberius: but as thou knowest that I am, together with and after the gods, the procurer of so great happiness to thee, so I desire that thou wilt make me a return for my readiness to assist thee, and wilt take care of Tiberius, because of his near relation to thee. Besides which, thou art to know, that, while Tiberius is alive, he will be a security to thee, both as to empire and as to thy own preservation; but, if he die, that will be but a prelude to thy own misfortunes; for to be alone under the weight of such vast affairs, is very dangerous; nor will the gods suffer those actions which are unjustly done, contrary to that law which directs men to do otherwise, to go off unpunished." This was the speech which Tiberius made; which did not persuade Caius to act accordingly, although he had promised so to do; but, when he was settled in the government, he took off this Tiberius, as was predicted by the other Tiberius; as he was also himself, in no long time afterward, slain by a secret plot laid against him.

So when Tiberius had at this time appointed Caius to be his successor, he outlived but a few days, and then died, after he had held the government twenty-two years, five months, and three days. Now Caius was the fourth emperor; but when the Romans understood that Tiberius was dead, they rejoiced at the good news, but had not courage to believe it; not because they were unwilling it should be true, for they would have given large sums of money that it might be so, but because they were afraid that, if they had showed their joy when the news proved false, their joy should be openly known, and they should be accused for it, and be thereby undone; for this Tiberius had brought a vast number of miseries on the best families of the Romans, since he was easily inflamed with passion in all cases, and was of such a temper as rendered his anger irrevocable, till he had executed the same, although he had taken a hatred against men without reason; for he was by nature fierce in all the sentences he gave, and made death the penalty for the slightest offences; insomuch, that when the Romans heard the rumour about his death gladly, they were restrained from the enjoyment of that pleasure by the dread of such miseries as they foresaw would follow, if their hopes proved ill-grounded Now Marsyas, Agrippa's freedman, as soon as he heard of Tiberius's

* This is a known thing among the Roman historians and poets, that Tiberius was greatly given to astrology and divination.

death, came running to tell Agrippa the news; and finding him going out to the bath, he gave him a nod, and said, in the Hebrew tongue, "The lion is dead;" who, understanding his meaning, and being overjoyed at the news, "Nay," said he, "but all sorts of thanks and happiness attend thee for this news of thine: only I wish that what thou sayest may prove true." Now the centurion who was set to keep Agrippa, when he saw with what haste Marsyas came, and what joy Agrippa had from what he said, he had a sudden suspicion that his words implied some great innovation of affairs, and he asked them about what was said. They at first diverted the discourse; but upon his further pressing, Agrippa, without more ado, told him, for he had already become his friend; so he joined with him in that pleasure which this news occasioned, because it would be fortunate to Agrippa, and made him a supper: but, as they were feasting, and the cups went about, there came out one who said, that Tiberius was still alive, and would return to the city in a few days. At which news the centurion was exceedingly troubled, because he had done what might cost him his life, to have treated so joyfully a prisoner, and this upon the news of the death of Cæsar; so he thrust Agrippa from the couch whereon he lay, and said, "Dost thou think to cheat me by a lie about the emperor without punishment? and shalt not thou pay for this thy malicious report at the price of thine head?" When he had so said, he ordered Agrippa to be bound again, (for he had loosed him before,) and kept a more severe guard over him than formerly, and in that evil condition was Agrippa that night; but the next day the rumour increased in the city, and confirmed the news that Tiberius was certainly dead; insomuch, that men durst now openly and freely talk about it; nay some offered sacrifices on that account. Several letters also came from Caius; one of them to the senate, which informed them of the death of Tiberius, and of his own entrance on the government; another to Piso, the governor of the city, which told him the same thing. He also gave order that Agrippa should be removed out of the camp, and go to that house where he lived before he was put in prison; so that he was now out of fear as to his own affairs; for, although he was still in custody, yet, it was with ease to his own affairs. Now, as soon as Caius had come to Rome, and had brought Tiberius's dead body with him, and had made a sumptuous funeral for him, according to the laws of his country, he was much disposed to set Agrippa at liberty that very day; but Antonia hindered him, not out of any ill-will to the prisoner, but out of regard to decency in Caius, lest that should make men believe that he received the death of Tiberius with pleasure, when he loosed one whom he had bound immediately. However, there did not many days pass ere he sent for him to his house, and had him shaved, and made him change his raiment; after which he put a diadem upon his head, and appointed him to be king of the tetrarchy of Philip. He also gave him the tetrarchy of Lysanias,* and changed his iron chain for a golden one of equal weight. He also sent Marullus to be procurator of Judea.

Now, in the second year of the reign of Caius Cæsar, Agrippa desired leave to be given him to sail home and settle the affairs of his government; and he promised to return again when he had put the rest in order, as it ought to be put. So, upon the emperor's permission, he came into his own country, and appeared to them all unexpectedly as a king, and thereby demonstrated to the men that saw him, the power of fortune, when they compared his former poverty with his present happy affluence; so some called him a happy man; and others could not well believe that things were so much changed with him for the better.

CHAPTER VII.

Herod the tetrarch banished.

But Herodias, Agrippa's sister, who now lived as wife to that Herod who was tetrarch of Galilee and Perea, took this authority of her brother in an envious manner, particularly when she saw that he had a greater dignity bestowed on him than her husband had; since, when he ran away, he was not able to pay his debts; and now he had come back, it was because he was in a way of dignity and of great fortune. She was therefore grieved and much displeased at so great a

* Although Caius now promised to give Agrippa the tetrarchy of Lysanias, yet it was not actually conferred upon him till the reign of Claudius.

mutation of his affairs; and chiefly when she saw him marching among the multitude with the usual ensigns of royal authority, she was not able to conceal how miserable she was by reason of the envy she had toward him; but she excited her husband, and desired that he would sail to Rome, to court honours equal to his; for she said, that she could not bear to live any longer, while Agrippa, the son of that Aristobulus who was condemned to die by his father, one that came to her husband in such extreme poverty, that the necessaries of life were forced to be entirely supplied him day by day; and when he fled away from his creditors by sea, he now returned a king: while he was himself the son of a king, and while the near relation he bore to royal authority called upon him to gain the like dignity, he sat still, and was contented with a more private life. "But then, Herod, although thou wast formerly not concerned to be in a lower condition than thy father, from whom thou wast derived, had been, yet do thou now seek after the dignity which thy kinsman hath attained to; and do not thou bear this contempt, that a man who admired thy riches should be in greater honour than thyself, nor suffer his poverty to show itself able to purchase greater things than our abundance; nor do thou esteem it other than a shameful thing to be inferior to one who, the other day, lived upon thy charity. But let us go to Rome, and let us spare no pains nor expenses, either of silver or gold, since they cannot be kept for any better use than for the obtaining of a kingdom."

But for Herod, he opposed her request at this time, out of the love of ease, and having a suspicion of the trouble he should have at Rome; so he tried to instruct her better. But the more she saw him draw back, the more she pressed him to it, and desired him to leave no stone unturned in order to be king: and, at last, she left not off till she engaged him, whether he would or not, to be of her sentiments, because he could no otherwise avoid her importunity. So, he got all things ready, after as sumptuous a manner as he was able, and spared for nothing, and went up to Rome, and took Herodias along with him. But Agrippa, when he was made sensible of their intentions and preparations, he also prepared to go thither; and, as soon as he heard they set sail, he sent Fortunatus, one of his freedmen, to Rome, to carry presents to the emperor, and letters against Herod, and to give Caius a particular account of those matters, if he should have any opportunity. This man followed Herod so quick, and had so prosperous a voyage, and came so little after Herod, that while Herod was with Caius, he came himself, and delivered his letters; for they both sailed to Dicearchia, and found Caius at Baiæ, which is itself a little city of Campania, at the distance of about five furlongs from Dicearchia. There are in that place royal places, with sumptuous apartments, every emperor still endeavouring to outdo his predecessor's magnificence; the palace also affords warm baths, that spring out of the ground of their own accord, which are of advantage for the recovery of the health of those that make use of them; and, besides, they minister to men's luxury also. Now Caius saluted Herod, for he first met with him, and then looked upon the letters which Agrippa had sent him, and which were written in order to accuse Herod; wherein he accused him, that he had been in confederacy with Sejanus, against Tiberius's government, and that he was now confederate with Artabanus, the king of Parthia, in opposition to the government of Caius; as a demonstration of which, he alleged that he had armour sufficient for 70,000 men, ready in his armoury. Caius was moved at this information, and asked Herod whether what was said about the armour was true; and when he confessed there was such armour there, for he could not deny the same, the truth of it being too notorious, Caius took that to be a sufficient proof of the accusation that he intended to revolt. So he took away from him his tetrarchy, and gave it by way of addition to Agrippa's kingdom; he also gave Herod's money to Agrippa, and, by way of punishment, awarded him a perpetual banishment, and appointed Lyons, a city of Gaul, to be his place of habitation. But when he was informed that Herodias was Agrippa's sister, he made her a present of what money was her own, and told her that it was her brother who prevented her being put under the same calamity with her husband. But she made this reply:—"Thou, indeed, O emperor! actest after a magnificent manner, and as becomes thyself, in what thou offerest me; but

the kindness which I have for my husband hinders me from partaking of the favour of thy gift: for it is not just that I, who have been made a partner in his prosperity, should forsake him in his misfortunes." Hereupon Caius was angry at her, and sent her with Herod into banishment, and gave her estate to Agrippa. And thus did God punish Herodias for her envy at her brother, and Herod also for giving ear to the vain discourses of a woman. Now, Caius managed public affairs with great magnanimity during the first and second years of his reign, and behaved himself with such moderation that he gained the good-will of the Romans themselves, and of his other subjects. But, in process of time, he went beyond the bounds of human nature in his conceit of himself, and, by reason of the vastness of his dominions, made himself a god, and took upon himself to act in all things to the reproach of the Deity itself.

CHAPTER VIII.

Embassy of the Jews to Caius—Caius sends Petronius into Syria to make war against the Jews.

THERE was now a tumult arisen at Alexandria, between the Jewish inhabitants and the Greeks; and three ambassadors were chosen out of each party that were at variance, who came to Caius. Now, one of these ambassadors from the people of Alexandria was Apion, who uttered many blasphemies against the Jews; and, among other things that he said, he charged them with neglecting the honours that belonged to Cæsar; for that while all who were subject to the Roman empire built altars and temples to Caius, and, in other regards, universally received him as they received the gods, these Jews alone thought it a dishonourable thing for them to erect statues in honour of him, as well as to swear by his name. Many of these severe things were said by Apion, by which he hoped to provoke Caius to anger at the Jews, as he was likely to be. But Philo, the principal of the Jewish embassy, a man eminent on all accounts, brother to Alexander the alabarch, and one not unskilful* in philosophy, was ready to betake himself to make his defence against those accusations; but Caius prohibited him, and bade him begone: he was also in such a rage, that it openly appeared he was about to do them some very great mischief. So Philo, being thus affronted, went out, and said to those Jews who were about him, that they should be of good courage, since Caius's words indeed showed anger at them, but in reality had already set God against himself.

Hereupon Caius, taking it very heinously that he should be thus despised by the Jews alone, sent Petronius to be president of Syria, and successor in the government to Vitellius, and gave him order to make an invasion into Judea, with a great body of troops, and, if they would admit of his statue willingly, to erect it in the temple of God; but, if they were obstinate, to conquer them by war, and then to do it. Accordingly, Petronius took the government of Syria, and made haste to obey Cæsar's epistle. He got together as great a number of auxiliaries as he possibly could, and took with him two legions of the Roman army, and came to Ptolemais, and there wintered, as intending to set about the war in the spring. He also wrote word to Caius what he had resolved to do; who commended him for his alacrity, and ordered him to go on, and to make war with them, in case they would not obey his commands. But there came many ten thousands of the Jews to Petronius, to Ptolemais, to offer their petitions to him, that he would not compel them to transgress and violate the law of their forefathers; "but if," said they, "thou art entirely resolved to bring this statue, and erect it, do thou first kill us, and then do what thou hast resolved on; for, while we are alive, we cannot permit such things as are forbidden us to be done by the authority of our legislator, and by our forefathers' determination that such prohibitions are instances of virtue." But Petronius was angry at them, and said, "If, indeed, I were myself emperor, and were at liberty to follow my own inclination, and then had designed to act thus, these your words would be justly spoken to me; but now Cæsar hath sent to me, I am under the necessity of being subservient to his decrees, because a disobedience to them will bring upon me inevitable destruction." Then the Jews replied, "Since, therefore, thou art so disposed, O

* Alexander, the alabarch, or governor of the Jews, at Alexandria, and brother to Philo, is supposed, by Bishop Pearson, to be the same with that Alexander who is mentioned by St. Luke as of the kindred of the high priests. Acts iv. 6.

Petronius! that thou wilt not disobey Caius's epistles, neither will we transgress the commands of our law; and as we depend upon the excellency of our laws, and, by the labours of our ancestors, have continued hitherto without suffering them to be transgressed, we dare not by any means suffer ourselves to be so timorous as to transgress those laws out of the fear of death, which God hath determined are for our advantage; and, if we fall into misfortunes, we will bear them, in order to preserve our laws, as knowing that those who expose themselves to dangers have good hope of escaping them, because God will stand on our side when, out of regard to him, we undergo afflictions, and sustain the uncertain turns of fortune. But, if we should submit to thee, we would be greatly reproached for our cowardice, as thereby showing ourselves ready to transgress our law; and we should incur the great anger of God also, who, even thyself being judge, is superior to Caius."

When Petronius saw by their words that their determination was hard to be removed, and that, without a war, he should not be able to be subservient to Caius in the dedication of his statue, and that there must be a great deal of bloodshed, he took his friends, and the servants that were about him, and hasted to Tiberias, as wanting to know in what posture the affairs of the Jews were; and many ten thousands of the Jews met Petronius again, when he had come to Tiberias. These thought they must run a mighty hazard if they should have a war with the Romans, but judged that the transgression of the law was of much greater consequence, and made supplication to him that he would by no means reduce them to such distresses, nor defile their city with the dedication of the statue. Then Petronius said to them, "Will you then make war with Cæsar, without considering his great preparations for war, and your own weakness?" They replied, "We will not by any means make war with him; but still we will die before we see our laws transgressed." So they threw themselves down upon their faces, and stretched out their throats, and said they were ready to be slain; and this they did for forty days together, and, in the mean time, left off the tilling of their ground, and that while the season of the year required them to sow it. Thus they continued firm in their resolution, and proposed to themselves to die willingly, rather than to see the dedication of the statue.

When matters were in this state, Aristobulus, King Agrippa's brother, and Helcias the Great, and the other principal men of that family with them, went in unto Petronius, and besought him, that, since he saw the resolution of the multitude, he would not make any alteration, and thereby drive them to despair; but would write to Caius, that the Jews had an insuperable aversion to the reception of the statue, and how they continued with him, and left off the tillage of their ground: that they were not willing to go to war with him, because they were not able to do it, but were ready to die with pleasure, rather than suffer their laws to be transgressed: and how, upon the land's continuing unsown, robberies would grow up, on the inability they would be under of paying their tributes; and that perhaps Caius might be thereby moved to pity, and not order any barbarous action to be done to them, nor think of destroying the nation: that if he continues inflexible in his former opinion to bring a war upon them, he may then set about it himself. And thus did Aristobulus, and the rest with him, supplicate Petronius. So Petronius,* partly on account of the pressing instances which Aristobulus and the rest with him made, and because of the great consequence of what they desired, and the earnestness wherewith they made their supplication, partly on account of the firmness of the opposition made by the Jews, which he saw, while he thought it a horrible thing for him to be such a slave to the madness of Caius, as to slay so many ten thousand men, only because of their religious disposition toward God, and after that to pass his life in expectation of punishment; Petronius, I say, thought it much better to send to Caius, and to let him know how intolerable it was to him to bear the anger he might have against him for not serving him sooner, in obedience to his epistle, for that perhaps he might persuade him; and that if this mad resolution continued, he might then begin the war against them; nay, that in case he should turn his hatred against himself,

* This Publius Petronius was after this still president of Syria, under Claudius, and, at the desire of Agrippa, published a severe decree against the inhabitants of Dora, who, in a sort of imitation of Caius, had set up a statue of Claudius in a Jewish synagogue there.

it was fit for virtuous persons even to die for the sake of such vast multitudes of men. Accordingly, he determined to hearken to the petitioners in this matter.

He then called the Jews together to Tiberias, who came many ten thousands in number; he also placed that army he now had with him opposite to them; but did not discover his own meaning, but the commands of the emperor, and told them that his wrath would, without delay, be executed on such as had the courage to disobey what he had commanded, and this immediately; and that it was fit for him who had received so great a dignity by his grant, not to contradict him in any thing: "Yet (said he) I do not think it just to have such a regard to my own safety and honour, as to refuse to sacrifice them for your preservation, who are so many in number, and endeavour to preserve the regard that is due to your law; which, as it hath come down to you from your forefathers, so do you esteem it worthy of your utmost contention to preserve it: nor, with the supreme assistance and power of God, will I be so hardy as to suffer your temple to fall into contempt by the means of the imperial authority. I will therefore send to Caius, and let him know what your resolutions are, and will assist your suit as far as I am able, that you may not be exposed to suffer on account of the honest designs you have proposed to yourselves; and may God be your assistant, for his authority is beyond all the contrivances and power of men; and may he procure you the preservation of your ancient laws, and may not he be deprived, though without your consent, of his accustomed honours. But if Caius be irritated, and turn the violence of his rage against me, I will rather undergo all that danger and affliction that may come either on my body or my soul, than see so many of you perish, while you are acting in so excellent a manner. Do you, therefore, every one of you, go your way about your own occupations, and fall to the cultivation of your ground; I will myself send to Rome, and will not refuse to serve you in all things, both by myself and by my friends."

When Petronius had said this, and had dismissed the assembly of the Jews, he desired the principal of them to take care of their husbandry, and to speak kindly to the people, and encourage them to have good hope of their affairs. Thus did he readily bring the multitude to be cheerful again. And now did God show his presence to Petronius, and signify to him that he would afford him his assistance in his whole design; for he had no sooner finished the speech that he made to the Jews, but God sent down great showers of rain, contrary to human expectation; for that day was a clear day, and gave no sign, by the appearance of the sky, of any rain; nay, the whole year had been subject to a great drought, and made men despair of any water from above, even when at any time they saw the heavens overcast with clouds; insomuch, that when such a great quantity of rain came, and that in an unusual manner and without any other expectation of it, the Jews hoped that Petronius would by no means fail in his petition for them. But as to Petronius, he was mightily surprised when he perceived that God evidently took care of the Jews, and gave very plain signs of his appearance, and this to such a degree, that those that were in earnest much inclined to the contrary, had no power left to contradict it. This was also among those other particulars which he wrote to Caius, which all tended to dissuade him, and by all means to entreat him not to make so many ten thousands of these men go distracted; whom, if he should slay, (for without war they would by no means suffer the laws of their worship to be set aside,) he would lose the revenue they paid him, and would be publicly cursed by them for all future ages. Moreover, that God who was their governor, had shown his power most evidently on their account, and that such a power of his as left no room for doubt about it;—and this was the business that Petronius was now engaged in.

But King Agrippa, who now lived at Rome, was more and more in the favour of Caius; and when he had once made him a supper, and was careful to exceed all others, both in expenses and in such preparations as might contribute most to his pleasure; nay, it was so far from the ability of others, that Caius himself could never equal, much less exceed it, (such care had he taken beforehand to exceed all men, and particularly to make all agreeable to Cæsar;) hereupon Caius admired his understanding and magnificence, that he should force himself to do all to please him, even beyond such expenses as he could bear, and was desirous not to be

behind Agrippa in that generosity which he exerted, in order to please him. So Caius, when he had drunk wine plentifully, and was merrier than ordinary, said thus during the feast, when Agrippa had drunk to him :—"I knew before now how great a respect thou hast had for me, and how great kindness thou hast shown me, though with those hazards to thyself, which thou underwentest under Tiberius on that account; nor hast thou omitted any thing to show thy good-will toward us, even beyond thy ability; whence it would be a base thing for me to be conquered by thy affection. I am, therefore, desirous to make these amends for every thing in which I have been formerly deficient; for all that I have bestowed on thee, that may be called my gifts, is but little. Every thing that may contribute to thy happiness shall be at thy service, and that cheerfully, and so far as my ability will reach;"*—and this was what Caius said to Agrippa, thinking he would ask for some large country, or the revenues of certain cities; but, although he had prepared beforehand what he would ask, yet had he not discovered his intentions, but made this answer to Caius immediately, that it was not out of any expectation of gain that he formerly paid his respects to him, contrary to the commands of Tiberius, nor did he now do any thing relating to him out of regard to his own advantage, and in order to receive any thing from him : that the gifts he had already bestowed upon him were great, and beyond the hopes of even a craving man; for, although they may be beneath thy power [who art the donor], yet are they greater than my inclination and dignity, who am the receiver;—and, as Caius was astonished at Agrippa's inclinations, and still the more pressed him to make his request for somewhat which he might gratify him with, Agrippa replied, "Since thou, O my lord, declarest such is thy readiness to grant, that I am worthy of thy gifts, I will ask nothing relating to my own felicity; for what thou hast already bestowed on me has made me excel therein; but I desire somewhat which may make thee glorious for piety, and render the Divinity assistant to thy designs, and may be for an honour to me among those that inquire about it, as showing that I never once fail of obtaining what I desire of thee; for my petition is this, that thou wilt no longer think of the dedication of that statue which thou hast ordered to be set up in the Jewish temple by Petronius."

And thus did Agrippa venture to cast the die upon this occasion, so great was the affair in his opinion, and in reality, though he knew how dangerous a thing it was to speak; for, had not Caius approved it, it had tended to no less than the loss of his life. So Caius, who was mightily taken with Agrippa's obliging behaviour, and, on other accounts, thinking it a dishonourable thing to be guilty of falsehood before so many witnesses, in points wherein he had with such alacrity forced Agrippa to become a petitioner, and that it would look as if he had already repented of what he had said, and, because he greatly admired Agrippa's virtue, in not desiring him at all to augment his own dominions, either with larger revenue or other authority, but took care of the public tranquillity, of the laws, and of the Divinity itself, he granted him what he requested. He also wrote thus to Petronius, commending him for his assembling his army, and then consulting him about these affairs. "If, therefore," said he, "thou hast already erected my statue, let it stand; but if thou hast not yet dedicated it, do not trouble thyself further about it, but dismiss thy army, go back, and take care of those affairs which I sent thee about at first; for I have now no occasion for the erection of that statue. This I have granted as a favour to Agrippa, a man whom I honour so very greatly, that I am not able to contradict what he would have, or what he desired me to do for him." And this was what Caius wrote to Petronius, which was before he received his letter informing him that the Jews were very ready to revolt about this statue, and that they seemed resolved to threaten war against the Romans, and nothing else. When, therefore, Caius was much displeased that any attempt should be made against his government, as he was a slave to base and vicious actions on all occasions, and had no regard to what was virtuous and honourable, and against whomsoever he resolved to show his anger, and that for any cause whatsoever, he suffered not himself to be restrained by any admo-

* This behaviour of Caius to Agrippa is very like that of Herod Antipas, his uncle, to Herodias, Agrippa's sister, about John the Baptist. Matt. xiv. 6–11.

nition, but thought the indulging his anger to be a real pleasure, he wrote thus to Petronius:—"Seeing thou esteemest the presents made thee by the Jews to be of greater value than my commands, and art grown insolent enough to be subservient to their pleasure, I charge thee to become thy own judge, and to consider what thou art to do, now thou art under my displeasure, for I will make thee an example to the present and to all future ages, that they may not dare to contradict the commands of their emperor."

This was the epistle which Caius wrote to Petronius; but Petronius did not receive it while Caius was alive, that ship which carried it sailed so slow, the other letters came to Petronius before this, by which he understood that Caius was dead, for God would not forget the dangers Petronius had undertaken on account of the Jews, and of his own honour. But when he had taken Caius away, out of his indignation of what he had so insolently attempted, in assuming to himself divine worship, both Rome and all that dominion conspired with Petronius, especially those that were of the senatorian order, to give Caius his due reward, because he had been unmercifully severe to them; for he died not long after he had written to Petronius that epistle which threatened him with death. But as for the occasion of his death, and the nature of the plot against him, I shall relate them in the progress of this narration. Now, that epistle which informed Petronius of Caius's death came first; and, a little afterward, came that which commanded him to kill himself with his own hands. Whereupon he rejoiced at this coincidence as to the death of Caius, and admired God's providence, who, without the least delay, and immediately, gave him a reward for the regard he had to the temple, and the assistance he afforded the Jews for avoiding the dangers they were in. And by this means Petronius escaped that danger of death which he could not foresee.

CHAP. IX.

Sedition among the Babylonian Jews.

A very sad calamity now befell the Jews that were in Mesopotamia, and especially those that dwelt in Babylonia. Inferior it was to none of the calamities which had gone before, and came together with a great slaughter of them, and that greater than any upon record before; concerning all which I shall speak more accurately, and shall explain the occasions whence these miseries came upon them. There was a city of Babylonia called Neerda; not only a very populous one, but one that had a good and large territory about it; and, besides its other advantages, full of men also. It was, besides, not easily to be assaulted by enemies, from the river Euphrates encompassing it all round, and from the walls that were built about it. There was also the city Nisibis, situate on the same current of the river. For which reason the Jews, depending on the natural strength of these places, deposited in them that half shekel which every one, by the custom of our country, offers unto God, as well as they did other things devoted to him; for they made use of these cities as a treasury, whence, at a proper time, they were transmitted to Jerusalem; and many ten thousand men undertook the carriage of those donations, out of fear of the ravages of the Parthians, to whom the Babylonians were then subject. Now, there were two men, Asineus and Anileus, of the city Neerda by birth, and brethren to one another. They were destitute of a father; and their mother put them to learn the art of weaving curtains, it not being esteemed a disgrace among them for men to be weavers of cloth. Now, he that taught them that art, and was set over them, complained that they came too late to their work, and punished them with stripes; but they took this just punishment as an affront, and carried off all the weapons which were kept in that house, which were not a few, and went into a certain place where was a partition of the rivers, and was a place naturally very fit for the feeding of cattle, and for preserving such fruits as are usually laid up against winter. The poorest sort of the young men also resorted to them, whom they armed with the weapons they had gotten, and became their captains, and nothing hindered them from being their leaders into mischief; for, as soon as they had become invincible, and had built themselves a citadel, they sent to such as fed cattle, and ordered them to pay them so much tribute out of them as might be sufficient for their maintenance, proposing also, that they would be their friends, if they would submit to them,

and that they would defend them from all their other enemies on every side; but that they would kill the cattle of those that refused to obey them. So, they hearkened to their proposals, (for they could do nothing else,) and sent them as many sheep as were required of them; whereby their forces grew greater, and they became lords over all they pleased, because they marched suddenly, and did them a mischief, insomuch that everybody who had to do with them chose to pay them respect; and they became formidable to such as came to assault them, until the report about them came to the ears of the king of Parthia himself.

But when the governor of Babylonia understood this, and had a mind to put a stop to them before they grew greater, and before greater mischiefs should arise from them, he got together as great an army as he could, both of Parthians and Babylonians, and marched against them, thinking to attack them and destroy them, before any one should carry them the news that he had got an army together. He then encamped at a lake, and lay still; but, on the next day (it was the Sabbath, which is among the Jews a day of rest from all sorts of work) he supposed that the enemy would not dare to fight him thereon, but that he would take them and carry them away prisoners, without fighting. He therefore proceeded gradually, and thought to fall upon them on the sudden. Now Asineus was sitting with the rest, and their weapons lay by them; upon which he said, "Sirs, I hear a neighing of horses; not of such as are feeding, but such as have men on their backs; I also hear such a noise of their bridles, that I am afraid that some enemies are coming upon us to encompass us round. However, let somebody go to look about, and make report of what reality there is in the present state of things; and may what I have said prove a false alarm!" And when he had said this, some of them went to spy out what was the matter; and they came again immediately, and said to him, that "neither hast thou been mistaken in telling us what our enemies were doing, nor will those enemies permit us to be injurious to people any longer. We are caught by their intrigues like brute beasts, and there is a large body of cavalry marching upon us, while we are destitute of hands to defend ourselves withal, because we are restrained from doing it, by the prohibition of our law, which obliges us to rest [on this day]. But Asineus did not by any means agree with the opinion of his spy as to what was to be done, but thought it more agreeable to the law to pluck up their spirits in this necessity they had fallen into, and break their law by avenging themselves, although they should die in the action, than, by doing nothing, to please their enemies in submitting to be slain by them. Accordingly, he took up his weapons, and infused courage into those that were with him, to act as courageously as himself. So they fell upon their enemies, and slew a great many of them, because they despised them, and came as to a certain victory, and put the rest to flight.

But when the news of this fight came to the king of Parthia, he was surprised at the boldness of these brethren, and was desirous to see them, and speak with them. He therefore sent the most trusty of all his guards to say thus to them:—"The King Artabanus, although he had been unjustly treated by you, who have made an attempt against his government, yet hath he more regard to your courageous behaviour than to the anger he bears to you, and hath sent me to give you his right hand* and security; and he permits you to come to him safely, and without any violence upon the road, as he wants to have you address yourselves to him as friends, without meaning any guile or deceit to you. He also promises to make you presents, and to pay you those respects which will make an addition of his power to your courage, and thereby be of advantage to you." Yet did Asineus himself put off his journey thither, but sent his brother Anileus with all such presents as he could procure. So he went, and was admitted to the king's presence; and when Artabanus saw Anileus coming along, he inquired into the reason why Asineus avoided to come along with him; and when he understood that he was afraid, and stayed by the lake, he took an oath by the gods of his country, that he would do them no harm, if they came to him upon the assurances he gave them, and gave him his right hand. This is of the greatest force there with all these barbarians, and affords a firm security to

* The joining of the right hands was esteemed among the Persians [and Parthians] in particular a most inviolable obligation to fidelity.

those who converse with them; for none of them will deceive you when once they have given you their right hands, nor will any one doubt their fidelity, when that is once given, even though they were before suspected of injustice. When Artabanus had done this, he sent away Anileus to persuade his brother to come to him. Now this the king did, because he wanted to curb his own governors of provinces by the courage of these Jewish brethren, lest they should make a league with them; for they were ready for a revolt, and were disposed to rebel, had they been sent on an expedition against them. He was also afraid, lest, when he was engaged in a war, in order to subdue those governors of provinces that had revolted, the party of Asineus and those in Babylonia should be augmented, and either make war upon him when they should hear of that revolt, or, if they should be disappointed in that case, they would not fail of doing further mischief to him.

When the king had these intentions, he sent away Anileus; and Anileus prevailed on his brother [to come to the king], when he had related to him the king's good-will, and the oath that he had taken. Accordingly, they made haste to go to Artabanus, who received them, when they had come, with pleasure, and admired Asineus's courage in the actions he had done, and this, because he was a little man to see to, and, at first sight, appeared contemptible also, and such as one might deem a person of no value at all. He also said to his friends, how, upon the comparison, he showed his soul to be, in all respects, superior to his body; and when, as they were drinking together, he once showed Asineus to Abdagases, one of the generals of his army, and told him his name, and described the great courage he was of in war, and Abdagases had desired leave to kill him, and thereby to inflict upon him a punishment for those injuries he had done to the Parthian government, the king replied, "I will never give thee leave to kill a man who hath depended on my faith, especially not, after I have sent him my right hand, and endeavoured to gain his belief by oaths made by the gods. But, if thou be a truly warlike man, thou standest not in need of my perjury. Go thou, then, and avenge the Parthian government; attack this man, when he has returned back, and conquer him by the forces that are under thy command, without my privity." Hereupon the king called for Asineus, and said to him, "It is time for thee, O thou young man! to return home, and not provoke the indignation of my generals in this place any further, lest they attempt to murder thee, and that without my approbation. I commit to thee the country of Babylonia in trust, that it may, by thy care, be preserved free from robbers, and from other mischiefs. I have kept my faith inviolable to thee, and that not in trifling affairs, but in those that concerned thy safety, and do therefore deserve thou shouldst be kind to me." When he had said this, and given Asineus some presents, he sent him away immediately; who, when he had come home, built fortresses, and became great in a little time, and managed things with such courage and success, as no other person, that had no higher a beginning, ever did before him. Those Parthian governors, also, who were sent that way, paid him great respect; and the honour that was paid him by the Babylonians seemed to them too small, and beneath his deserts, although he was in no small dignity and power there: nay, indeed, all the affairs of Mesopotamia depended upon him; and he more and more flourished in this happy condition of his for fifteen years.

But as their affairs were in so flourishing a state, there sprang up a calamity among them on the following occasion:— When once they had deviated from that course of virtue whereby they had gained so great power, they affronted and transgressed the laws of their forefathers, and fell under the dominion of their lusts and pleasures. A certain Parthian, who came as general of an army into those parts, had a wife following him, who had a vast reputation for other accomplishments, and particularly was admired above all other women for her beauty. Anileus, the brother of Asineus, either heard of that her beauty from others, or perhaps saw her himself also, and so became at once her lover and her enemy; partly because he could not hope to enjoy this woman but by obtaining power over her as a captive, and partly because he thought he could not conquer his inclinations for her. As soon, therefore, as her husband had been declared an enemy to them, and had fallen in the battle, the widow of the deceased was married to this her lover. However, this woman did not come into

their house without producing great misfortunes, both to Anileus himself, and to Asineus also; but brought great mischiefs upon them, on the occasion following:— Since she was led away captive, on the death of her husband, she concealed the images of those gods which were their country gods, common to her husband and to herself: now, it is the custom* of that country, for all to have the idols they worship in their own houses, and to carry them along with them when they go into a foreign land; agreeably to which custom of theirs, she carried her idols with her. Now, at first she performed her worship to them privately, but when she had become Anileus's married wife, she worshipped them in her accustomed manner, and with the same appointed ceremonies which she used in her former husband's days; upon which their most esteemed friends blamed him at first, that he did not act after the manner of the Hebrews, nor perform what was agreeable to their laws, in marrying a foreign wife, and one that transgressed the accurate appointments of their sacrifices and religious ceremonies; that he ought to consider, lest, by allowing himself in many pleasures of the body, he might lose his principality, on account of the beauty of a wife, and that high authority which, by God's blessing, he had arrived at. But when they prevailed not at all upon him, he slew one of them for whom he had the greatest respect, because of the liberty he took with him; who, when he was dying, out of regard to the laws, imprecated a punishment upon his murderer Anileus, and upon Asineus also, and that all their companions might come to a like end from their enemies; upon the two first as the principal actors of this wickedness, and upon the rest as those that would not assist him when he suffered in the defence of their laws. Now these latter were sorely grieved, yet did they tolerate these doings, because they remembered that they had arrived at their present happy state by no other means than their fortitude. But when they also heard of the worship of those gods whom the Parthians adore, they thought the injury that Anileus offered to their laws was to be borne no longer; and a greater number of them came to Asineus, and loudly complained of Anileus, and told him, that it had been well that he had of himself seen what was advantageous to them; but that, however, it was now high time to correct what had been done amiss, before the crime that had been committed proved the ruin of himself and all the rest of them. They added, that the marriage of this woman was made without their consent, and without a regard to their old laws; and that the worship which this woman paid [to her gods] was a reproach to the God whom they worshipped. Now was Asineus sensible of his brother's offence, that it had been already the cause of great mischiefs, and would be so for the time to come; yet did he tolerate the same from the good-will he had to so near a relation, and forgiving it to him, on account that his brother was quite overborne by his wicked inclinations. But as more and more still came about him every day, and the clamours about it became greater, he at length spoke to Anileus about these clamours, reproving him for his former actions, and desiring him for the future to leave them off, and send the woman back to her relations. But nothing was gained by these reproofs; for, as the woman perceived what a tumult was made among the people on her account, and was afraid for Anileus, lest he should come to any harm for his love to her, she infused poison into Asineus's food, and thereby took him off, and was now secure of prevailing, when her lover was to be judge of what should be done about her.

So Anileus took the government upon himself alone, and led his army against the villages of Mithridates, who was a man of principal authority in Parthia, and had married King Artabanus's daughter: he also plundered them, and among that prey was found much money, and many slaves, as also a great number of sheep, and many other things, which, when gained, make men's condition happy. Now, when Mithridates, who was there at this time, heard that his villages were taken, he was very much displeased to find that Anileus had first begun to injure him, and to affront him in his present dignity, when he had not offered any injury to him beforehand; and he got together the greatest body of horsemen he was able, and those out of that number which were of an age fit for war, and came to fight Anileus; and when he had arrived

* This custom of the Mesopotamians to carry their household gods along with them wherever they travelled, is as old as the days of Jacob. Gen. xxxi. 19, 30-35.

at a certain village of his own, he lay still there, as intending to fight him on the day following, because it was the Sabbath, the day on which the Jews rest. And when Anileus was informed of this by a Syrian stranger of another village, who not only gave him an exact account of other circumstances, but told him where Mithridates would have a feast, he took his supper at a proper time, and marched by night, with an intent of falling upon the Parthians while they were unapprized what they should do; so he fell upon them about the fourth watch of the night; and some of them he slew while they were asleep, and others he put to flight, and took Mithridates alive, and set him naked upon an ass,* which, among the Parthians, is esteemed the greatest reproach possible. And when he had brought him into a wood with such a resolution, and his friends desired him to kill Mithridates, he soon told them his own mind to the contrary, and said, that it was not right to kill a man who was one of the principal families among the Parthians, and greatly honoured with matching into the royal family; that so far as they had hitherto gone was tolerable; for, although they had injured Mithridates, yet, if they preserved his life, this benefit would be remembered by him to the advantage of those that gave it him; but that if he were once put to death, the king would not be at rest till he had made a great slaughter of the Jews that dwelt at Babylon; "to whose safety we ought to have a regard, both on account of our relation to them, and because, if any misfortune befall us, we have no other place to retire to, since he hath gotten the flower of their youth under him." By this thought, and this speech of his made in council, he persuaded them to act accordingly; so Mithridates was let go. But, when he had got away, his wife reproached him, that although he was son-in-law to the king, he neglected to avenge himself on those that had injured him, while he took no care about it, but was contented to have been made a captive by the Jews, and to have escaped them; and she bade him either to go back like a man of courage, or else she swore by the gods of their royal family, that she would certainly dissolve her marriage with him. Upon which, partly because he could not bear the daily trouble of her taunts, and partly because he was afraid of her insolence, lest she should in earnest dissolve their marriage, he unwillingly, and against his inclinations, got together again as great an army as he could, and marched along with them, as himself thinking it a thing not to be borne any longer, that he, a Parthian, should owe his preservation to the Jews, when they had been too hard for him in the war.

But, as soon as Anileus understood that Mithridates was marching with a great army against him, he thought it too ignominious a thing to tarry about the lakes, and not to take the first opportunity of meeting his enemies, and he hoped to have the same success, and to beat their enemies as they did before; as also he ventured boldly upon the like attempts. Accordingly, he led out his army; and a great many more joined themselves to that army, in order to betake themselves to plunder the people, and in order to terrify the enemy again by their numbers. But when they had marched ninety furlongs, while the road had been through dry [and sandy] places, and about the midst of the day, they were become very thirsty; and Mithridates appeared, and fell upon them, as they were in distress for want of water, on which account, and on account of the time of the day, they were not able to bear their weapons. So Anileus and his men were put to an ignominious rout, while men in despair were to attack those that were fresh, and in good plight: so a great slaughter was made, and many ten thousand men fell. Now Anileus, and all that stood firm about him, ran away, as fast as they were able, into a wood, and afforded Mithridates the pleasure of having gained a great victory over them. But there now came unto Anileus a conflux of bad men, who regarded their own lives very little, if they might but gain some present ease, insomuch that they, by thus coming to him, compensated the multitude of those that perished in the fight. Yet were not these men like to those that fell because they were rash, and unexercised in war; however, with these he came upon the villages of the Babylonians, and a mighty devastation of all things was made there by the injuries

* This custom in Syria and Mesopotamia, of setting men upon an ass, by way of disgrace, is still kept up at Damascus in Syria; where, in order to show their despite against the Christians, the Turks will not suffer them to hire horses, but asses only.

that Anileus did them. So the Babylonians, and those that had already been in the war, sent to Neerda to the Jews there, and demanded Anileus. But, although they did not agree to their demands, (for if they had been willing to deliver him up, it was not in their power so to do,) yet did they desire to make peace with them. To which the other replied, that they also wanted to settle conditions of peace with them, and sent men together with the Babylonians, who discoursed with Anileus about them. But the Babylonians, upon taking a view of his situation, and having learned where Anileus and his men lay, fell secretly upon them as they were drunk and fallen asleep, and slew all that they caught of them, without any fear, and killed Anileus himself also.

The Babylonians were now freed from Anileus's heavy incursions, which had been a great restraint to the effects of that hatred they bore to the Jews; for they were almost always at variance, by reason of the contrariety of their laws; and which party soever grew boldest before the other, they assaulted the other: and at this time in particular it was, that upon the ruin of Anileus's party, the Babylonians attacked the Jews; which made these Jews so vehemently to resent the injuries they received from the Babylonians, that, being neither able to fight them, nor bearing to live with them, they went to Seleucia, the principal city of those parts, which was built by Seleucus Nicator. It was inhabited by many of the Macedonians, but by more of the Grecians; not a few of the Syrians also dwelt there; and thither did the Jews fly, and lived there five years without any misfortunes. But, on the sixth year, a pestilence came upon these at Babylon, which occasioned new removals of men's habitations out of that city; and because they came to Seleucia, it happened that a still heavier calamity came upon them on that account, which I am going to relate immediately.

Now, the way of living of the people of Seleucia, who were Greeks and Syrians, was commonly quarrelsome, and full of discords, though the Greeks were too hard for the Syrians. When, therefore, the Jews had come thither, and dwelt among them, there arose a sedition; and the Syrians were too hard for the other, by the assistance of the Jews, who are men that despise dangers, and very ready to fight upon any occasion. Now, when the Greeks had the worst in this sedition, and saw that they had but one way of recovering their former authority, and that was, if they could prevent the agreement between the Jews and Syrians, they every one discoursed with such of the Syrians as were formerly of their acquaintance, and promised they would be at peace and friendship with them. Accordingly, they gladly agreed so to do; and when this was done by the principal men of both nations, they soon agreed to a reconciliation; and when they were so agreed, they both knew that the great design of such their union would be their common hatred to the Jews. Accordingly, they fell upon them, and slew about 50,000 of them; nay, the Jews were all destroyed, excepting a few who escaped, either by the compassion which their friends or neighbours afforded them in order to let them fly away. These retired to Ctesiphon, a Grecian city, and situated near to Seleucia, where the king [of Parthia] lives in winter every year, and where the greatest part of his riches are deposited; but the Jews had here no certain settlement, those of Seleucia having little concern for the king's honour. Now the whole nation of the Jews were in fear both of the Babylonians and of the Seleucians, because all the Syrians that live in those places agreed with the Seleucians in the war against the Jews; so the most of them gathered themselves together, and went to Neerda and Nisibis, and obtained security there by the strength of those cities; besides which, their inhabitants, who were a great many, were all warlike men. And this was the state of the Jews at this time in Babylon.

BOOK XIX.

CONTAINING AN INTERVAL OF THREE YEARS AND A HALF, FROM THE JEWS' DEPARTURE OUT OF BABYLON TO FADUS, THE ROMAN PROCURATOR.

CHAPTER I.

Caius (Caligula) slain by Cherea.

Now this Caius did not demonstrate his madness in offering injuries only to the Jews at Jerusalem, or to those that dwelt in the neighbourhood, but suffered it to extend itself through all the earth and sea, so far as it was in subjection to the Romans, and filled it with ten thousand mischiefs; so many, indeed, in number, as no former history relates. But Rome itself felt the most dismal effects of what he did, while he deemed that not to be any more honourable than the rest of the cities; but he pulled and hauled its other citizens, but especially the senate, and particularly the nobility, and such as had been dignified by illustrious ancestors; he also had ten thousand devices against such of the equestrian order, as it was styled, who were esteemed by the citizens equal in dignity and wealth with the senators, because out of them the senators were themselves chosen; these he treated after an ignominious manner, and removed them out of his way, while they were at once slain, and their wealth plundered; because he slew men generally, in order to seize on their riches. He also asserted his own divinity, and insisted on greater honours to be paid him by his subjects than are due to mankind. He also frequented that temple of Jupiter which they style the Capitol, which is with them the most holy of all temples, and had boldness enough to call himself the brother of Jupiter. And other pranks he did like a madman; as when he laid a bridge from the city of Dicearchia, which belongs to Campania, to Misenum, another city upon the seaside, from one promontory to another, of the length of thirty furlongs, as measured over the sea. And this was done, because he esteemed it to be a most tedious thing to row over in a small ship, and thought withal that it became him to make that bridge, as he was lord of the sea, and might oblige it to give marks of obedience as well as the earth; so he enclosed the whole bay within his bridge, and drove his chariot over it; and thought, that as he was a god, it was fit for him to travel over such roads as this was. Nor did he abstain from the plunder of any of the Grecian temples, and gave order that all the engravings and sculptures, and the rest of the ornaments of the statues and donations therein dedicated, should be brought to him, saying, that the best things ought to be set nowhere but in the best place, and that the city of Rome was that best place. He also adorned his own house and his gardens with the curiosities brought from those temples, together with the houses he lay at when he travelled all over Italy; whence he did not scruple to give a command that the statue of Jupiter Olympus, so called because he was honoured at the Olympian games by the Greeks, which was the work of Phidias, the Athenian, should be brought to Rome. Yet did he not compass his end, because the architects told Memmius Regulus, who was commanded to remove that statue of Jupiter, that the workmanship was such that would be spoiled, and would not bear removal. It was also reported that Memmius, both on that account, and on account of some such mighty prodigies as are of an incredible nature, put off the taking down, and wrote to Caius those accounts as an apology for not having done what his epistle required of him; and that when he was thence in danger of perishing, he was saved by Caius being dead himself, before he had put him to death.

Nay, Caius's madness came to this height, that when he had a daughter born, he carried her into the capitol, and put her upon the knees of the statue, and said that the child was common to him and to Jupiter, and determined that she had two

fathers, but which of these fathers was the greatest, he left undetermined; and yet mankind bore him in such his pranks. He also gave leave to slaves to accuse their masters of any crimes whatsoever they pleased; for all such accusations were terrible, because they were in great part made to please him, and at his suggestion, insomuch that Pollux, Claudius's slave, had the boldness to lay an accusation against Claudius himself; and Caius was not ashamed to be present at his trial of life and death, to hear that trial of his own uncle, in hopes of being able to take him off, although he did not succeed to his mind: but when he had filled the whole habitable world which he governed, with false accusations and miseries, and had occasioned the greatest insults of slaves against their masters, who, indeed, in a great measure, ruled them, there were many secret plots now laid against him; some in anger, and in order for men to revenge themselves, on account of the miseries they had already undergone from him; and others made attempts upon him, in order to take him off before they should fall into such great miseries, while his death came very fortunately for the preservation of the laws of all men, and had a great influence upon the public welfare: and this happened most happily for our nation in particular, which had almost utterly perished if he had not been suddenly slain; and I confess I have a mind to give a full account of this matter particularly, because it will afford great assurance of the power of God, and great comfort to those that are under afflictions, and wise caution to those who think their happiness will never end, nor bring them at length to the most lasting miseries, if they do not conduct their lives by the principles of virtue.

Now, there were three several conspiracies made, in order to take off Caius, and each of these three were conducted by excellent persons. Emilius Regulus, born at Corduba in Spain, got some men together, and was desirous to take Caius off, either by them or by himself. Another conspiracy there was laid by them, under the conduct of Cherea Cassius, the tribune [of the prætorian band]; Minucianus Annius was also one of great consequence among those that were prepared to oppose his tyranny. Now the several occasions of these men's several hatred and conspiracy against Caius were these:—Regulus had indignation and hatred against all injustice, for he had a mind naturally angry, and bold, and free, which made him not conceal his counsels; so he communicated them to many of his friends, and to others who seemed to him persons of activity and vigour. Minucianus entered into this conspiracy, because of the injustice done to Lepidus, his particular friend, and one of the best character of all the citizens, whom Caius had slain, as also because he was afraid of himself, since Caius's wrath tended to the slaughter of all alike: and for Cherea, he came in, because he thought it a deed worthy of a free, ingenious man to kill Caius, and was ashamed of the reproaches he lay under from Caius, as though he were a coward; as also because he was himself in danger every day from his friendship with him, and the observance he paid him. These men proposed this attempt to all the rest that were concerned, who saw the injuries that were offered them, and were desirous that Caius's slaughter might succeed by their mutual assistance of one another, that they might themselves escape being killed by the taking off Caius; that perhaps they should gain their point, and that it would be a happy thing if they should gain it, to approve themselves to so many excellent persons as earnestly wished to be partakers with them in their design, for their delivery of the city and of the government, even at the hazard of their own lives; but still Cherea was the most zealous of them all, both out of a desire of gaining himself the greatest name, and also by reason of his access to Caius's presence with less danger, because he was tribune, and could therefore the more easily kill him.

Now, at this time came on the horse-races [Circensian games]; the view of which games was eagerly desired by the people of Rome, for they come with great alacrity into the hippodrome [circus] at such times, and petition their emperors, in great multitudes, for what they stand in need of; who usually did not think fit to deny them their requests, but readily and gratefully granted them. Accordingly, they most importunately desired that Caius would now ease them in their tributes, and abate somewhat of the rigour of the taxes imposed upon them; but he would not hear their petition; and, when their clamours increased, he sent soldiers, some one way and some

another, and gave order that they should lay hold on those that made the clamours, and without any more ado, bring them out and put them to death. These were Caius's commands, and those who were commanded executed the same; and the number of those who were slain on this occasion was very great. Now, the people saw this, and bore it so far, that they left off clamouring, because they saw with their own eyes, that this petition to be relieved, as to the payment of their money, brought immediate death upon them. These things made Cherea more resolute to go on with his plot, in order to put an end to this barbarity of Caius against men. He then, at several times, thought to fall upon Caius as he was feasting, yet did he restrain himself by some considerations; not that he had any doubt on him about killing him, but as watching for a proper season, that the attempt might not be frustrated, but that he might give the blow so as might certainly gain his purpose.

Cherea had been in the army a long time, yet was he not pleased with conversing so much with Caius: but Caius had set him to require the tributes, and other dues, which, when not paid in due time, were forfeited to Cæsar's treasury; and he had made some delays in requiring them, because those burdens had been doubled; and had rather indulged his own mild disposition than performed Caius's command; nay, indeed, he provoked Caius to anger by his sparing men, and pitying the hard fortunes of those from whom he demanded the taxes; and Caius upbraided him with his sloth and effeminacy in being so long about collecting the taxes; and, indeed, he did not only affront him in other respects, but when he gave him the watchword of the day, to whom it was to be given by his place, he gave him feminine words, and those of a nature very reproachful; and these watchwords he gave out, as having been initiated in the secrets of certain mysteries, which he had been himself the author of. Now, although he had sometimes put on women's clothes, and had been wrapt in some embroidered garments to them belonging, and done a great many other things in order to make the company mistake him for a woman; yet did he, by way of reproach, object to the like womanish behaviour to Cherea. But when Cherea received the watchword from him, he had indignation at it, but had greater indignation at the delivery of it to others, as being laughed at by those that received it; insomuch, that his fellow-tribunes made him the subject of their drollery; for they would foretell that he would bring them some of his usual watchwords when he was about to take the watchword from Cæsar, and would thereby make him ridiculous; on which account he took the courage of assuming certain partners to himself, as having just reasons for his indignation against Caius. Now there was one Pompedius, a senator, and one who had gone through almost all posts in the government, but otherwise an Epicurean, and for that reason, loved to lead an inactive life. Now Timidius, an enemy of his, had informed Caius that he had used indecent reproaches against him, and he made use of Quintilia for a witness to them: a woman she was, much beloved by many that frequented the theatre, and particularly by Pompedius, on account of her great beauty. Now, this woman thought it a horrible thing to attest to an accusation that touched the life of her lover, which was also a lie. Timidius, however, wanted to have her brought to the torture. Caius was irritated at this reproach upon him, and commanded Cherea, without any delay, to torture Quintilia, as he used to employ Cherea in such bloody matters, and those that required the torture, because he thought he would do it the more barbarously, in order to avoid that imputation of effeminacy which he laid upon him. But Quintilia, when she was brought to the rack, trod upon the foot of one of her associates, and let him know that he might be of good courage, and not be afraid of the consequences of her tortures, for that she would bear them with magnanimity. Cherea tortured this woman after a cruel manner; unwillingly, indeed, but because he could not help it. He then brought her, without being in the least moved at what she had suffered, into the presence of Caius, and that in such a state as was sad to behold; and Caius, being somewhat affected with the sight of Quintilia, who had her body miserably disordered by the pains she had undergone, freed both her and Pompedius of the crime laid to their charge. He also gave her money to make her an honourable amends, and comfort her for that maiming of her body which she had suffered, and for her

glorious patience under such unsufferable torments.

This matter sorely grieved Cherea, as having been the cause, as far as he could, or the instrument, of those miseries to men, which seemed worthy of consolation to Caius himself; on which account he said to Clement and to Papinius, (of whom Clement was general of the army, and Papinius was a tribune:)—"To be sure, O Clement, we have no way failed in our guarding the emperor; for as to those that have made conspiracies against his government, some have been slain by our care and pains, and some have been by us tortured, and this to such a degree, that he hath himself pitied them. How great then is our virtue in submitting to conduct his armies!" Clement held his peace, but showed the shame he was under in obeying Caius's orders, both by his eyes and his blushing countenance, while he thought it by no means right to accuse the emperor in express words, lest their own safety should be endangered thereby. Upon which Cherea took courage, and spake to him without fear of the dangers that were before him, and discoursed largely of the sore calamities under which the city and the government then laboured, and said, "We may indeed pretend in words, that Caius is the person unto whom the cause of such miseries ought to be imputed; but, in the opinion of such as are able to judge uprightly, it is I, O Clement! and this Papinius, and, before us, thou thyself, who bring these tortures upon the Romans, and upon all mankind. It is not done by our being subservient to the commands of Caius, but it is done by our own consent; for whereas it is in our power to put an end to the life of this man, who hath so terribly injured the citizens, and his subjects, we are his guard in mischief, and his executioners, instead of his soldiers, and are the instruments of his cruelty. We bear these weapons, not for our liberty, not for the Roman government, but only for his preservation, who hath enslaved both their bodies and their minds; and we are every day polluted with the blood that we shed, and the torments we inflict upon others; and this we do, till somebody becomes Caius's instrument in bringing the like miseries upon ourselves. Nor does he thus employ us because he hath a kindness for us, but rather because he hath a suspicion of us; as also because, when abundance more have been killed, (for Caius will set no bounds to his wrath, since he aims to do all, not out of regard to justice, but to his own pleasure,) we shall also ourselves be exposed to his cruelty; whereas we ought to be the means of confirming the security and liberty of all, and, at the same time, to resolve to free ourselves from dangers."

Hereupon, Clement openly commended Cherea's intentions, but bade him hold his tongue; for, in that case his words would get out among many, and such things would be spread abroad as were fit to be concealed, the plot would come to be discovered before it was executed, and they should be brought to punishment; but that they should leave all to futurity, and the hope which thence arose that some fortunate event would come to their assistance: that, as for himself, his age would not permit him to make any attempt in that case. "However, although perhaps I could not suggest what may be safer than what thou, Cherea, hast contrived and said, yet, how is it possible for any one to suggest what is more for thy reputation?" So Clement went his way home with deep reflections on what he had heard, and what he had himself said. Cherea also was under a concern, and went quickly to Cornelius Sabinus, who was himself one of the tribunes, and whom he otherwise knew to be a worthy man, and a lover of liberty, and, on that account, very uneasy at the present management of public affairs, he being desirous to come immediately to the execution of what had been determined, and thinking it right for him to propose it to the other, and afraid lest Clement should discover them, and, besides, looking upon delays and puttings off to be the next to desisting from the enterprise.

But as all was agreeable to Sabinus, who had himself, equally with Cherea, the same design, but had been silent for want of a person to whom he could safely communicate that design; so, having now met with one, who not only promised to conceal what he heard, but who had already opened his mind to him, he was much more encouraged, and desired of Cherea that no delay might be made therein. Accordingly, they went to Minucianus, who was as virtuous a man and as zealous to do glorious actions as themselves, and suspected by Caius on occasion of the slaughter of Lepidus; for Minu-

cianus and Lepidus were intimate friends, and both in fear of the dangers that they were under; for Caius was terrible to all the great men, as appearing ready to act a mad part toward each of them in particular, and toward all of them in general; and these men were afraid of one another, while they were yet uneasy at the posture of affairs, but avoided to declare their mind and their hatred against Caius to one another, out of fear of the dangers they might be in thereby, although they perceived by other means their mutual hatred against Caius, and, on that account, were not averse to a mutual kindness one toward another.

When Minucianus and Cherea had met together, and saluted one another, (as they had been used in former conversations to give the upper hand to Minucianus, both on account of his eminent dignity, for he was the noblest of all the citizens, and highly commended by all men, especially when he made speeches to them,) Minucianus began first, and asked Cherea, what was the watchword he had received that day from Caius? for the affront which was offered Cherea in giving the watchwords was famous over the city. But Cherea made no delay so long as to reply to that question, out of the joy he had that Minucianus would have such confidence in him as to discourse with him. "But do thou," said he, "give me the watchword of liberty. And I return thee my thanks that thou hast so greatly encouraged me to exert myself after an extraordinary manner; nor do I stand in need of many words to encourage me, since both thou and I are of the same mind, and partakers of the same resolutions, and this before we have conferred together. I have, indeed, but one sword girt on, but this one will serve us both. Come on, therefore, let us set about the work. Do thou go first, if thou hast a mind, and bid me follow thee; or else I will go first, and thou shalt assist me, and we will assist one another, and trust one another. Nor is there a necessity for even one sword to such as have a mind disposed to such works, by which mind the sword uses to be successful. I am zealous about this action, nor am I solicitous for what I may myself undergo; for I am not at leisure to consider the danger that may come upon myself, so deeply am I troubled at the slavery our once free country is now under, and at the contempt cast upon our excellent laws, and at the destruction which hangs over all men, by the means of Caius. I wish that I may be judged by thee, and that thou mayest esteem me worthy of credit in these matters, seeing we are both of the same opinion, and there is herein no difference between us."

When Minucianus saw the vehemency with which Cherea delivered himself, he gladly embraced him, and encouraged him in his bold attempt, commending him, and embracing him; so he let him go with his good wishes; and some affirm that he thereby confirmed Minucianus in the prosecution of what had been agreed among them; for, as Cherea entered into the court, the report runs, that a voice came from among the multitude to encourage him, which bade him finish what he was about, and take the opportunity that Providence offered; and that Cherea at first suspected that some one of the conspirators had betrayed him, and he was caught; but at length perceived that it was by way of exhortation. Whether somebody, that was conscious of what he was about, gave a signal for his encouragement, or whether it was God himself, who looks upon the actions of men, that encouraged him to go on boldly in his design, is uncertain. The plot was now communicated to a great many, and they were all in their armour; some of the conspirators being senators, and some of the equestrian order, and as many of the soldiery as were made acquainted with it; for there was not one of them who would not reckon it a part of his happiness to kill Caius; and, on that account, they were all very zealous in the affair, by what means soever any one could come at it, that he might not be behindhand in these virtuous designs, but might be ready with all his alacrity or power, both by words and actions, to complete this slaughter of a tyrant. And besides these, Callistus also, who was a freedman of Caius's, and was the only man that had arrived at the greatest degree of power under him,—such a power, indeed, as was in a manner equal to the power of the tyrant himself; by the dread that all men had of him, and by the great riches he had acquired; for he took bribes most plenteously, and committed injuries without bounds; and was more extravagant in the use of his power in unjust proceedings than any other. He also knew the disposition of Caius to be implacable, and never

to be turned from what he had resolved on. He had withal many other reasons why he thought himself in danger, and the vastness of his wealth was not one of the least of them: on which account, he privately ingratiated himself with Claudius, and transferred his courtship to him, out of this hope, that in case, upon the removal of Caius, the government should come to him, his interest in such changes should lay a foundation for his preserving his dignity under him, since he laid in beforehand a stock of merit, and did Claudius good offices in his promotion. He also had the boldness to pretend that he had been persuaded to make away with Claudius, by poisoning him; but had still invented ten thousand excuses for delaying to do it. But it seems probable to me that Callistus only counterfeited this, in order to ingratiate himself with Claudius; for if Caius had been in earnest resolved to take off Claudius, he would not have admitted Callistus's excuses, nor would Callistus, if he had been enjoined to do such an act as was desired by Caius, have put it off, nor, if he had disobeyed those injunctions of his master, had he escaped immediate punishment; while Claudius was preserved from the madness of Caius by a certain divine providence, and Callistus pretended to such a piece of merit as he no way deserved.

However, the execution of Cherea's design was put off from day to day, by the sloth of many therein concerned; for as to Cherea himself, he would not willingly make any delay in that execution, thinking every time a fit time for it, for frequent opportunities offered themselves; as when Caius went up to the capitol to sacrifice for his daughter, or when he stood upon his royal palace, and threw gold and silver pieces of money among the people, he might be pushed down headlong, because the top of the palace, that looks toward the market-place, was very high; and also when he celebrated the mysteries, which he had appointed at that time; for he was then noway secluded from the people, but solicitous to do every thing carefully and decently; and was free from all suspicion that he should be then assaulted by anybody; and, although the gods should afford him no divine assistance to enable him to take away his life, yet had he strength himself sufficient to despatch Caius, even without a sword. Thus was Cherea angry at his fellow-conspirators, for fear they should suffer a proper opportunity to pass by; and they were themselves sensible that he had just cause to be angry at them, and that his eagerness was for their advantage; yet did they desire he would have a little longer patience, lest, upon any disappointment they might meet with, they should put the city into disorder, and an inquisition should be made after the conspiracy, and should render the courage of those that were to attack Caius without success, while he would then secure himself more carefully than ever against them; that it would, therefore, be the best to set about the work when the shows were exhibited in the palace. These shows were acted in honour of that Cæsar* who first of all changed the popular government, and transferred it to himself; galleries being fixed before the palace, where the Romans that were patricians became spectators, together with their children and their wives, and Cæsar himself was also to be a spectator; and they reckoned, among those many ten thousands who would there be crowded into a narrow compass, they should have a favourable opportunity to make their attempt upon him as he came in; because his guards that should protect him, if any of them should have a mind to do it, would not here be able to give him any assistance.

Cherea consented to this delay; and when the shows were exhibited, it was resolved to do the work the first day. But fortune, which allowed a further delay to his slaughter, was too hard for their foregoing resolution: and, as three days of the regular time for these shows were now over, they had much ado to get the business done on the last day. Then Cherea called the conspirators together, and spake thus to them:—"So much time passed away without effect is a reproach to us, as delaying to go through such a virtuous design as we are engaged in; but more fatal will this delay prove if we be discovered, and the design be frustrated; for Caius will then become more cruel in his unjust proceedings. Do not we see how long we deprive all our friends of their liberty, and give Caius leave still to tyrannize over them? while we ought to have procured them security for the future, and, by laying a foundation for the

* Josephus supposes that it was Augustus, and not Julius Cæsar, who first changed the Roman commonwealth into a monarchy.

happiness of others, gain to ourselves great admiration and honour for all time to come." Now, while the conspirators had nothing tolerable to say by way of contradiction, and yet did not quite relish what they were doing, but stood silent and astonished, he said further, "O my brave comrades! why do we make such delays? Do not you see that this is the last day of these shows, and that Caius is about to go to sea? for he is preparing to sail to Alexandria, in order to see Egypt. Is it, therefore, for your honour to let a man go out of your hands who is a reproach to mankind, and to permit him to go after a pompous manner, triumphing both at land and sea? Shall not we be justly ashamed of ourselves if we give leave to some Egyptian or other, who shall think his injuries insufferable to freemen, to kill him? As for myself, I will no longer bear your slow proceedings, but will expose myself to the dangers of the enterprise this very day, and bear cheerfully whatsoever shall be the consequence of the attempt; nor, let them be ever so great, will I put them off any longer: for, to a wise and courageous man, what can be more miserable than that, while I am alive, any one else should kill Caius, and deprive me of the honour of so virtuous an action?"

When Cherea had spoken thus, he zealously set about the work, and inspired courage into the rest to go on with it; and they were all eager to fall to it without further delay. So he was at the palace in the morning, with his equestrian sword girt on him; for it was the custom that the tribunes should ask for the watchword with their swords on, and this was the day on which Cherea was by custom to receive the watchword; and the multitude were already come to the palace, to be soon enough for seeing the shows, and that in great crowds, and one tumultuously crushing another; while Caius was delighted with this eagerness of the multitude; for which reason there was no order observed in the seating men, nor was any peculiar place appointed for the senators, or for the equestrian order; but they sat at random, men and women together, and freemen were mixed with the slaves. So Caius came out in a solemn manner, and offered sacrifice to Augustus Cæsar, in whose honour, indeed, these shows were celebrated. Now it happened, upon the fall of a certain priest, that the garment of Asprenas, a senator, was filled with blood, which made Caius laugh, although this was an evident omen to Asprenas, for he was slain at the same time with Caius. It is also related, that Caius was that day, contrary to his usual custom, so very affable and good-natured in his conversation, that every one of those that were present were astonished at it. After the sacrifice was over, Caius betook himself to see the shows, and sat down for that purpose, as did also the principal of his friends sit near him. Now, the parts of the theatre were so fastened together, as it used to be every year, in the manner following:—It had two doors; the one led to the open air, the other was for going into, or going out of, the cloisters, that those within the theatre might not be thereby disturbed; but out of one gallery there went an inward passage, parted into partitions also, which led into another gallery, to give room to the combatants and to the musicians to go out as occasion served. When the multitude were set down, and Cherea, with the other tribunes, were set down also, and the right corner of the theatre was allotted to Cæsar, one Vatinius, a senator, commander of the prætorian band, asked of Cluvius, one that sat by him, and was of consular dignity also, whether he had heard any thing of the news or not? but took care that nobody should hear what he said; and when Cluvius replied that he had heard no news—"Know, then," (said Vatinius,) "that the game of the slaughter of tyrants is to be played this day." But Cluvius replied, "O brave comrade! hold thy peace, lest some other of the Achaians hear thy tale." And as there was abundance of autumnal fruit thrown among the spectators, and a great number of birds, that were of great value to such as possessed them, on account of their rarity, Caius was pleased with the birds fighting for the fruits, and with the violence wherewith the spectators seized upon them: and here he perceived two prodigies that happened there; for an actor was introduced, by whom a leader of robbers was crucified, and the pantomime brought in a play called Cinyras, wherein he himself was to be slain, as well as his daughter Myrrha, and wherein a great deal of fictitious blood was shed, both about him that was crucified, and also about Cinyras. It is also confessed, that this was the same day wherein Pausanias, a friend of Philip,

the son of Amyntas, who was king of Macedonia, slew him as he was entering into the theatre. And now Caius was in doubt whether he should tarry to the end of the shows, because it was the last day, or whether he should not go first to the bath, and to dinner, and then return and sit down as before. Hereupon Minucianus, who sat over Caius, and was afraid that the opportunity should fail them, got up, because he saw Cherea had already gone out, and made haste out, to confirm him in his resolution; but Caius took hold of his garment in an obliging way, and said to him, "O brave man! whither art thou going?" Whereupon, out of reverence to Cæsar, as it seemed, he sat down again; but his fear prevailed over him, and, in a little time, he got up again, and then Caius did no way oppose his going out, as thinking that he went out to perform some necessities of nature. And Asprenas, who was one of the confederates, persuaded Caius to go out to the bath, and to dinner, and then to come in again; as desirous that what had been resolved on might be brought to a conclusion immediately.

So Cherea's associates placed themselves in order, as the time would permit them, and they were obliged to labour hard, that the place which was appointed them should not be left by them; but they had an indignation at the tediousness of the delays, and that what they were about should be put off any longer, for it was already about the ninth* hour of the day; and Cherea, upon Caius's tarrying so long, had a great mind to go in, and fall upon him in his seat, although he foresaw that this could not be done without much bloodshed, both of the senators and of those of the equestrian order that were present; and although he knew this must happen, yet had he a great mind to do so, as thinking it a right thing to procure security and freedom to all, at the expense of such as might perish at the same time. And as they were just going back into the entrance to the theatre, word was brought them that Caius had arisen, whereby a tumult was made: hereupon the conspirators thrust away the crowd, under pretence as if Caius was angry at them, but in reality as desirous to have a quiet place, that should have none in it to defend him, while they set about Caius's slaughter. Now Claudius, his uncle, had gone out before, and Marcus Vinicius, his sister's husband, as also Valerius of Asia; whom, though they had had such a mind to put out of their places, the reverence to their dignity hindered them so to do; then followed Caius, with Paulus Arruntius: and because Caius had now gotten within the palace, he left the direct road, along which those servants stood that were in waiting, and by which road Claudius had gone out before; Caius turned aside into a private narrow passage, in order to go to the place for bathing, as also to take a view of the boys that came out of Asia, who were sent thence partly to sing hymns in these mysteries which were now celebrated, and partly to dance in the Pyrrhic way of dancing upon the theatres. So Cherea met him, and asked him for the watchword; upon Caius's giving him one of his ridiculous words, he immediately reproached him, and drew his sword and gave him a terrible stroke with it: yet was not this stroke mortal. And although there be those that say it was so contrived on purpose by Cherea, that Caius should not be killed at one blow, but should be punished more severely by a multitude of wounds, yet does this story appear to be incredible; because the fear men are under in such actions does not allow them to use their reason. And if Cherea was of that mind, I esteem him the greatest of all fools, in pleasing himself in his spite against Caius, rather than immediately procuring safety to himself and his confederates from the dangers they were in; because there might many things still happen for helping Caius's escape, if he had not already given up the ghost; for certainly Cherea would have regard, not so much to the punishment of Caius, as to the affliction himself and his friends were in, while it was in his power, after such success, to keep silent, and to escape the wrath of Caius's defenders, and not leave it to uncertainty whether he should gain the end he aimed at or not, and after an unreasonable manner to act as if he had a mind to ruin himself, and lose the opportunity that lay before him. But everybody may guess as he pleases about this matter. However, Caius was staggered with the pain that the blow gave him; for the stroke of the sword, falling in the middle, between the

* Suetonius says Caius was slain about the seventh hour of the day; Josephus, about the ninth. The series of the narration favours Josephus.

DEATH OF CAIUS, (CALIGULA.)—Vol. 2, p. 103.

shoulder and the neck, was hindered by the first bone of the breast from proceeding any farther. Nor did he either cry out, (in such astonishment was he,) nor did he call out for any of his friends; whether it was that he had no confidence in them, or that his mind was otherwise disordered, but he groaned under the pain he endured, and presently went forward and fled, when Cornelius Sabinus, who was already prepared so to do, thrust him down upon his knee, where many of them stood round about him, and struck him with their swords, and they cried out, and encouraged one another all at once to strike him again; but all agreed that Aquila gave him the finishing stroke, which directly killed him. But one may justly ascribe this act to Cherea; for although many concurred in the act itself, yet was he the first contriver of it, and began long before all the rest to prepare for it; and was the first man that boldly spake of it to the rest; and upon their admission of what he said about it, he got the dispersed conspirators together; he prepared every thing after a prudent manner, and, by suggesting good advice, showed himself far superior to the rest, and made obliging speeches to them, insomuch that he even compelled them all to go on, who otherwise had not courage enough for that purpose; and, when opportunity served to use his sword in hand, he appeared first of all ready so to do, and gave the first blow in this virtuous slaughter; he also brought Caius easily into the power of the rest, and almost killed him himself, insomuch that it is but just to ascribe all that the rest did to the advice, and bravery, and labours of the hands of Cherea.

Thus did Caius come to his end, and lay dead, by the many wounds which had been given him. Now Cherea and his associates, upon Caius's slaughter, saw that it was impossible for them to save themselves, if they should all go the same way, partly on account of the astonishment they were under; for it was no small danger they had incurred by killing an emperor, who was honoured and loved by the madness of the people, especially when the soldiers were likely to make a bloody inquiry after his murderers. The passages also were narrow wherein the work was done, which were also crowded with a great multitude of Caius's attendants, and of such of the soldiers as were of the emperor's guard that day; whence it was that they went by other ways, and came to the house of Germanicus, the father of Caius, whom they had now killed, (which house adjoined to the palace; for while the edifice was one, it was built in its several parts by those particular persons who had been emperors, and those parts bore the names of those that built them, or the name of him who had begun to build any of its parts.) So they got away from the insults of the multitude, and then were for the present out of danger, that is, so long as the misfortune which had overtaken the emperor was not known. The Germans were the first who perceived that Caius was slain. These Germans were Caius's guard, and carried the name of the country whence they were chosen, and composed the Celtic legion. The men of that country are naturally passionate, which is commonly the temper of some other of the barbarous nations also, as being not used to consider much about what they do; they are of robust bodies, and fall upon their enemies as soon as ever they are attacked by them; and which way soever they go, they perform great exploits. When, therefore, these German guards understood that Caius was slain, they were very sorry for it, because they did not use their reason in judging about public affairs, but measured all by the advantages they received, Caius being beloved by them because of the money he gave them, by which he had purchased their kindness to him; so they drew their swords, and Sabinus led them on. He was one of the tribunes, not by the means of the virtuous actions of his progenitors, for he had been a gladiator, but he had obtained that post in the army by his having a robust body. So these Germans marched along the houses in quest of Cæsar's murderers, and cut Aspenas to pieces, because he was the first man they fell upon, and whose garment it was that the blood of the sacrifices stained, as I have said already, and which foretold that this his meeting the soldiers would not be for his good. Then did Norbanus meet them, who was one of the principal nobility of the city, and could show many generals of armies among his ancestors; but they paid no regard to his dignity; yet was he of such great strength, that he wrested the sword of the first of those that assaulted him out of his hands, and appeared plainly not to

be willing to die without a struggle for his life, until he was surrounded by a great number of assailants, and died by the multitude of the wounds which they gave him. The third man was Anteius, a senator, and a few others with him. He did not meet with these Germans by chance, as the rest did before, but came to show his hatred to Caius, and because he loved to see Caius lie dead with his own eyes, and took a pleasure in that sight; for Caius had banished Anteius's father, who was of the same name with himself, and, being not satisfied with that, he sent out his soldiers, and slew him; so he had come to rejoice at the sight of him, now he was dead. But as the house was now all in a tumult, when he was aiming to hide himself, he could not escape that accurate search which the Germans made, while they barbarously slew those that were guilty, and those that were not guilty, and this equally also. And thus were these [three] persons slain.

But when the rumour that Caius was slain reached the theatre, they were astonished at it, and could not believe it; even some that entertained his destruction with great pleasure, and were more desirous of its happening than almost any other satisfaction that could come to them, were under such a fear, that they could not believe it. There were also those who greatly distrusted it, because they were unwilling that any such thing should come to Caius, nor could believe it, though it were ever so true, because they thought no man could possibly have so much power as to kill Caius. These were the women, and the children, and the slaves, and some of the soldiery. This last sort had taken his pay, and, in a manner, tyrannized with him, and had abused the best of the citizens, in being subservient to his unjust commands, in order to gain honours and advantages to themselves; but for the women and the youth, they had been inveigled with shows, and the fightings of the gladiators, and certain distributions of flesh-meat among them, which things in pretence were designed for the pleasing of the multitude, but in reality to satiate the barbarous cruelty and madness of Caius. The slaves also were sorry, because they were by Caius allowed to accuse and to despise their masters, as they could have recourse to his assistance when they had unjustly affronted them; for he was very easy in believing them against their masters, even when they accused them falsely; and, if they would discover what money their masters had, they might soon obtain both riches and liberty, as the rewards of their accusations, because the reward of these informers was the eighth* part of the criminal's substance. As to the nobles, although the report appeared credible to some of them, either because they knew of the plot beforehand, or because they wished it might be true; however, they concealed not only the joy they had at the relation of it, but that they had heard any thing at all about it. These last acted so, out of the fear they had that if the report proved false, they should be punished for having so soon let men know their minds. But those that knew Caius was dead, because they were partners with the conspirators, they concealed all still more cautiously, as not knowing one another's minds; and fearing lest they should speak of it to some of those to whom the continuance of tyranny was advantageous; and, if Caius should prove to be alive, they might be informed against, and punished. And another report went about, that although Caius had been wounded indeed, yet was not he dead, but alive still, and under the physician's hands. Nor was any one looked upon by another as faithful enough to be trusted, and to whom any one would open his mind; for he was either a friend to Caius, and therefore suspected to favour his tyranny, or he was one that hated him, who therefore might be suspected to deserve the less credit, because of his ill-will to him. Nay, it was said by some (and this indeed it was that deprived the nobility of their hopes, and made them sad) that Caius was in a condition to despise the dangers he had been in, and took no care of healing his wounds, but had gotten away into the market-place, and, bloody as he was, was making an harangue to the people. And these were the conjectural reports of those that were so unreasonable as to endeavour to raise tumults, which they turned different ways, according to the opinions of the hearers. Yet did they not leave their seats, for fear of being accused, if they should go out before the rest; for they should not be sentenced according to the real intention with which

* This reward proposed by the Roman laws to informers was sometimes an eighth part of the criminal's goods, and sometimes a fourth part.

they went out, but according to the suppositions of the accusers, and of the judges.

But now a multitude of Germans had surrounded the theatre with their swords drawn: all the spectators looked for nothing but death; and at every one's coming in, a fear seized upon them, as if they were to be cut in pieces immediately; and in great distress they were, as neither having courage enough to go out of the theatre, nor believing themselves safe from dangers if they tarried there. And when the Germans came upon them, the cry was so great, that the theatre rang again with the entreaties of the spectators to the soldiers, pleading that they were entirely ignorant of every thing that related to such seditious contrivances, and if there were any sedition raised, they knew nothing of it; they therefore begged that they would spare them, and not punish those that had not the least hand in such bold crimes as belonged to other persons, while they neglected to search after such as had really done whatsoever it be that hath been done. Thus did these people appeal to God, and deplore their infelicity with shedding of tears and beating their faces, and said every thing that the most imminent danger and the utmost concern for their lives could dictate to them. This brake the fury of the soldiers, and made them repent of what they minded to do to the spectators, which would have been the greatest instance of cruelty. And so it appeared to even these savages, when they had once fixed the heads of those that were slain with Asprenas upon the altar; at which sight the spectators were sorely afflicted, both upon the consideration of the dignity of the persons, and out of a commiseration of their sufferings; nay, indeed, they were almost in as great disorder at the prospect of the danger themselves were in, seeing it was still uncertain whether they should entirely escape the like calamity. Whence it was that such as thoroughly and justly hated Caius, could yet noway enjoy the pleasure of his death, because they were themselves in jeopardy of perishing together with him; nor had they hitherto any firm assurance of surviving.

There was at this time, one Euaristus Arruntius, a public crier in the market, and therefore of a strong and audible voice, who vied in wealth with the richest of the Romans, and was able to do what he pleased in the city, both then and afterward. This man put himself into the most mournful habit he could, although he had a greater hatred against Caius than any one else: his fear and his wise contrivance to gain his safety taught him so to do, and prevailed over his present pleasure; so he put on such a mournful dress as he would have done had he lost his dearest friends in the world: this man came into the theatre, and informed them of the death of Caius, and by this means put an end to that state of ignorance the men had been in. Arruntius also went round about the pillars, and called out to the Germans, as did the tribunes with him, bidding them put up their swords, and telling them that Caius was dead; and this proclamation it was plainly which saved those that were collected together in the theatre, and all the rest who anyway met the Germans; for while they had hopes that Caius had still any breath in him, they abstained from no sort of mischief; and such an abundant kindness they still had for Caius, that they would willingly have prevented the plot against him, and procured his escape from so sad a misfortune, at the expense of their own lives; but now they left off the warm zeal they had to punish his enemies, now they were fully satisfied that Caius was dead, because it was now in vain for them to show their zeal and kindness to him, when he who should reward them had perished. They were also afraid that they should be punished by the senate, if they should go on in doing such injuries, that is, in case the authority of the supreme governor should revert to them; and thus at length a stop was put, though not without difficulty, to that rage which possessed the Germans on account of Caius's death.

But Cherea was so much afraid for Minucianus, lest he should light upon the Germans, now they were in their fury, that he went and spake to every one of the soldiers, and prayed them to take care of his preservation, and made himself great inquiry about him, lest he should have been slain: and for Clement, he let Minucianus go when he was brought to him, and, with many other of the senators, affirmed the action was right, and commended the virtue of those that contrived it, and had courage enough to execute it; and said, "that tyrants do indeed please themselves and look big for a while, upon having the power to act unjustly; but do

not, however, go happily out of the world, because they are hated by the virtuous; and that Caius, together with all his unhappiness, had become a conspirator against himself, before these other men who attacked him did so; and, by becoming intolerable, in setting aside the wise provision the laws had made, taught his dearest friends to treat him as an enemy; insomuch, that although in common discourse these conspirators were those that slew Caius, yet that, in reality, he lies now dead as perishing by his own self."

Now by this time the people in the theatre had arisen from their seats, and those that were within made a very great disturbance: the cause of which was this, that the spectators were too hasty in getting away. There was also one Alcyon, a physician, who hurried away, as if to cure those that were wounded, and, under that pretence, he sent those that were with him to fetch what things were necessary for the healing of the wounded persons, but in reality to get them clear of the present dangers they were in. Now the senate, during this interval, had met, and the people also assembled together in the accustomed form, and were both employed in searching after the murderers of Caius. The people did it very zealously, but the senate in appearance only; for there was present Valerius of Asia, one that had been consul; this man went to the people, as they were in disorder, and very uneasy that they could not yet discover who they were that had murdered the emperor; he was then earnestly asked by them all, who it was that had done it? He replied, "I wish I had been the man." The consuls* also published an edict, wherein they accused Caius, and gave order to the people then got together, and to the soldiers, to go home, and gave the people hopes of the abatement of the oppressions they lay under; and promised the soldiers, if they lay quiet as they used to do, and would not go abroad to do mischief unjustly, that they would bestow rewards upon them; for there was reason to fear lest the city might suffer harm by their wild and ungovernable behaviour, if they should once betake themselves to spoil the citizens, or plunder the temples. And now the whole multitude of the senators were assembled together, and especially those that had conspired to take away the life of Caius, who put on at this time an air of great assurance, and appeared with great magnanimity, as if the administration of public affairs had already devolved upon them.

* These consuls are named in the War of the Jews, Sentius Saturninus and Pomponius Secundus.

CHAPTER II.

The senators attempt the re-establishment of a democracy—Claudius chosen emperor by the soldiers—Death of the wife and daughter of Caius.

When the public affairs were in this posture, Claudius was on the sudden hurried away out of his house; for the soldiers had a meeting together; and, when they had debated about what was to be done, they saw that a democracy was incapable of managing such a vast weight of public affairs; and that if it should be set up, it would not be for their advantage; and, in case any one of those already in the government should obtain the supreme power, it would in all respects be to their grief, if they were not assisting to him in this advancement: that it would, therefore, be right for them, while the public affairs were unsettled, to choose Claudius emperor, who was uncle to the deceased Caius, and of a superior dignity and worth to every one of those who were assembled together in the senate, both on account of the virtues of his ancestors, and of the learning he had acquired in his education; and who, if once settled in the empire, would reward them according to their deserts, and bestow largesses upon them. These were their consultations, and they executed the same immediately. Claudius was therefore seized upon suddenly by the soldiery. But Cneus Sentius Saturninus, although he understood that Claudius was seized, and that he intended to claim the government, unwillingly, indeed, in appearance, but in reality by his own free consent, stood up in the senate, and, without being dismayed, made an exhortatory oration to them, and such an one, indeed, as was fit for men of freedom and generosity, and spake thus:

"Although it be a thing incredible, O Romans! because of the great length of time, that so unexpected an event hath happened, yet are we now in possession of liberty. How long indeed this will last is uncertain, and lies at the disposal of the gods, whose grant it is; yet such it is as is sufficient to make us rejoice, and be happy for the present, although

we may soon be deprived of it; for one hour is sufficient to those who are exercised in virtue, wherein we may live with a mind accountable only to ourselves, in our own country, now free, and governed by such laws as this country once flourished under. As for myself, I cannot remember our former time of liberty, as being born after it was gone; but I am beyond measure filled with joy at the thoughts of our present freedom. I also esteem those that were born and brought up in that our former liberty, happy men, and that those men are worthy of no less esteem than the gods themselves, who have given us a taste of it in this age; and I heartily wish that this quiet enjoyment of it, which we have at present, might continue to all ages. However, this single day may suffice for our youth, as well as for us that are in years. It will seem an age to our old men, if they might die during its happy duration: it may also be for the instruction of the younger sort, what kind of virtue those men, from whose loins we are derived, were exercised in. As for ourselves, our business is, during the space of time, to live virtuously, than which, nothing can be more to our advantage; which course of virtue it is alone that can preserve our liberty; for, as to our ancient state, I have heard of it from the relations of others; but as to our later state, during my lifetime, I have known it by experience, and learned thereby what mischief tyrannies have brought upon this commonwealth, discouraging all virtue, and depriving persons of magnanimity of their liberty, and proving the teachers of flattery and slavish fear, because it leaves the public administration not to be governed by wise laws, but by the humour of those that govern. For since Julius Cæsar took it into his head to dissolve our democracy, and, by overbearing the regular system of our laws, to bring disorders into our administration, and to get above right and justice, and to be a slave to his own inclinations, there is no kind of misery but what hath tended to the subversion of this city; while all those that have succeeded him have striven one with another, to overthrow the ancient laws of their country, and have left it destitute of such citizens as were of generous principles; because they thought it tended to their safety to have vicious men to converse withal, and not only to break the spirits of those that were best esteemed for their virtue, but to resolve upon their utter destruction. Of all which emperors, who have been many in number, and who laid upon us insufferable hardships, during the times of their government, this Caius, who hath been slain to-day, hath brought more terrible calamities upon us than did all the rest, not only by exercising his ungoverned rage upon his fellow-citizens, but also upon his kindred and friends, and alike upon all others, and by inflicting still greater miseries upon them, as punishments, which they never deserved, he being equally furious against men and against the gods; for tyrants are not content to gain their sweet pleasure, and this by acting injuriously, and in the vexation they bring both upon men's estates and their wives, but they look upon that to be their principal advantage, when they can utterly overthrow the entire families of their enemies; while all lovers of liberty are the enemies of tyranny. Nor can those that patiently endure what miseries they bring on them gain their friendship; for as they are conscious of the abundant mischiefs they have brought on these men, and how magnanimously they have borne their hard fortunes, they cannot but be sensible what evils they have done, and thence only depend on security from what they are suspicious of, if it may be in their power to take them quite out of the world. Since, then, we are now gotten clear of such great misfortunes, and are only accountable to one another, (which form of government affords us the best assurance of our present concord, and promises us the best security from all evil designs, and will be most for our own glory in settling the city in good order,) you ought, every one of you in particular, to make provision for his own, and in general for the public utility: or, on the contrary, they may declare their dissent to such things as have been proposed, and this without any hazard of danger to come upon them, because they have now no lord set over them, who, without fear of punishment, could do mischief to the city, and had an uncontrollable power to take off those that freely declared their opinions. Nor has any thing so much contributed to this increase of tyranny of late as sloth, and a timorous forbearance of contradicting the emperor's will; while men had an overgreat inclination to the sweetness of peace, and had learned to live like slaves; and as many of us as either heard of intolerable

calamities that happened at a distance from us, or saw the miseries that were near us, out of the dread of dying virtuously, endured a death joined with the utmost infamy. We ought, then, in the first place, to decree the greatest honours we are able to those that have taken off the tyrant, especially to Cherea Cassius; for this one man, with the assistance of the gods, hath, by his counsel and by his actions, been the procurer of our liberty. Nor ought we to forget him now we have recovered our liberty, who, under the foregoing tyranny, took counsel beforehand, and beforehand hazarded himself for our liberties; but ought to decree him proper honours, and thereby freely declare, that he, from the beginning, acted with our approbation. And certainly it is a very excellent thing, and what becomes freemen, to requite their benefactors, as this man hath been a benefactor to us all, although not at all like Cassius and Brutus, who slew Caius Julius [Cæsar]; for those men laid the foundations of sedition and civil wars in our city;—but this man, together with his slaughter of the tyrant, hath set our city free from all those sad miseries which arose from the tyranny."*

And this was the purport of Sentius's oration, which was received with pleasure by the senators, and by as many of the equestrian order as were present. And now one Trebellius Maximus rose up hastily, and took from Sentius's finger a ring, which had a stone, with the image of Caius engraven upon it, and which, in his zeal in speaking, and his earnestness in doing what he was about, as it was supposed, he had forgotten to take off himself. This sculpture was broken immediately. But as it was now far in the night, Cherea demanded of the consuls the watchword, who gave him this word, "Liberty." These facts were the subjects of admiration to themselves, and almost incredible; for it was 100 years† since the democracy had been laid aside, when this giving the watchword returned to the consuls; for, before the city was subject to tyrants, they were the commanders of the soldiers. But when Cherea received the watchword, he delivered it to those on the senate's side, which were four regiments, who esteemed the government without emperors to be preferable to tyranny. So these went away with their tribunes. The people also now departed very joyful, full of hope and of courage, as having recovered their former democracy, and no longer under an emperor: and Cherea was in very great esteem with them.

And now Cherea was very uneasy that Caius's daughter and wife were still alive, and that all his family did not perish with him, since whosoever was left of them must be left for the ruin of the city and of the laws. Moreover, in order to finish this matter with the utmost zeal, and, in order to satisfy his hatred of Caius, he sent Julius Lupus, one of the tribunes, to kill Caius's wife and daughter. They proposed this office to Lupus, as to a kinsman of Clement, that he might be so far a partaker of this murder of the tyrant, and might rejoice in the virtue of having assisted his fellow-citizens, and that he might appear to have been a partaker with those that were first in their designs against him; yet did this action appear to some of the conspirators to be too cruel, as to this using such severity to a woman, because Caius did more indulge his own ill nature than use her advice in all that he did; from which ill nature it was that the city was in so desperate a condition with the miseries that were brought on it, and the flower of the city was destroyed; but others accused her of giving her consent to these things; nay, they ascribed all that Caius had done to her as the cause of it, and said she had given a potion to Caius, which had made him obnoxious to her, and had tied him down to love her by such evil methods; insomuch that she, having rendered him distracted, had become the author of all the mischiefs that had befallen the Romans and that habitable world which was subject to them. So that at length it was determined that she must die; nor could those of the contrary opinion at all prevail to have her saved; and Lupus was sent accordingly. Nor was there any delay made in executing what he went about, but he was subservient to those that sent him on the first

* In this oration of Sentius Saturninus's, we may see the great value virtuous men put upon public liberty, and the sad misery they underwent while they were tyrannized over by such emperors as Caius. See Josephus's own short but pithy reflection at the end of the chapter: "So difficult," says he, "it is for those to obtain the virtue that is necessary to a wise man, who have the absolute power to do what they please without control."

† Hence we learn that, in the opinion of Saturninus, the sovereign authority of the consuls and senate had been taken away just 100 years before the death of Caius, A. D. 41; or the sixtieth year before the Christian era, when the first triumvirate began under Cæsar, Pompey, and Crassus.

opportunity, as desirous to be noway blamable in what might be done for the advantage of the people. So, when he had come into the palace, he found Cesonia, who was Caius's wife, lying by her husband's dead body, which also lay on the ground, and destitute of all such things as the law allows to the dead, and all over herself besmeared with the blood of her husband's wounds, and bewailing the great affliction she was under, her daughter lying by her also; and nothing else was heard in these her circumstances but her complaint of Caius, as if he had not regarded what she had often told him of beforehand; which words of hers were taken in a different sense even at that time, and are now esteemed equally ambiguous by those that hear of them, and are still interpreted according to the different inclinations of people. Now some said that the words denoted that she had advised him to leave off his mad behaviour and his barbarous cruelty to the citizens, and to govern the public with moderation and virtue, lest he should perish by the same way, upon their using him as he had used them. But some said, that as certain words had passed concerning the conspirators, she desired Caius to make no delay, but immediately to put them all to death; and this, whether they were guilty or not, and that thereby he would be out of the fear of any danger; and that this was what she reproached him for when she advised him so to do, but he was too slow and tender in the matter. And this was what Cesonia said; and what the opinions of men were about it. But when she saw Lupus approach, she showed him Caius's dead body, and persuaded him to come nearer, with lamentation and tears; and, as she perceived that Lupus was in disorder, and approached her in order to execute some design disagreeable to himself, she was well aware for what purpose he came, and stretched out her naked throat, and that very cheerfully to him, bewailing her case, like one utterly despairing of her life, and bidding him not to waver at finishing the tragedy they had resolved upon relating to her. So she boldly received her death's wound at the hand of Lupus, as did the daughter after her. So Lupus made haste to inform Cherea of what he had done.

This was the end of Caius, after he had reigned four years, within four months. He was, even before he came to be emperor, ill natured, and one that had arrived at the utmost pitch of wickedness; a slave to his pleasures, and a lover of calumny; greatly affected by every terrible accident, and, on that account, of a very murderous disposition where he durst show it. He enjoyed his exorbitant power to this only purpose, to injure those who least deserved it, with unreasonable insolence, and got his wealth by murder and injustice. He laboured to appear above regarding either what was divine or agreeable to the laws, but was a slave to the commendations of the populace; and whatsoever the laws determined to be shameful, and punished, that he esteemed more honourable than what was virtuous. He was unmindful of his friends, how intimate soever, and though they were persons of the highest character; and, if he was once angry at any of them, he would inflict punishment upon them on the smallest occasions; and esteemed every man that endeavoured to lead a virtuous life his enemy! And whatsoever he commanded, he would not admit of any contradiction to his inclinations; whence it was that he had criminal conversation with his own sister; from which occasion chiefly it was also that a bitter hatred first sprang up against him among the citizens, that sort of incest not having been known of a long time; and so this provoked men to distrust him, and to hate him that was guilty of it. And for any great or royal work that he ever did, which might be for the present and for future ages, nobody can name any such, but only the haven that he made about Rhegium and Sicily, for the reception of the ships that brought corn from Egypt; which was, indeed, a work without dispute very great in itself, and of very great advantage to the navigation. Yet was not this work brought to perfection by him, but was the one-half of it left imperfect, by reason of his want of application to it; the cause of which was this, that he employed his studies about useless matters, and that, by spending his money upon such pleasures as concerned no one's benefit but his own, he could not exert his liberality in things that were undeniably of great consequence. Otherwise, he was an excellent orator, and thoroughly acquainted with the Greek tongue, as well as with his own country or Roman language. He was also able, offhand and readily, to give answers to compositions made by others, of consider-

able length and accuracy. He was also more skilful in persuading others to very great things than any one else, and this from a natural affability of temper, which had been improved by much exercise and painstaking: for as he was the grandson* of the brother of Tiberius, whose successor he was, this was a strong inducement to his acquiring of learning, because Tiberius aspired after the highest pitch of that sort of reputation: and Caius aspired after the like glory for eloquence, being induced thereto by the letters of his kinsman and his emperor. He was also among the first rank of his own citizens. But the advantages he received from his learning did not countervail the mischief he brought upon himself in the exercise of his authority; so difficult it is for those to obtain the virtue that is necessary for a wise man, who have the absolute power to do what they please without control. At the first he got himself such friends as were in all respects the most worthy, and was greatly beloved by them, while he imitated their zealous application to the learning and to the glorious actions of the best men; but when he became insolent toward them, they laid aside the kindness they had for him, and began to hate him; from which hatred came that plot which they raised against him, and wherein he perished.

CHAPTER III.

Claudius seized on, and brought to the camp—The senate send an embassy to him.

Now Claudius, as I said before, went out of that way along which Caius had gone; and, as the family was in a mighty disorder upon the sad accident of the murder of Caius, he was in great distress how to save himself, and was found to have hidden himself in a certain narrow place, though he had no other occasion for suspicion of any dangers besides the dignity of his birth; for while he was a private man, he behaved himself with moderation, and was contented with his present fortune, applying himself to learning, and especially to that of the Greeks, and keeping himself entirely clear from every thing that might bring on any disturbance. But at this time the multitude were under a consternation, and the whole palace was full of the soldiers' madness, and the very emperor's guards seemed under the like fear and disorder with private persons, the band called Prætorian, which was the purest part of the army, was in consultation what was to be done at this juncture. Now all those that were at this consultation had little regard to the punishment Caius had suffered, because he justly deserved such his fortune; but they were rather considering their own circumstances, how they might take the best care of themselves, especially while the Germans were busy in punishing the murderers of Caius; which yet was rather done to gratify their own savage temper, than for the good of the public; all which things disturbed Claudius, who was afraid of his own safety, and this particularly because he saw the heads of Asprenas and his partners carried about. His station had been on a certain elevated place, whither a few steps led him, and whither he had retired in the dark by himself. But when Gratus, who was one of the soldiers that belonged to the palace, saw him, but did not well know by his countenance who he was, because it was dark, though he could well judge that it was a man who was privately there on some design, he came near to him; and when Claudius desired that he would retire, he discovered who he was, and owned him to be Claudius. So he said to his followers, "This is a Germanicus;* come on, let us choose him for our emperor!" But when Claudius saw they were making preparations for taking him away by force, and was afraid they would kill him, as they had killed Caius, he besought them to spare him, putting them in mind how quietly he had demeaned himself, and that he was unacquainted with what had been done. Hereupon Gratus smiled upon him, and took him by the right hand, and said, "Leave off, sir, these low thoughts of saving yourself, while you ought to have greater thoughts, even of obtaining the empire, which the gods, out of their concern for the habitable world, by taking Caius out of the way, commit to thy virtuous conduct. Go to, therefore, and accept of the throne of thy ancestors." So they took him up and carried him, because he was not then able to go on foot,

* This Caius was the son of Germanicus, who was the son of Drusus, the brother of Tiberius the emperor.

* The surname of Germanicus was bestowed upon Drusus, and his posterity also.

such was his dread and his joy at what was told him.

Now there was already gathered together about Gratus, a great number of the guards; and when they saw Claudius carried off, they looked with a sad countenance, as supposing that he was carried to execution for the mischiefs that had been lately done; while yet they thought him a man who never meddled with public affairs all his life long, and one that had met with no contemptible dangers under the reign of Caius; and some of them thought it reasonable that the consuls should take cognisance of these matters; and, as still more and more of the soldiery got together, the crowd about him ran away, and Claudius could hardly go on, his body was then so weak; and those who carried his sedan, upon an inquiry that was made about his being carried off, ran away, and saved themselves, as despairing of their lord's preservation. But, when they had come into the large court of the palace, (which, as the report goes about it, was inhabited first of all the parts of the city of Rome,) and had just reached the public treasury, many more soldiers came about him, as glad to see Claudius's face, and thought it exceeding right to make him emperor on account of their kindness for Germanicus, who was his brother, and had left behind him a vast reputation among all that were acquainted with him. They reflected, also, on the covetous temper of the leading men of the senate, and what great errors they had been guilty of when the senate had the government formerly; they also considered the impossibility of such an undertaking, as also what dangers they should be in if the government should come to a single person, and that such an one should possess it as they had no hand in advancing, and not to Claudius, who would take it as their grant, and as gained by their good-will to him, and would remember the favours they had done him, and would make them a sufficient recompense for the same.

These were the discourses the soldiers had one with another by themselves, and they communicated them to all such as came in to them. Now those that inquired about this matter, willingly embraced the invitation that was made them to join with the rest: so they carried Claudius into the camp, crowding about him as his guard, and encompassing him about, one chairman still succeeding another, that their vehement endeavours might not be hindered. But as to the populace and senators, they disagreed in their opinions. The latter were very desirous to recover their former dignity, and were zealous to get clear of the slavery that had been brought on them by the injurious treatment of the tyrants, which the present opportunity afforded them; but for the people, who were envious against them, and knew that the emperors were capable of curbing their covetous temper, and were a refuge from them, they were very glad that Claudius had been seized upon, and brought to them, and thought, that if Claudius were made emperor, he would prevent a civil war, such as there was in the days of Pompey. But when the senate knew that Claudius was brought into the camp by the soldiers, they sent to him those of their body which had the best character for their virtues, that they might inform him that he ought to do nothing by violence, in order to gain the government; that he who was a single person, one either already, or hereafter to be a member of their body, ought to yield to the senate, which consisted of so great a number; that he ought to let the law take place in the disposal of all that related to the public order, and to remember how greatly the former tyrants had afflicted their city, and what dangers both he and they had escaped under Caius; and that he ought not to hate the heavy burden of tyranny, when the injury is done by others, while he did himself wilfully treat his country after a mad and insolent manner; that if he would comply with them, and demonstrate that his firm resolution was to live quietly and virtuously, he would have the greatest honours decreed to him that a free people could bestow; and, by subjecting himself to the law, would obtain this branch of commendation, that he acted like a man of virtue, both as a ruler and a subject; but that if he would act foolishly, and learn no wisdom by Caius's death, they would not permit him to go on; that a great part of the army was got together for them, with plenty of weapons, and a great number of slaves, which they could make use of; that good hope was a great matter in such cases, as was also good fortune; and that the gods would never assist any others but those that undertook to act with virtue and goodness,

who can be no other than such as fight for the liberty of their country.

Now the ambassadors, Veranius and Brocchus, who were both of them tribunes of the people, made this speech to Claudius; and falling down upon their knees, they begged of him that he would not throw the city into wars and misfortunes; but when they saw what a multitude of soldiers encompassed and guarded Claudius, and that the forces that were with the consuls were, in comparison of them, perfectly inconsiderable, they added, that if he did desire the government, he should accept of it as given by the senate; that he would prosper better, and be happier if he came to it, not by the injustice, but by the good-will of those that would bestow it upon him.

CHAPTER IV.

Claudius, assisted by Agrippa, obtains the sovereignty of Rome—executes the murderers of Caius.

Now Claudius, though he was sensible after what an insolent manner the senate had sent to him, yet did he, according to their advice, behave himself for the present with moderation; but not so far that he could not recover himself out of his fright; so he was encouraged [to claim the government] partly by the boldness of the soldiers, and partly by the persuasion of King Agrippa, who exhorted him not to let such a dominion slip out of his hands, when it came thus to him of its own accord. Now this Agrippa, with relation to Caius, did what became one that had been so much honoured by him; for he embraced Caius's body after it was dead, and laid it upon a bed, and covered it as well as he could, and went out to the guards, and told them that Caius was still alive; but he said that they should call for physicians, since he was very ill of his wounds. But when he had learned that Claudius was carried away violently by the soldiers, he rushed through the crowd to him, and when he found that he was in disorder, and ready to resign up the government to the senate, he encouraged him, and desired him to keep the government; but when he had said this to Claudius, he retired home. And, upon the senate's sending for him, he anointed his head with ointment, as if he had lately accompanied with his wife, and had dismissed her, and then came to them: he also asked of the senators what Claudius did; who told him the present state of affairs, and then asked his opinion about the settlement of the public. He told them in words, that he was ready to lose his life for the honour of the senate, but desired them to consider what was for their advantage, without any regard to what was most agreeable to them; for that those who grasp at government will stand in need of weapons and soldiers to guard them, unless they will set up, without any preparation for it, and so fall into danger. And when the senate replied, that they would bring in weapons in abundance, and money, and that as to an army, a part of it was already collected together for them, and they would raise a larger one by giving the slaves their liberty, Agrippa made answer, "O senators! may you be able to compass what you have a mind to; yet will I immediately tell you my thoughts, because they tend to your preservation. Take notice, then, that the army which will fight for Claudius hath been long exercised in warlike affairs; but our army will be no better than a rude multitude of raw men, and those such as have been unexpectedly made free from slavery, and ungovernable; we must then fight against those that are skilful in war, with men who know not so much as how to draw their swords. So that my opinion is, that we should send some persons to Claudius, to persuade him to lay down the government; and I am ready to be one of your ambassadors."

Upon this speech of Agrippa's, the senate complied with him, and he was sent among others, and privately informed Claudius of the disorder the senate was in, and gave him instructions to answer them in a somewhat commanding strain, and as one invested with dignity and authority. Accordingly, Claudius said to the ambassadors that he did not wonder the senate had no mind to have an emperor over them, because they had been harassed by the barbarity of those that had formerly been at the head of their affairs; but that they should taste of an equitable government under him, and moderate times, while he should only be their ruler in name, but the authority should be equally common to them all; and since he had passed through many and various scenes of life before their eyes, it would be good for them not to distrust him. So the ambassadors, upon their hearing this his answer, were dismissed. But Claudius

discoursed with the army which was there gathered together, who took oaths that they would persist in their fidelity to him; upon which he gave the guards, to every man 5000* drachmæ, and a proportionable quantity to their captains, and promised to give the same to the rest of the armies, wheresoever they were.

And now the consuls called the senate together into the temple of Jupiter the Conqueror, while it was still night; but some of those senators concealed themselves in the city, being uncertain what to do, upon the hearing of this summons; and some of them went out of the city to their own farms, as foreseeing whither the public affairs were going, and despairing of liberty; nay, these supposed it much better for them to be slaves without danger to themselves, and to live a lazy and inactive life, than, by claiming the dignity of their forefathers, to run the hazard of their own safety. However, 100, and no more, had gotten together; and as they were in consultation about the present posture of affairs, a sudden clamour was made by the soldiers that were on their side, desiring, that the senate would choose them an emperor, and not bring the government into ruin by setting up a multitude of rulers. So, they fully declared themselves to be for the giving of the government not to all, but to one; but they gave the senate leave to look out for a person worthy to set over them, insomuch, that now the affairs of the senate were much worse than before; because they had not only failed in the recovery of their liberty, which they boasted themselves of, but were in dread of Claudius also. Yet there were those that hankered after the government, both on account of the dignity of their families, and that accruing to them by their marriages; for Marcus Minucianus was illustrious, both by his own nobility, and by his having married Julia, the sister of Caius, who, accordingly, was very ready to claim the government, although the consuls discouraged him, and made one delay after another in proposing it: that Minucianus also, who was one of Caius's murderers, restrained Valerius of Asia from thinking of such things; and a prodigious slaughter there had been, if leave had been given to these men to set up for themselves, and oppose Claudius. There were also a considerable number of gladiators besides, and those soldiers who kept watch by night in the city, and rowers of ships, who all ran into the camp; insomuch, that of those who put in for the government, some left off their pretensions in order to spare the city, and others out of fear for their own persons.

But as soon as ever it was day, Cherea, and those that were with him, came into the senate, and attempted to make speeches to the soldiers. However, the multitude of those soldiers, when they saw that they were making signals for silence with their hands, and were ready to begin to speak to them, grew tumultuous, and would not let them speak at all, because they were all zealous to be under a monarchy; and they demanded of the senate one for their ruler, as not enduring any longer delays. But the senate hesitated about either their own governing, or how they should themselves be governed, while the soldiers would not admit them to govern; and the murderers of Caius would not permit the soldiers to dictate to them. When they were in these circumstances, Cherea was not able to contain the anger he had, and promised that if they desired an emperor, he would give them one, if any one would bring him the watchword from Eutychus. Now, this Eutychus was charioteer of the green-band faction, styled Prasine, and a great friend of Caius, who used to harass the soldiery with building stables for the horses, and spent his time in ignominious labours, which occasioned Cherea to reproach them with him, and to abuse them with much other scurrilous language; and told them that he would bring them the head of Claudius; and that it was an amazing thing that, after their former madness, they should commit their government to a fool. Yet were they not moved with his words, but drew their swords, and took up their ensigns, and went to Claudius, to join in taking the oath of fidelity to him. So, the senate were left without anybody to defend them; and the very consuls differed nothing from private persons. They were also under consternation and sorrow, men not knowing what would become of them, because Claudius was very angry at them; so they fell to reproaching one another, and repented of what they had done. At

* This number of drachmæ to be distributed to each private soldier, 5000 drachmæ, equal to 20,000 sesterces, or £161 sterling, seems much too large, and directly contradicts Suetonius, who makes them in all but 15 sesterces, or 2*s.* 4*d.*

which juncture, Sabinus, one of Caius's murderers, threatened that he would sooner come into the midst of them and kill himself, than consent to make Claudius emperor, and see slavery returning upon them; he also abused Cherea for loving his life too well, while he who was the first in his contempt of Caius, could think it a good thing to live, when even by all that they had done for the recovery of their liberty, they had found it impossible to do it. But Cherea said he had no manner of doubt upon him about killing himself; yet he would first sound the intentions of Claudius before he did it.

These were the debates [about the senate]; but in the camp everybody was crowding on all sides to pay their court to Claudius; and the other consul, Quintus Pomponius, was reproached by the soldiery as having rather exhorted the senate to recover their liberty; whereupon they drew their swords, and were going to assault him, and they had done it, if Claudius had not hindered them, who snatched the consul out of the danger he was in, and set him by him. But he did not receive that part of the senate which was with Quintus in the like honourable manner; nay, some of them received blows, and were thrust away as they came to salute Claudius; nay, Aponius went away wounded, and they were all in danger. However, King Agrippa went up to Claudius, and desired he would treat the senators more gently; for if any mischief should come to the senate, he would have no others over whom to rule. Claudius complied with him, and called the senate together into the palace, and was carried thither himself through the city, while the soldiery conducted him, though this was to the great vexation of the multitude; for Cherea and Sabinus, two of Caius's murderers, went in the forefront of them, in an open manner, while Pollio, whom Claudius, a little before, had made captain of his guards, had sent them an epistolary edict, to forbid them to appear in public. Then did Claudius, upon his coming to the palace, get his friends together, and desired their suffrages about Cherea. They said that the work he had done was a glorious one; but they accused him that he did it of perfidiousness, and thought it just to inflict the punishment [of death] upon him, to discountenance such actions for the time to come. So Cherea was led to his execution, and Lupus and many other Romans with him. Now, it is reported that Cherea bore his calamity courageously; and this not only by the firmness of his own behaviour under it, but by the reproaches he laid upon Lupus, who fell into tears; for when Lupus had laid his garment aside, and complained of the cold,* he said, that cold was never hurtful to Lupus [that is, a wolf]. And as a great many men went along with them to see the sight, when Cherea came to the place, he asked the soldier who was to be their executioner, whether this office was what he was used to, or whether this was the first time of his using his sword in that manner; and desired him to bring him that very sword with which he himself slew Caius. So he was happily killed at one stroke. But Lupus did not meet with such good fortune in going out of the world, since he was timorous, and had many blows levelled at his neck, because he did not stretch it out boldly [as he ought to have done].

Now, a few days after this, as the Parental Solemnities were just at hand, the Roman multitude made their usual oblations to their several ghosts, and put portions into the fire in honour of Cherea, and besought him to be merciful to them, and not continue his anger against them for their ingratitude. And this was the end of the life that Cherea came to. But for Sabinus, although Claudius not only set him at liberty, but gave him leave to retain his former command in the army, yet did he think it would be unjust in him to fail of performing his obligations to his fellow-confederates; so he fell upon his sword, and killed himself, the wound reaching up to the very hilt of the sword.

CHAPTER V.

Claudius restores to Agrippa his grandfather's kingdoms—augments his dominions; and publishes an edict in behalf of the Jews.

Now, when Claudius had taken out of the way all those soldiers whom he suspected, which he did immediately, he published an edict, and therein confirmed that kingdom to Agrippa which Caius had given him, and therein commended the

* This piercing cold here complained of by Lupus, agrees well to the time of the year that Claudius began his reign; it being for certain about the months of November, December, or January, and most probably a few days after the 24th of January, and a few days before the Roman Parentalia.

king highly. He also made an addition to it of all that country over which Herod, who was his grandfather, had reigned, that is, Judea and Samaria; and this he restored to him as due to his family. But for Abila of Lysanias, and all that lay at Mount Libanus, he bestowed them upon him, as out of his own territories. He also made a league with this Agrippa, confirmed by oaths, in the middle of the forum, in the city of Rome: he also took away from Antiochus that kingdom which he was possessed of, but gave him a certain part of Cilicia and Commagena: he also set Alexander Lysimachus, the alabarch, at liberty, who had been his old friend, and steward to his mother Antonia, but had been imprisoned by Caius, whose son [Marcus] married Bernice, the daughter of Agrippa. But when Marcus, Alexander's son, was dead, who had married her when she was a virgin, Agrippa gave her in marriage to his brother Herod, and begged for him of Claudius the kingdom of Chalcis.

Now, about this time there was a sedition between the Jews and the Greeks, at the city of Alexandria; for, when Caius was dead, the nation of the Jews, which had been very much mortified under the reign of Caius, and reduced to very great distress by the people of Alexandria, recovered itself, and immediately took up arms to fight for themselves. So Claudius sent an order to the president of Egypt to quiet that tumult; he also sent an edict, at the request of King Agrippa and King Herod, both to Alexandria and to Syria, whose contents were as follows:—"Tiberius Claudius Cæsar Augustus Germanicus, high priest and tribune of the people, ordains thus: Since I am assured that the Jews at Alexandria, called Alexandrians, have been joint inhabitants in the earliest times with the Alexandrians, and have obtained from their kings equal privileges with them, as is evident by the public records that are in their possession, and the edicts themselves; and that after Alexandria had been subjected to our empire by Augustus, the rights and privileges have been preserved by those presidents who have at divers times been sent thither; and that no dispute had been raised about these rights and privileges, even when Aquila was governor of Alexandria; and that when the Jewish ethnarch was dead, Augustus did not prohibit the making such ethnarchs, as willing that all men should be so subject [to the Romans] as to continue in the observation of their own customs, and not to be forced to transgress the ancient rules of their own country religion; but that, in the time of Caius, the Alexandrians became insolent toward the Jews that were among them, which Caius, out of his great madness and want of understanding, reduced the nation of the Jews very low, because they would not transgress the religious worship of their country, and call him a god: I will, therefore, that the nation of the Jews be not deprived of their rights and privileges, on account of the madness of Caius; but that those rights and privileges, which they formerly enjoyed, be preserved to them, and that they may continue in their own customs. And I charge both parties to take very great care that no troubles may arise after the promulgation of this edict."

And such were the contents of this edict on behalf of the Jews, that were sent to Alexandria. But the edict that was sent into the other parts of the habitable earth was this which follows:—"Tiberius Claudius Cæsar Augustus Germanicus, high priest, tribune of the people, chosen consul the second time, ordains thus: Upon the petition of King Agrippa and King Herod, who are persons very dear to me, that I would grant the same rights and privileges should be preserved to the Jews which are in all the Roman empire, which I have granted to those of Alexandria, I very willingly comply therewith; and this grant I make, not only for the sake of the petitioners, but as judging those Jews for whom I have been petitioned, worthy of such a favour, on account of their fidelity and friendship to the Romans. I think it also very just that no Grecian city should be deprived of such rights and privileges, since they were preserved to them under the great Augustus. It will, therefore, be fit to permit the Jews, who are in all the world under us, to keep their ancient customs without being hindered so to do. And I do charge them also to use this my kindness to them with moderation, and not to show a contempt of the superstitious observances of other nations, but to keep their own laws only. And I will, that this decree of mine be engraven on tables by the magistrates of the cities and colonies, and municipal places, both those within Italy and those without it, both kings and governors, by the means of the

ambassadors, and to have them exposed to the public for full 30 days, in such a place, whence it may be plainly read from the ground."*

CHAPTER VI.

Conduct of Agrippa—Petronius writes to the inhabitants of Doris on behalf of the Jews.

Now Claudius Cæsar, by these decrees of his which were sent to Alexandria and to all the habitable earth, made known what opinion he had of the Jews. So, he soon sent away Agrippa to take his kingdom, now he was advanced to a more illustrious dignity than before, and sent letters to the presidents and procurators of the provinces, that they should treat him very kindly. Accordingly, he returned in haste, as was likely he would, now he returned in much greater prosperity than he had before. He also came to Jerusalem, and offered all the sacrifices that belonged to him, and omitted nothing which the law required; on which account, he ordered that many of the Nazarites should have their heads shorn. And for the golden chain which had been given him by Caius, of equal weight with that iron chain wherewith his royal hands had been bound, he hung it up within the limits of the temple, over the treasury,† that it may be a memorial of the severe fate he had lain under, and a testimony of his change for the better; that it might be a demonstration how the greatest prosperity may have a fall, and that God sometimes raises what is fallen down; for this chain thus dedicated afforded a document to all men, that King Agrippa had been once bound in a chain for a small cause, but recovered his former dignity again, and, a little while afterward, got out of his bonds, and was advanced to be a more illustrious king than he was before. Whence men may understand, that all that partake of human nature, how great soever they are, may fall; and that those that fall may gain their former illustrious dignity again.

And when Agrippa had entirely finished all the duties of the divine worship, he removed Theophilus, the son of Ananus, from the high-priesthood, and bestowed that honour on his son Simon, the son of Boethus, whose name was also Cantheras, whose daughter King Herod had married, as I have related before. Simon, therefore, had the [high] priesthood with his brethren, and with his father, in like manner as the sons of Simon, the son of Onias, who were three, had it formerly under the government of the Macedonians, as we have related in a former book.

When the king had settled the high-priesthood after this manner, he returned the kindness which the inhabitants of Jerusalem had shown him; for he released them from the tax upon houses, every one of whom paid it before, thinking it a good thing to requite the tender affection of those that loved him. He also made Silas the general of his forces, as a man who had partaken with him in many of his troubles. But after a very little while the young men of Doris, preferring a rash attempt before piety, and being naturally bold and insolent, carried a statue of Cæsar into a synagogue of the Jews, and erected it there. This procedure of theirs greatly provoked Agrippa; for it plainly tended to the dissolution of the laws of his country. So he came without delay to Publius Petronius, who was then president of Syria, and accused the people of Doris. Nor did he less resent what was done than did Agrippa; for he judged it a piece of impiety to transgress the laws that regulate the actions of men. So, he wrote the following letter to the people of Doris, in an angry strain:—"Publius Petronius, the president under Tiberius Claudius Cæsar Augustus Germanicus, to the magistrates of Doris, ordains as follows: Since some of you have had the boldness, or madness rather, after the edict of Claudius Cæsar Augustus Germanicus was published for permitting the Jews to observe the laws of their country, not to obey the same, but have acted in entire opposition thereto, as forbidding the Jews to assemble together in the synagogue, by removing Cæsar's statue, and setting it up therein, and thereby have offended not only the Jews, but the emperor himself, whose statue is more commodiously placed in his own temple than in a foreign one, where is the place of assembling together; while

* This form was so known and frequent among the Romans, that it used to be represented at the bottom of their edicts by the initial letters only, U. D. P. R. L. P., Unde De Plano Recte Lege Possit: "Whence it may be plainly read from the ground."

† This treasury-chamber seems to have been the same in which Christ taught, and where the people offered their charity-money for the repairs or other uses of the temple. Mark xii. 41, &c.; Luke xxii. 1; John viii. 20.

it is but a part of natural justice, that every one should have the power over the place belonging peculiarly to themselves, according to the determination of Cæsar, to say nothing of my own determination, which it would be ridiculous to mention after the emperor's edict, which gives the Jews leave to make use of their own customs, as also gives order that they enjoy equally the rights of citizens with the Greeks themselves, I therefore ordain, that Proculus Vitellius, the centurion, bring those men to me, who, contrary to Augustus's edict, have been so insolent as to do this thing, at which those very men who appear to be of principal reputation among them have an indignation also, and allege for themselves, that it was not done with their consent, but by the violence of the multitude, that they may give an account of what hath been done. I also exhort the principal magistrates among them, unless they have a mind to have this action esteemed to be done with their consent, to inform the centurion of those that were guilty of it, and take care that no handle be hence taken for raising a sedition or quarrel among them; which those seem to me to hunt after, who encourage such doings; while both I myself, and King Agrippa, for whom I have the highest honour, have nothing more under our care than that the nation of the Jews may have no occasion given them of getting together, under the pretence of avenging themselves, and become tumultuous. And that it may be more publicly known what Augustus hath resolved about this whole matter, I have subjoined those edicts which he hath lately caused to be published at Alexandria, and which, although they may be well known to all, yet did King Agrippa, for whom I have the highest honour, read them at that time before my tribunal, and pleaded that the Jews ought not to be deprived of those rights which Augustus hath granted them. I therefore charge you, that you do not, for the time to come, seek for any occasion of sedition or disturbance, but that every one be allowed to follow their own religious customs."

Thus did Petronius take care of this matter, that such a breach of the law might be corrected, and that no such thing might be attempted afterward against the Jews. And now King Agrippa took the [high] priesthood away from Simon Cantheras, and put Jonathan, the son of Ananus, into it again, and owned that he was more worthy of that dignity than the other. But this was not a thing acceptable to him, to recover that his former dignity. So he refused it, and said, "O king! I rejoice in the honour that thou hast for me, and take it kindly that thou wouldst give me such a dignity of thy own inclinations, although God hath judged that I am not at all worthy of the high-priesthood. I am satisfied with having once put on the sacred garments; for I then put them on after a more holy manner than I should now receive them again. But, if thou desirest that a person more worthy than myself should have this honourable employment, give me leave to name thee such an one. I have a brother that is pure from all sin against God, and of all offences against thyself; I recommend him to thee, as one that is fit for this dignity." So the king was pleased with these words of his, and passed by Jonathan, and, according to his brother's desire, bestowed the high-priesthood upon Matthias. Nor was it long before Marcus succeeded Petronius as president of Syria.

CHAPTER VII.

Silas imprisoned by Agrippa—Jerusalem encompassed by a wall—Benefits conferred on the inhabitants of Berytus by Agrippa.

Now Silas, the general of the king's horse, because he had been faithful to him under all his misfortunes, and had never refused to be a partaker with him in any of his dangers, but had oftentimes undergone the most hazardous dangers for him, was full of assurance, and thought he might expect a sort of equality with the king, on account of the firmness of the friendship he had shown to him. Accordingly, he would nowhere let the king sit as his superior, and took the like liberty in speaking to him upon all occasions, till he became troublesome to the king, when they were merry together, extolling himself beyond measure, and often putting the king in mind of the severity of fortune he had undergone, that he might, by way of ostentation, demonstrate what zeal he had shown in his service; and was continually harping upon this string, what pains he had taken for him, and much enlarged still upon that subject. The repetition of this so frequently seemed to reproach the king, insomuch, that he took this ungovernable liberty of

talking very ill at his hands. For the commemoration of times, when men have been under ignominy, is by no means agreeable to them; and he is a very silly man who is perpetually relating to a person what kindness he had done him. At last, therefore, Silas had so thoroughly provoked the king's indignation, that he acted rather out of passion than good consideration, and did not only turn Silas out of his place, as general of his horse, but sent him in bonds to his own country. But the edge of his anger wore off by length of time, and made room for more just reasonings as to his judgment about this man; and he considered how many labours he had undergone for his sake. So when Agrippa was solemnizing his birthday, and he gave festival entertainments to all his subjects, he sent for Silas, on the sudden, to be his guest. But, as he was a very frank man, he thought he had now a just handle given him to be angry; which he could not conceal from those that came for him, but said to them, "What honour is this the king invites me to, which I conclude will soon be over! For the king hath not let me keep those original marks of the goodwill I bore him, which I once had from him; but he hath plundered me, and that unjustly also. Does he think that I can leave off that liberty of speech, which, upon the consciousness of my deserts, I shall use more loudly than before, and shall relate how many misfortunes I have delivered him from? how many labours I have undergone for him, whereby I procured him deliverance and respect? as a reward for which I have borne the hardships of bonds and a dark prison! I shall never forget this usage. Nay, perhaps, my very soul, when it is departed out of my body, will not forget the glorious actions I did on his account." This was the clamour he made; and he ordered the messengers to tell it to the king. So he perceived that Silas was incurable in his folly, and still suffered him to lie in prison.

As for the walls of Jerusalem that were adjoining to the new city [Bezetha], he repaired them at the expense of the public, and built them wider in breadth and higher in altitude; and he had made them too strong for all human power to demolish, unless Marcus, the then president of Syria, had by letter informed Claudius Cæsar of what he was doing. And when Claudius had some suspicion of attempts for innovation, he sent to Agrippa to leave off the building of those walls presently. So he obeyed, as not thinking it proper to contradict Claudius.

Now this king was by nature very beneficent, and liberal in his gifts, and very ambitious to oblige people with such large donations; and he made himself very illustrious by the many chargeable presents he made them. He took delight in giving, and rejoiced in living with good reputation. He was not at all like that Herod who reigned before him; for that Herod was ill-natured, and severe in his punishments, and had no mercy on them that he hated; and every one perceived that he was more friendly to the Greeks than to the Jews; for he adorned foreign cities with large presents in money; with building them baths and theatres besides; nay, in some of those places, he erected temples, and porticos in others; but he did not vouchsafe to raise one of the least edifices in any Jewish city, or make them any donation that was worth mentioning. But Agrippa's temper was mild, and equally liberal to all men. He was humane to foreigners, and made them sensible of his liberality. He was in like manner rather of a gentle and compassionate temper. Accordingly, he loved to live continually at Jerusalem, and was exactly careful in the observances of the laws of his country. He therefore kept himself entirely pure; nor did any day pass over his head without its appointed sacrifice.

However, there was a certain man of the Jewish nation at Jerusalem, who appeared to be very accurate in the knowledge of the law. His name was Simon. This man got together an assembly, while the king was absent at Cesarea, and had the insolence to accuse him as not living holily, and that he might justly be excluded out of the temple, since it belonged only to native Jews. But the general of Agrippa's army informed him that Simon had made such a speech to the people. So the king sent for him; and, as he was then sitting in the theatre, he bade him sit down by him, and said to him with a low and gentle voice, "What is there done in this place that is contrary to the law?" But he had nothing to say for himself, but begged his pardon. So the king was more easily reconciled to him than one could have imagined, as

esteeming mildness a better quality in a king than anger; and knowing that moderation is more becoming in great men than passion. So he made Simon a small present, and dismissed him.

Now, as Agrippa was a great builder in many places, he paid a peculiar regard to the people of Berytus: for he erected a theatre for them, superior to many others of that sort, both in sumptuousness and elegance, as also an amphitheatre, built at vast expense; and, besides these, he built them baths and porticos, and spared for no costs in any of his edifices, to render them both handsome and large. He also spent a great deal upon their dedication, and exhibited shows upon them, and brought thither musicians of all sorts, and such as made the most delightful music, of the greatest variety. He also showed his magnificence upon the theatre, in his great number of gladiators; and there it was that he exhibited the several antagonists, in order to please the spectators; no fewer, indeed, than 700 men to fight with 700 other men;* and allotted all the malefactors he had for this exercise, that both the malefactors might receive their punishment, and that this operation of war might be a recreation in peace. And thus were these criminals all destroyed at once.

CHAPTER VIII.

Death of Agrippa.

WHEN Agrippa had finished what I have above related, at Berytus, he removed to Tiberias, a city of Galilee. Now, he was in great esteem among other kings. Accordingly there came to him Antiochus, king of Commagena, Sampsigeramus, king of Emesa, and Cotys, who was king of the Lesser Armenia, and Polemo, who was king of Pontus, as also Herod his brother, who was king of Chalcis. All these he treated with agreeable entertainments, and after an obliging manner, and so as to exhibit the greatness of his mind, and so as to appear worthy of those respects which the kings paid to him by coming thus to see him. However, while these kings stayed with him, Marcus, the president of Syria, came thither. So the king, in order to preserve the respect that was due to the Romans, went out of the city to meet him, as far as seven furlongs. But this proved to be the beginning of a difference between him and Marcus; for he took with him in his chariot those other kings as his assessors. But Marcus had a suspicion what the meaning could be of so great a friendship of these kings one with another, and did not think so close an agreement of so many potentates to be for the interest of the Romans. He therefore sent some of his domestics to every one of them, and enjoined them to go their ways home without further delay. This was very ill taken by Agrippa, who, after that, became his enemy. And now he took the high-priesthood away from Matthias, and made Elioneus, the son of Cantheras, high priest in his stead.

Now when Agrippa had reigned three years over all Judea, he came to the city of Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honour of Cæsar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival, a great multitude had gotten together of the principal persons, and such as were of dignity through his province. On the second day of which shows, he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him: and presently his flatterers cried out, one from one place, and another from another, (though not for his good,) that he was a god: and they added, "Be thou merciful to us; for although we have hitherto reverenced thee only as a man, yet shall we henceforth own thee as superior to mortal nature." Upon this the king did neither rebuke them nor reject their impious flattery. But, as he presently afterward looked up, he saw an owl sitting upon a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. He therefore looked upon his friends and said, "I, whom you call a god, am commanded

* A strange number of condemned criminals to be under sentence of death at once; no fewer, it seems, than 1400!

presently to depart this life; while Providence thus reproves the lying words you have just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept of what Providence allots, as it pleases God: for we have by no means lived ill, but in a splendid and happy manner." When he had said this, his pain had become violent. Accordingly, he was carried into the palace; and the rumour went abroad everywhere that he would certainly die in a little time. But the multitude presently sat in sackcloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentations. Now, the king rested in a high chamber, and as he saw them below lying prostrate on the ground, he could not himself forbear weeping. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the 54th year of his age, and in the seventh year of his reign; for he reigned four years under Caius Cæsar, three of them were over Philip's tetrarchy only, and, on the fourth, he had that of Herod added to it; and he reigned, besides those, three years under the reign of Claudius Cæsar: in which time he reigned over the forementioned countries, and had Judea added to them, as also Samaria and Cesarea. The revenues that he received out of them were very great, no less than 12,000,000 of drachmæ.* Yet did he borrow great sums from others; for he was so very liberal, that his expenses exceeded his incomes; and his generosity was boundless.†

But before the multitude were made acquainted with Agrippa's being expired, Herod, the king of Chalcis, and Helcias, the master of the horse, and the king's friend, sent Aristo, one of the king's most faithful servants, and slew Silas, who had been their enemy, as if it had been done by the king's own command.

* This sum of 12,000,000 of drachmæ, which is equal to 3,000,000 of shekels, *i. e.* at 2*s.* 10*d.* a shekel, equal to £425,000 sterling, was Agrippa's yearly income, or about three-fourths of his grandfather Herod's income, he having abated the tax upon houses at Jerusalem; neither was he so tyrannical as Herod had been to the Jews.

† Reland takes notice here, that Josephus omits the reconciliation of this Herod Agrippa to the Tyrians and Sidonians, by the means of Blastus the king's chamberlain. Acts xii. 20.

CHAPTER IX.

The Emperor Claudius appoints Cuspius Fadus procurator of Judea.

And thus did King Agrippa depart this life. But he left behind him a son, Agrippa by name, a youth in the seventeenth year of his age, and three daughters, one of whom, Bernice, was married to Herod, his father's brother, and was sixteen years old; the other two, Mariamne and Drusilla, were still virgins; the former was ten years old, and Drusilla six. Now, these his daughters were thus espoused by their father: Mariamne to Julius Archelaus Epiphanes, the son of Antiochus, the son of Chelcias; and Drusilla to the king of Commagena. But when it was known that Agrippa had departed this life, the inhabitants of Cesarea and of Sebaste forgot the kindnesses he had bestowed on them, and acted the part of the bitterest enemies; for they cast such reproaches upon the deceased as are not fit to be spoken of: and so many of them as were then soldiers, which were a great number, went to his house, and hastily carried off the statues* of the king's daughters, and all at once carried them into the brothel-houses, and when they had set them on the tops of those houses, they abused them to the utmost of their power, and did such things to them as are too indecent to be related. They also laid themselves down in public places, and celebrated general feastings with garlands on their heads, and with ointments and libations to Charon, and drinking to one another for joy that the king had expired. Nay, they were not only unmindful of Agrippa, who had extended his liberality to them in abundance, but of his grandfather Herod also, who had himself rebuilt their cities, and had raised them havens and temples at vast expense.

Now Agrippa, the son of the deceased, was at Rome, and brought up with Claudius Cæsar. And when Cæsar was informed that Agrippa was dead, and that the inhabitants of Sebaste and Cesarea had abused him, he was sorry for the first news, and was displeased with the ingratitude of those cities. He was therefore disposed to send Agrippa junior away presently to succeed his father in the kingdom, and was willing to confirm him in

* Photius says, they were not the statues or images, but the ladies themselves, who were thus basely abused by the soldiers.

it by his oath. But those freedmen and friends of his who had the greatest authority with him, dissuaded him from it, and said that it was a dangerous experiment to permit so large a kingdom to come under the government of so very young a man, and one hardly yet arrived at the years of discretion, who would not be able to take sufficient care of its administration; while the weight of a kingdom is heavy enough for a grown man. So Cæsar thought what they said to be reasonable. Accordingly, he sent Cuspius Fadus to be procurator of Judea, and of the entire kingdom, and paid that respect to the deceased, as not to introduce Marcus, who had been at variance with him, into his kingdom. But he determined, in the first place, to send orders to Fadus, that he should chastise the inhabitants of Cesarea and Sebaste for those abuses they had offered to him that was deceased, and their madness toward his daughters that were still alive; and that he should remove that body of soldiers that were at Cesarea and Sebaste, with the five regiments, into Pontus, that they might do their military duty there, and that he should choose an equal number of soldiers out of the Roman legions that were in Syria, to supply their place. Yet were not those that had such orders actually removed; for by sending ambassadors to Claudius, they pacified him, and got leave to abide in Judea still; and these were the very men that became the source of very great calamities to the Jews in after times, and sowed the seeds of that war which began under Florus; whence it was that, when Vespasian had subdued the country, he removed them out of his provinces, as we shall relate hereafter.*

BOOK XX.

CONTAINING THE INTERVAL OF TWENTY-TWO YEARS, FROM FADUS THE PROCURATOR TO FLORUS.

CHAPTER I.

Sedition of the Philadelphians against the Jews.

Upon the death of King Agrippa, which we have related in the foregoing book, Claudius Cæsar sent Cassius Longinus as successor to Marcus, out of regard to the memory of King Agrippa, who had often desired of him by letters, while he was alive, that he would not suffer Marcus to be any longer president of Syria. But Fadus, as soon as he had come as procurator in Judea, found quarrelsome doings between the Jews that dwelt in Perea and the people of Philadelphia, about their borders, at a village called Mia, that was filled with men of a warlike temper; for the Jews of Perea had taken up arms without the consent of their principal men, and had destroyed many of the Philadelphians. When Fadus was informed of this procedure, it provoked him very much that they had not left the determination of the matter to him, if they thought that the Philadelphians had done them any wrong, but had rashly taken up arms against them. So he seized upon three of their principal men, who were also the causes of this sedition, and ordered them to be bound, and afterward had one of them slain, whose name was Hannibal; and he banished the other two, Amram and Eleazar; Tholomy also, the arch-robber, was, after some time, brought to him bound, and slain, but not till he had done a world of mischief to Idumea and the Arabians. And indeed, from that time, Judea was cleared of robberies by the care and providence of Fadus. He also at this time sent for the high priests and the principal citizens of Jerusalem, and this at the command of the emperor, and admonished them, that they should lay up the long garment and the sacred vestment, which it is customary for nobody but the high priest to wear, in the tower of Antonia, that it might be under the power of the Romans, as it had been formerly. Now, the Jews durst not contradict what he had said, but desired Fabius, however,

* This history is now wanting.

and Longinus, (which last had come to Jerusalem, and had brought a great army with him, out of a fear that the [rigid] injunctions of Fadus should force the Jews to rebel,) that they might, in the first place, have leave to send ambassadors to Cæsar, to petition him that they might have the holy vestments under their own power; and that, in the next place, they would tarry till they knew what answer Claudius would give to their request. So they replied, that they would give them leave to send their ambassadors, provided they would give them their sons as pledges [for their peaceable behaviour]. And when they had agreed so to do, and had given them the pledges they desired, the ambassadors were sent accordingly. But when, upon their coming to Rome, Agrippa junior, the son of the deceased, understood the reason why they came, (for he dwelt with Claudius Cæsar, as we said before), he besought Cæsar to grant the Jews their request about the holy vestments, and to send a message to Fadus accordingly.

Hereupon Claudius called for the ambassadors, and told them that he granted their request; and bade them to return their thanks to Agrippa for this favour, which had been bestowed on them upon his entreaty. And, besides these answers of his, he sent the following letter by them:—"Claudius Cæsar Germanicus, tribune of the people the fifth time, and designed consul the fourth time, and imperator the tenth time, the father of his country, to the magistrates, senate, and people, and the whole nation of the Jews, sendeth greeting. Upon the representation of your ambassadors to me by Agrippa my friend, whom I have brought up, and have now with me, and who is a person of very great piety, who are come to give me thanks for the care I have taken of your nation, and to entreat me, in an earnest and obliging manner, that they may have the holy vestments, with the crown belonging to them, under their power, I grant their request, as that excellent person Vitellius, who is very dear to me, had done before me. And I have complied with your desire, in the first place, out of regard to that piety which I profess, and because I would have every one worship God according to the laws of their own country; and this I do also, because I shall hereby highly gratify King Herod and Agrippa junior, whose sacred regards to me, and earnest good-will to you I am well acquainted with, and with whom I have the greatest friendship, and whom I highly esteem, and look on as a person of the best character. Now, I have written about these affairs to Cuspius Fadus my procurator. The names of those that brought me your letter are Cornelius, the son of Cero, Trypho, the son of Theudio, Dorotheus, the son of Nathaniel, and John, the son of John. This is dated before the fourth of the calends of July, when Rufus and Pompeius Sylvanus are consuls."

Herod also, the brother of the deceased Agrippa, who was then possessed of the royal authority over Chalcis, petitioned Claudius Cæsar for the authority over the temple, and the money of the sacred treasure, and the choice of the high priests, and obtained all that he petitioned for. So after that time this authority continued among all his descendants till the end of the war.* Accordingly, Herod removed the last high priest, called Cantheras, and bestowed that dignity on his successor Joseph, the son of Cananus.

CHAPTER II.

Helena, queen of Adiabene, and her son Izates, embrace the Jewish religion—Helena supplies the poor with corn during a great famine at Jerusalem.

About this time it was that Helena, queen of Adiabene, and her son Izates, changed their course of life, and embraced the Jewish customs, and this on the occasion following:—Monobazus, the king of Adiabene, who had also the name of Bazeus, fell in love with his sister Helena, and took her to be his wife, and begat her with child. But as he was in bed with her one night, he laid his hand upon his wife, and fell asleep, and seemed to hear a voice, which bade him take his hand from off of her, and not to hurt the infant that was within the womb, and which by God's providence, would be safely born, and have a happy end. This voice put him into disorder; so he awaked immediately, and told the story to his wife; and when his son was born, he called him Izates. He had indeed Monobazus, his elder brother, by

* Here is some error in the copies, or mistakes in Josephus; for the power of appointing high priests, after Herod king of Chalcis was dead, and Agrippa junior was made king of Chalcis in his room, belonged to him; and he exercised the same all along till Jerusalem was destroyed.

Helena also, and he had other sons by other wives besides. Yet did he openly place all his affections on this only begotten* son Izates, which was the origin of that envy which his other brethren, by the same father, bore to him; while on this account they hated him more and more, and were all under great affliction that their father should prefer Izates before them all. Now, although their father was very sensible of these their passions, yet did he forgive them, as not indulging those passions out of an ill disposition, but out of a desire each of them had to be beloved by their father. However, he sent Izates, with many presents, to Abennerig, the king of Charax-Spasini, and that out of the great dread he was in about him, lest he should come to some misfortune by the hatred his brethren bore him; and committed his son's preservation to him. Upon which Abennerig gladly received the young man, and had a great affection for him, and married him to his own daughter, whose name was Samacha: he also bestowed a country upon him, from which he received large revenues.

But when Monobazus had grown old, and saw that he had but a little time to live, he had a mind to come to the sight of his son before he died. So he sent for him, and embraced him after the most affectionate manner, and bestowed on him the country called Carræ: it was a soil that bore ammonium in great plenty: there are also in it the remains of that ark, wherein it is related that Noah escaped the deluge, and where they are still shown to such as are desirous to see them. Accordingly, Izates abode in that country until his father's death. But the very day that Monobazus died, Queen Helena sent for all the grandees and governors of the kingdom, and for those that had the armies committed to their command; and when they had come, she made the following speech to them:—"I believe you are not unacquainted that my husband was desirous that Izates should succeed him in the government, and I thought him worthy so to do. However, I wait your determination; for happy is he who receives a kingdom, not from a single person only, but from the willing suffrages of a great many." This she said, in order to try those that were invited, and to discover their sentiments. Upon the hearing of which, they first of all paid their homage to the queen, as their custom was, and then they said that they confirmed the king's determination, and would submit to it; and they rejoiced that Izates's father had preferred him before the rest of his brethren, as being agreeable to all their wishes: but that they were desirous, first of all, to slay his brethren and kinsmen, that so the government might come securely to Izates; because if they were once destroyed, all that fear would be over which might arise from their hatred and envy to him. Helena replied to this, that she returned them her thanks for their kindness to herself and to Izates; but desired that they would, however, defer the execution of this slaughter of Izates's brethren, till he should be there himself, and give his approbation to it. So since these men had not prevailed with her when they advised her to slay them, they exhorted her at least to keep them in bonds till he should come, and that for their own security; they also gave her counsel to set up some one whom she could put the greatest trust in, as governor of the kingdom in the mean time. So Queen Helena complied with this counsel of theirs, and set up Monobazus, the eldest son, to be king, and put the diadem upon his head, and gave him his father's ring, with its signet; as also the ornament which they called Sampser, and exhorted him to administer the affairs of the kingdom till his brother should come; who came suddenly, upon hearing that his father was dead, and succeeded his brother Monobazus, who resigned up the government to him.

Now, during the time that Izates abode at Charax-Spasini, a certain Jewish merchant, whose name was Ananias, got among the women that belonged to the king, and taught them to worship God according to the Jewish religion. He, moreover, by their means became known to Izates; and persuaded him, in like manner, to embrace that religion; he also, at the earnest entreaty of Izates, accompanied him when he was sent for by his father to come to Adiabene; it also happened that Helena, about the same time, was instructed by a certain other Jew, and went over to them. But when Izates had taken the kingdom, and had come to Adiabene, and there saw his brethren and other kinsmen in bonds, he was displeased at it; and as he thought it an instance of

* Or best beloved.

impiety either to slay or imprison them, but still thought it a hazardous thing for to let them have their liberty, with the remembrance of the injuries that had been offered them, he sent some of them and their children for hostages to Rome, to Claudius Cæsar, and sent the others to Artabanus, the king of Parthia, with the like intentions.

And when he perceived that his mother was highly pleased with the Jewish customs, he made haste to change, and to embrace them entirely; and as he supposed that he could not be thoroughly a Jew unless he were circumcised, he was ready to have it done. But when his mother understood what he was about, she endeavoured to hinder him from doing it, and said to him that this thing would bring him into danger; and that as he was a king, he would hereby bring himself into great odium among his subjects, when they should understand that he was so fond of rites that were to them strange and foreign; and that they would never bear to be ruled over by a Jew. This it was that she said to him, and, for the present, persuaded him to forbear. And when he had related what she had said to Ananias, he confirmed what his mother had said; and when he had also threatened to leave him, unless he complied with him, he went away from him; and said that he was afraid lest such an action being once become public to all, he should himself be in danger of punishment for having been the occasion of it, and having been the king's instructor in actions that were of ill reputation; and he said, that he might worship God without being circumcised, even though he did resolve to follow the Jewish law entirely; which worship of God was of a superior nature to circumcision. He added, that God would forgive him, though he did not perform the operation, while it was omitted out of necessity, and for fear of his subjects. So the king at that time complied with these persuasions of Ananias. But afterward, as he had not quite left off his desire of doing this thing, a certain other Jew that came out of Galilee, whose name was Eleazar, and who was esteemed very skilful in the learning of his country, persuaded him to do the thing; for as he entered into his palace to salute him, and found him reading the law of Moses, he said to him, "Thou dost not consider, O king! that thou unjustly breakest the principal of those laws, and art injurious to God himself [by omitting to be circumcised]; for thou oughtest not only to read them, but chiefly to practise what they enjoin thee. How long wilt thou continue uncircumcised? but, if thou hast not yet read the law about circumcision, and dost not know how great impiety thou art guilty of by neglecting it, read it now." When the king had heard what he said, he delayed the thing no longer, but retired to another room, and sent for a surgeon, and did what he was commanded to do. He then sent for his mother, and Ananias his tutor, and informed them that he had done the thing; upon which they were presently struck with astonishment and fear, and that to a great degree, lest the thing should be openly discovered and censured, and the king should hazard the loss of his kingdom, while his subjects would not bear to be governed by a man who was so zealous in another religion; and lest they should themselves run some hazard, because they would be supposed the occasion of his so doing. But it was God himself who hindered what they feared from taking effect; for he preserved both Izates himself and his sons when they had fallen into many dangers, and procured their deliverance when it seemed to be impossible, and demonstrated thereby that the fruit of piety does not perish as to those that have regard to him, and fix their faith upon him only: but the events we shall relate hereafter.

But as to Helena, the king's mother, when she saw that the affairs of Izates's kingdom were in peace, and that her son was a happy man, and admired among all men, and even among foreigners, by the means of God's providence over him, she had a mind to go to the city of Jerusalem, in order to worship at that temple of God which was so very famous among all men, and to offer her thank-offerings there. So she desired her son to give her leave to go thither: upon which he gave his consent to what she desired very willingly, and made preparations for her dismission, and gave her a great deal of money, and she went down to the city of Jerusalem, her son conducting her on her journey a great way. Now, her coming was of very great advantage to the people of Jerusalem; for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal, Queen Helena sent some of

her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus, to bring a cargo of dried figs; and as soon as they had come back, and had brought those provisions, which was done very quickly, she distributed food to those that were in want of it, and left a most excellent memorial behind her of this benefaction, which she bestowed on our whole nation; and when her son Izates was informed of this famine, he sent great sums of money to the principal men in Jerusalem. However, what favours this queen and king conferred upon our city Jerusalem shall be further related hereafter.*

CHAPTER III.

Artabanus, king of Parthia, reinstated in his government by Izates—Bardanes denounces war against Izates.

But now Artabanus, king of the Parthians, perceiving that the governors of the provinces had framed a plot against him, did not think it safe for him to continue among them; but resolved to go to Izates, in hopes of finding some way for his preservation by his means, and, if possible, for his return to his own dominions. So he came to Izates, and brought 1000 of his kindred and servants with him, and met him upon the road, while he well knew Izates, but Izates did not know him. When Artabanus stood near him, and, in the first place, worshipped him according to the custom, he then said to him, "O king! do not thou overlook me thy servant, nor do thou proudly reject the suit I make thee; for as I am reduced to a low estate, by the change of fortune, and, of a king, am become a private man, I stand in need of thy assistance. Have regard, therefore, unto the uncertainty of fortune, and esteem the care thou shalt take of me to be taken of thyself also; for if I be neglected, and my subjects go off unpunished, many other subjects will become the more insolent toward other kings also." And this speech Artabanus made with tears in his eyes, and with a dejected countenance. Now, as soon as Izates heard Artabanus's name, and saw him stand as a supplicant before him, he leaped down from his horse immediately, and said to him, "Take courage, O king! nor be disturbed at thy present calamity, as if it were incurable; for the change of thy sad condition shall be sudden; for thou shalt find me to be more thy friend and thy assistant than thy hopes can promise thee; for I will either re-establish thee in the kingdom of Parthia, or lose my own."

When he had said this, he set Artabanus upon his horse, and followed him on foot, in honour of a king whom he owned as greater than himself; which, when Artabanus saw, he was very uneasy at it, and sware by his present fortune and honour, that he would get down from his horse, unless Izates would get upon his horse and go before him. So he complied with his desire, and leaped upon his horse; and, when he had brought him to his royal palace, he showed him all sorts of respect when they sat together, and he gave him the upper place at festivals also, as regarding not his present fortune, but his former dignity; and that upon this consideration also, that the changes of fortune are common to all men. He also wrote to the Parthians, to persuade them to receive Artabanus again; and gave them his right hand and his faith, that he should forget what was past and done, and that he would undertake for this as a mediator between them. Now the Parthians did not themselves refuse to receive him again, but pleaded that it was not now in their power so to do, because they had committed the government to another person, who had accepted of it, and whose name was Cinnamus; and that they were afraid lest a civil war should arise on this account. When Cinnamus understood their intentions, he wrote to Artabanus himself, for he had been brought up by him, and was of a nature good and gentle also, and desired him to put confidence in him, and to come and take his own do-

* This further account of the benefactions of Izates and Helena to the Jerusalem Jews which Josephus here promises, is nowhere performed by him in his present works; but of this terrible famine itself in Judea, Dr. Hudson says this is that famine foretold by Agabus, Acts xi. 28; which happened when Claudius was consul the fourth time; and not that other which happened when Claudius was consul the second time, and Cæsina was his colleague. Now, when Josephus has said a little afterward, that "Tiberius Alexander succeeded Cuspius Fadus as procurator," he immediately subjoins, that "under these procurators there happened a great famine in Judea." Whence it is plain that this famine continued for many years, on account of its duration under those two procurators. Now, Fadus was not sent to Judea till after the death of King Agrippa, *i. e.* toward the latter end of the 4th year of Claudius: so that this famine foretold by Agabus happened upon the 5th, 6th, and 7th years of Claudius.

minions again. Accordingly, Artabanus trusted him, and returned home, when Cinnamus met him, worshipped him, and saluted him as a king, and took the diadem off his own head, and put it on the head of Artabanus.

And thus was Artabanus restored to his kingdom again by the means of Izates, when he had lost it by the means of the grandees of the kingdom. Nor was he unmindful of the benefits he had conferred upon him, but rewarded him with such honours as were of the greatest esteem among them; for he gave him leave to wear his tiara upright, and to sleep upon a golden bed, which are privileges and marks of honour peculiar to the kings of Parthia. He also cut off a large and fruitful country from the king of Armenia, and bestowed it upon him. The name of the country is Nisibis, wherein the Macedonians had formerly built that city which they called Antioch of Mygodonia. And these were the honours that were paid Izates by the king of the Parthians. But in no long time Artabanus died, and left his kingdom to his son Bardanes. Now, this Bardanes came to Izates, and would have persuaded him to join him with his army, and to assist him in the war he was preparing to make with the Romans; but he could not prevail with him. For Izates so well knew the strength and good fortune of the Romans, that he took Bardanes to attempt what was impossible to be done; and having besides sent his sons, five in number, and they but young also, to learn accurately the language of our nation, together with our learning, as well as he had sent his mother to worship at our temple, as I have said already, was the more backward to a compliance; and restrained Bardanes, telling him perpetually of the great armies and famous actions of the Romans, and thought thereby to terrify him, and desired thereby to hinder him from the expedition. But the Parthian king was provoked at this his behaviour, and denounced war immediately against Izates. Yet did he gain no advantage by this war, because God cut off all his hopes therein; for the Parthians, perceiving Bardanes's intention, and how he had determined to make war with the Romans, slew him, and gave his kingdom to his brother Gotarzes. He also, in no long time, perished by a plot made against him, and Vologases, his brother, succeeded him, who committed two of his provinces to two of his brothers by the same father; that of the Medes to the elder, Pacorus; and Armenia to the younger, Tiridates.

CHAPTER IV.

Izates betrayed by his subjects, and is attacked by the Arabians, but eventually subdues them.

Now, when the king's brother, Monozabus, and his other kindred, saw how Izates, by his piety to God, had become greatly esteemed by all men, they also had a desire to leave the religion of their country, and to embrace the customs of the Jews; but that act of theirs was discovered by Izates's subjects. Whereupon the grandees were much displeased, and could not contain their anger at them, but had an intention, when they should find a proper opportunity, to inflict a punishment upon them. Accordingly, they wrote to Abia, king of the Arabians, and promised him great sums of money, if he would make an expedition against their king: and they further promised him, that, on the first onset, they would desert their king, because they were desirous to punish him, by reason of the hatred he had to their religious worship; then they obliged themselves by oaths to be faithful to each other, and desired that he would make haste in his design. The king of Arabia complied with their desires, and brought a great army into the field, and marched against Izates; and, in the beginning of the first onset, and before they came to a close fight, those grandees, as if they had a panic terror upon them, all deserted Izates, as they had agreed to do, and, turning their backs upon their enemies, ran away. Yet was not Izates dismayed at this; but when he understood that the grandees had betrayed him, he also retired into his camp, and made inquiry into the matter; and, as soon as he knew who they were that made this conspiracy with the king of Arabia, he cut off those that were found guilty; and, renewing the fight on the next day, he slew the greatest part of his enemies, and forced all the rest to betake themselves to flight. He also pursued their king, and drove him into a fortress called Arsamus, and, following on the siege vigorously, he took that fortress. And, when he had plundered it of all the prey that was in it, which was not small, he returned to Adiabene; yet did not he take Abia alive;

because, when he found himself encompassed upon every side, he slew himself.

But although the grandees of Adiabene had failed in their first attempt, as being delivered up by God into their king's hands, yet would they not even then be quiet, but wrote again to Vologases, who was then king of Parthia, and desired that he would kill Izates, and set over them some other potentate, who should be of a Parthian family; for they said that they hated their own king for abrogating the laws of their forefathers, and embracing foreign customs. When the king of Parthia heard this, he boldly made war upon Izates; and, as he had no just pretence for this war, he sent to him, and demanded back those honourable privileges which had been bestowed on him by his father, and threatened, on his refusal, to make war upon him. Upon hearing of this, Izates was under no small trouble of mind, as thinking it would be a reproach upon him to appear to resign those privileges that had been bestowed upon him out of cowardice, yet, because he knew, that though the king of Parthia should receive back those honours, yet would he not be quiet, he resolved to commit himself to God, his protector, in the present danger he was in of his life; and, as he esteemed him to be his principal assistant, he intrusted his children and his wives to a very strong fortress, and laid up his corn in citadels, and set the hay and the grass on fire. And when he had thus put things in order, as well as he could, he awaited the coming of the enemy. And when the king of Parthia had come with a great army of footmen and horsemen, which he did sooner than was expected, (for he marched in great haste,) and had cast up a bank at the river that parted Adiabene from Media, Izates also pitched his camp not far off, having with him 6000 horsemen. But there came a messenger to Izates, sent by the king of Parthia, who told him how large his dominions were, as reaching from the river Euphrates to Bactria, and enumerated the king's subjects; he also threatened him that he should be punished, as a person ungrateful to his lords; and said that the God whom he worshipped could not deliver him out of the king's hands. When the messenger had delivered this his message, Izates replied, that he knew the king of Parthia's power was much greater than his own; but that he knew also that God was much more powerful than all men. And when he had returned him this answer, he betook himself to make supplications to God, and threw himself on the ground, and put ashes upon his head, in testimony of his confession, and fasted, together with his wives and children.* Then he called upon God, and said, "O Lord and Governor, if I have not in vain committed myself to thy goodness, but have justly determined that thou only art the Lord and Principal of all beings, come now to my assistance, and defend me from my enemies, not only on my own account, but on account of their insolent behaviour with regard to thy power, while they have not feared to lift up their proud and arrogant tongue against thee." Thus did he lament and bemoan himself, with tears in his eyes; whereupon God heard his prayer. And immediately that very night Vologases received letters, the contents of which were these, that a great band of Dahæ and Sacæ, despising him, now he was gone so long a journey from home, had made an expedition, and laid Parthia waste; so that he [was forced to] retire back, without doing any thing. And thus it was that Izates escaped the threatenings of the Parthians, by the providence of God.

It was not long ere Izates died, when he had completed 55 years of his life, and had ruled his kingdom 24 years. He left behind him 24 sons and 24 daughters. However, he gave order that his brother Monobazus should succeed in the government, thereby requiting him, because while he was himself absent, after their father's death, he had faithfully preserved the government for him. But when Helena, his mother, heard of her son's death, she was in great heaviness, as was but natural, upon her loss of such a most dutiful son; yet was it a comfort to her that she heard the succession came to her eldest son. Accordingly, she went to him in haste; and when she had come into Adiabene, she did not long outlive her son Izates. But Monobazus sent her bones, as well as those of Izates, his brother, to Jerusalem, and gave order that they should be buried at the pyramids† which their mother had

* This mourning, and fasting, and praying, used by Izates, with prostration of his body, and ashes upon his head, are plain signs that he had become either a Jew or an Ebionite Christian, who, indeed, differed not much from proper Jews.

† These pyramids or pillars, erected by Helena, queen of Adiabene, near Jerusalem, three in num-

erected; they were three in number, and distant no more than three furlongs from the city of Jerusalem. But for the actions of Monobazus the king, which he did during the rest of his life, we will relate them hereafter.*

CHAPTER V.

Concerning Theudas and the sons of Judas the Galilean—calamity of the Jews on the day of the Passover.

Now, it came to pass, while Fadus was procurator of Judea, that a certain magician, whose name was Theudas,† persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words. However, Fadus did not permit them to make any advantage of his wild attempt, but sent a troop of horsemen out against them; who, falling upon them unexpectedly, slew many of them and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem. This was what befell the Jews in the time of Cuspius Fadus's government.

Then came Tiberius Alexander, as successor to Fadus; he was the son of Alexander, the alabarch of Alexandria; which Alexander was a principal person among all his contemporaries, both for his family and wealth; he was also more eminent for his piety than this his son Alexander, for he did not continue in the religion of his country. Under these procurators that great famine happened in Judea, in which Queen Helena bought corn in Egypt at a great expense, and distributed it to those that were in want, as I have related already; and, besides this, the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt, when Cyrenius came to take an account of the estates of the Jews, as we have shown in a foregoing book. The names of those sons were James and Simon, whom Alexander commanded to be crucified; but now Herod, king of Chalcis, removed Joseph, the son of Camydus, from the high-priesthood, and made Ananias, the son of Nebedeus, his successor; and now it was that Cumanus came as successor to Tiberius Alexander; as also that Herod, brother of Agrippa the great king, departed this life in the eighth year of the reign of Claudius Cæsar. He left behind him three sons, Aristobulus, whom he had by his first wife, with Bernicianus and Hyrcanus, both of whom he had by Bernice, his brother's daughter; but Claudius Cæsar bestowed his dominions on Agrippa junior.

Now, while the Jewish affairs were under the administration of Cumanus, there happened a great tumult at the city of Jerusalem, and many of the Jews perished therein; but I shall first explain the occasion whence it was derived. When that feast which is called the Passover was at hand, at which time our custom is to use unleavened bread, and a great multitude were gathered together from all parts to that feast, Cumanus was afraid lest some attempt of innovation should then be made by them; so he ordered that one regiment of the army should take their arms, and stand in the temple cloisters, to repress any attempts at innovation, if perchance any such should begin; and this was no more than what the former procurators of Judea did at such festivals; but on the fourth day of the feast, a certain soldier let down his breeches, and exposed his privy members to the multitude, which put those that saw him into a furious rage, and made them cry out that this impious action was not done to repoach them, but God himself; nay, some of them reproached Cumanus, and pretended that the soldier was set on by him; which, when Cumanus heard, he was also himself not a little provoked at such reproaches laid upon him; yet did he exhort them to leave off such seditious attempts, and not to raise a tumult at the festival; but when he could not induce them to be quiet, for they still went on in their reproaches to him, he gave order that the whole army should take their entire armour, and come to Antonia, which was a fortress, as we have said already, which overlooked the temple; but when the multitude saw the soldiers there, they were affrighted at them, and ran away hastily; but as the passages out were but narrow, and as they thought their enemies followed them, they

ber, are mentioned by Eusebius. They are also mentioned by Pausanias. Reland guesses that that now called Absalom's pillar may be one of them.

* This account is now wanting.

† This Theudas who arose under Fadus the procurator, about A. D. 45 or 46, could not be that Theudas who arose in the days of the taxing, under Cyrenius, or about A. D. 7. Acts v. 36, 37.

were crowded together in their flight, and a great number were pressed to death in those narrow passages; nor, indeed, was the number fewer than 20.000 that perished in this tumult. So, instead of a festival, they had at last a mournful day of it; and they all of them forgot their prayers and sacrifices, and betook themselves to lamentation and weeping; so great an affliction did the impudent obsceneness of a single soldier bring upon them.*

Now, before this their first mourning was over, another mischief befell them also; for some of those that raised the foregoing tumult, when they were travelling along the public road, about 100 furlongs from the city, robbed Stephanus, a servant of Cæsar, as he was journeying, and plundered him of all that he had with him; which things when Cumanus heard of, he sent soldiers immediately, and ordered them to plunder the neighbouring villages, and to bring the most eminent persons among them in bonds to him. Now, as this devastation was making, one of the soldiers seized the Laws of Moses, that lay in one of those villages, and brought them out before the eyes of all present, and tore them to pieces; and this was done with reproachful language, and much scurrility; which things when the Jews heard of, they ran together, and that in great numbers, and came down to Cæsarea, where Cumanus then was, and besought him that he would avenge, not themselves, but God himself, whose laws had been affronted; for that they could not bear to live any longer, if the laws of their forefathers must be affronted after this manner. Accordingly, Cumanus, out of fear lest the multitude should go into a sedition, and by the advice of his friends also, took care that the soldier who had offered the affront to the laws should be beheaded; and thereby put a stop to the sedition which was ready to be kindled a second time.

CHAPTER VI.

A quarrel between the Jews and the Samaritans—Claudius puts an end to their differences.

Now, there arose a quarrel between the Samaritans and the Jews on the occasion following:—It was the custom of the Galileans, when they came to the holy city at the festivals, to take their journeys through the country of the Samaritans;* and at this time there lay, in the road they took, a village that was called Ginea, which was situated in the limits of Samaria and the great plain, where certain persons thereto belonging fought with the Galileans, and killed a great many of them; but when the principal of the Galileans were informed of what had been done, they came to Cumanus, and desired him to avenge the murder of those that were killed; but he was induced by the Samaritans, with money, to do nothing in the matter; upon which the Galileans were much displeased, and persuaded the multitude of the Jews to betake themselves to arms, and to regain their liberty, saying, that slavery was in itself a bitter thing, but that, when it was joined with direct injuries, it was perfectly intolerable. And when their principal men endeavoured to pacify them, and promised to endeavour to persuade Cumanus to avenge those that were killed, they would not hearken to them, but took their weapons, and entreated the assistance of Eleazar, the son of Dineus, a robber, who had many years made his abode in the mountains, with which assistance they plundered many villages of the Samaritans. When Cumanus heard of this action of theirs, he took the band of Sebaste, with four regiments of footmen, and armed the Samaritans, and marched out against the Jews, and caught them, and slew many of them, and took a great number of them alive; whereupon those that were the most eminent persons at Jerusalem, and that both in regard to the respect that was paid them, and the families they were of, as soon as they saw to what a height things were gone, put on sackcloth, and heaped ashes upon their heads, and by all possible means besought the seditious, and persuaded them that they would set before their eyes the utter subversion of their country, the conflagration of their temple, and the slavery of themselves, their wives, and children, which would be the consequences of what they were doing, and would alter their minds, would cast away their weapons, and for the future be quiet,

* This and many more tumults and seditions, which arose at the Jewish festivals, in Josephus, illustrate the cautious procedure of the Jewish governors, when they said—Matt. xxvi. 5—"Let us not take Jesus on the feast-day, lest there be an uproar among the people."

* This constant passage of the Galileans through the country of Samaria, as they went to Judea and Jerusalem, illustrates several passages in the Gospels to the same purpose. See Luke xvii.; John iv. 4.

and return to their own homes. These persuasions of theirs prevailed upon them. So the people dispersed themselves, and the robbers went away again to their places of strength; and, after this time, all Judea was overrun with robberies.

But the principal of the Samaritans went to Ummidius Quadratus, the president of Syria, who at that time was at Tyre, and accused the Jews of setting their villages on fire, and plundering them; and said withal, that they were not so much displeased at what they had suffered, as they were at the contempt thereby shown to the Romans; while if they had received any injury, they ought to have made them the judges of what had been done, and not presently to make such devastation, as if they had not the Romans for their governors; on which account they came to him, in order to obtain that vengeance they wanted. This was the accusation which the Samaritans brought against the Jews. But the Jews affirmed that the Samaritans were the authors of this tumult and fighting; and that, in the first place, Cumanus had been corrupted by their gifts, and passed over the murder of those that were slain in silence; which allegations when Quadratus heard, he put off the hearing of the cause, and promised that he would give sentence when he should come into Judea, and should have a more exact knowledge of the truth of that matter. So these men went away without success. Yet was it not long ere Quadratus came to Samaria; where upon hearing the cause, he supposed that the Samaritans were the authors of that disturbance. But when he was informed that certain of the Jews were making innovations, he ordered those to be crucified whom Cumanus had taken captives. From whence he came to a certain village called Lydda, which was not less than a city in largeness, and there heard the Samaritan cause a second time before his tribunal, and there learned from a certain Samaritan, that one of the chief of the Jews, whose name was Dortus, and some other innovators with him, four in number, persuaded the multitude to a revolt from the Romans; whom Quadratus ordered to be put to death: but still he sent away Ananias the high priest, and Ananus the commander [of the temple], in bonds to Rome, to give an account of what they had done to Claudius Cæsar. He also ordered the principal men, both of the Samaritans and of the Jews, as also Cumanus, the procurator, and Celer, the tribune, to go to Italy to the emperor, that he might hear their cause, and determine their differences one with another. But he came again to the city of Jerusalem, out of his fear that the multitude of the Jews should attempt some innovations; but he found the city in a peaceable state, and celebrating one of the usual festivals of their country to God. So he believed that they would not attempt any innovations, and left them at the celebration of the festival, and returned to Antioch.

Now Cumanus and the principal of the Samaritans, who were sent to Rome, had a day appointed them by the emperor, whereon they were to have pleaded their cause about the quarrels they had one with another. But now Cæsar's freedmen and his friends were very zealous on the behalf of Cumanus and the Samaritans; and they had prevailed over the Jews, unless Agrippa junior, who was then at Rome, had seen the principal of the Jews hard set, and had earnestly entreated Agrippina, the emperor's wife, to persuade her husband to hear the cause, so as was agreeable to his justice, and to condemn those to be punished who were really the authors of this revolt from the Roman government: whereupon Claudius was so well disposed beforehand, that when he had heard the cause, and found that the Samaritans had been the ringleaders in those mischievous doings, he gave order that those who came up to him should be slain, and that Cumanus should be banished. He also gave order that Celer the tribune should be carried back to Jerusalem, and should be drawn through the city in the sight of all the people, and then should be slain.

CHAPTER VII.

Felix made procurator of Judea—Concerning the younger Agrippa and his sisters.

So Claudius sent Felix, the brother of Pallas, to take care of the affairs of Judea; and when he had already completed the twelfth year of his reign, he bestowed upon Agrippa the tetrarchy of Philip, and Batanea, and added thereto Trachonitis, with Abila; which last had been the tetrarchy of Lysanius; but he took from him Chalcis, when he had been governor thereof four years. And when

Agrippa had received these countries as the gift of Cæsar, he gave his sister Drusilla in marriage to Azizus, king of Emesa, upon his consent to be circumcised; for Epiphanes, the son of King Antiochus, had refused to marry her, because, after he had promised her father formerly to come over to the Jewish religion, he would not now perform that promise. He also gave Mariamne in marriage to Archelaus, the son of Helcias, to whom she had formerly been betrothed by Agrippa her father; from which marriage was derived a daughter, whose name was Bernice.

But for the marriage of Drusilla with Azizus, it was in no long time afterward dissolved, upon the following occasion: While Felix was procurator of Judea, he saw this Drusilla, and fell in love with her; for she did exceed all other women in beauty; and he sent to her a person whose name was Simon,* one of his friends; a Jew he was, and by birth a Cypriot, and one who pretended to be a magician; and endeavoured to persuade her to forsake her present husband, and marry him; and promised that if she would not refuse him, he would make her a happy woman. Accordingly, she acted ill, and, because she was desirous to avoid her sister Bernice's envy, for she was very ill treated by her on account of her beauty, was prevailed upon to transgress the laws of her forefathers, and to marry Felix; and when he had had a son by her, he named him Agrippa. But after what manner that young man, with his wife, perished at the conflagration of the mountain Vesuvius, in the days of Titus Cæsar, shall be related hereafter.†

But as for Bernice, she lived a widow a long while after the death of Herod, [king of Chalcis,] who was both her husband and her uncle. But, when the report went that she had criminal conversation with her brother, [Agrippa junior,] she persuaded Polemo, who was king of Cilicia, to be circumcised, and to marry her, as supposing that by this means she should prove those calumnies upon her to be false; and Polemo was prevailed upon, and that chiefly on account of her riches. Yet did not this matrimony endure long; but Bernice left Polemo, and, as was said, with impure intentions. So he forsook at once this matrimony and the Jewish religion: and, at the same time, Mariamne put away Archelaus, and was married to Demetrius, the principal man among the Alexandrian Jews, both for his family and his wealth; and, indeed, he was then their alabarch. So she named her son whom she had by him Agrippinus. But of all these particulars we shall hereafter treat more exactly.*

* This Simon, a friend of Felix, a Jew, born in Cyprus, though he pretended to be a magician, could hardly be that famous Simon the magician, in the Acts of the Apostles, (viii. 9, &c.) The Simon mentioned in the Acts was not properly a Jew, but a Samaritan, of the town of Gittæ, in the country of Samaria.

† This is now wanting.

CHAPTER VIII.

Nero succeeds to the Roman government—his cruelties—Felix and Festus procurators of Judea.

Now, Claudius Cæsar died when he had reigned thirteen years, eight months, and twenty days; and a report went about that he was poisoned by his wife Agrippina. Her father was Germanicus, the brother of Cæsar. Her husband was Domitius Ænobarbus, one of the most illustrious persons that were in the city of Rome; after whose death, and her long continuance in widowhood, Claudius took her to wife. She brought along with her a son, Domitius, of the same name with his father. He had before this slain his wife Messalina, out of jealousy, by whom he had his children Britannicus and Octavia; their eldest sister was Antonia, whom he had by Pelina his first wife. He also married Octavia to Nero; for that was the name that Cæsar gave him afterward, upon his adopting him for his son.

But now Agrippina was afraid, lest, when Britannicus should come to man's estate, he should succeed his father in the government, and desired to seize upon the principality beforehand for her own son [Nero]; upon which the report went that she thence compassed the death of Claudius. Accordingly, she sent Burrhus, the general of the army, immediately, and with him the tribunes, and such also of the freedmen as were of the greatest authority, to bring Nero away into the camp, and to salute him emperor. And when Nero had thus obtained the government, he got Britannicus to be so poisoned that the multitude should not perceive it; although he publicly put his own mother to death not long afterward, making her this requital, not only for being born of

* This also is now wanting

her, but for bringing it so about by her contrivances that he obtained the Roman empire. He also slew Octavia, his own wife, and many other illustrious persons, under this pretence, that they plotted against him.

But I omit any further discourse about these affairs; for there have been a great many who have composed the history of Nero; some of whom have departed from the truth of facts, out of favour, as having received benefits from him; while others, out of hatred to him, and the great ill-will which they bore him, have so impudently raved against him with their lies, that they justly deserve to be condemned. Nor do I wonder at such as have told lies of Nero, since they have not in their writings preserved truth of history as to those facts that were earlier than his time, even when the actors could have noway incurred their hatred, since those writers lived a long time after them; but as to those that have no regard to truth, they may write as they please, for in that they take delight: but as to ourselves, who have made the truth our direct aim, we shall briefly touch upon what only belongs remotely to this undertaking, but shall relate what hath happened to us Jews with great accuracy, and shall not grudge our pains in giving an account both of the calamities we have suffered and of the crimes we have been guilty of. I will now, therefore, return to the relation of our own affairs.

For, in the first year of the reign of Nero, upon the death of Azizus, king of Emesa, Soemus, his brother, succeeded in his kingdom, and Aristobulus, the son of Herod, king of Chalcis, was intrusted by Nero with the government of the Lesser Armenia. Cæsar also bestowed on Agrippa a certain part of Galilee, Tiberias and Taricheæ, and ordered them to submit to his jurisdiction. He gave him also Julias, a city of Perea, with fourteen villages that lay about it.

Now, as for the affairs of the Jews, they grew worse and worse continually; for the country was again filled with robbers and impostors, who deluded the multitude. Yet did Felix catch and put to death many of those impostors every day, together with the robbers. He also caught Eleazar, the son of Dineus, who had gotten together a company of robbers; and this he did by treachery; for he gave him assurance that he should suffer no harm, and thereby persuaded him to come to him; but when he came, he bound him, and sent him to Rome. Felix also bore an ill-will to Jonathan, the high priest, because he frequently gave him admonitions about governing the Jewish affairs better than he did, lest he should himself have complaints made of him by the multitude, since he it was who had desired Cæsar to send him as procurator of Judea. So Felix contrived a method whereby he might get rid of him, now he had become so continually troublesome to him; for such continual admonitions are grievous to those who are disposed to act unjustly. Wherefore Felix persuaded one of Jonathan's most faithful friends, a citizen of Jerusalem, whose name was Doras, to bring the robbers upon Jonathan, in order to kill him; and this he did by promising to give him a great deal of money for so doing. Doras complied with the proposal, and contrived matters so, that the robbers might murder him after the following manner:—Certain of those robbers went up to the city, as if they were going to worship God, while they had daggers under their garments; and, by thus mingling themselves among the multitude, they slew Jonathan; and, as this murder was never avenged, the robbers went up with the greatest security at the festivals after this time; and having weapons concealed in like manner as before, and mingling themselves among the multitude, they slew certain of their own enemies, and were subservient to other men for money; and slew others not only in remote parts of the city, but in the temple itself also; for they had the boldness to murder men there, without thinking of the impiety of which they were guilty. And this seems to have been the reason why God, out of his hatred to these men's wickedness, rejected our city; and as for the temple, he no longer esteemed it sufficiently pure for him to inhabit therein, but brought the Romans upon us, and threw a fire upon the city to purge it; and brought upon us, our wives, and children, slavery, as desirous to make us wiser by our calamities.*

* This treacherous and barbarous murder of the high priest Jonathan, by the contrivance of Felix, was the immediate occasion of the ensuing murders by the "sicarii," or ruffians, and one great cause of the horrid cruelties and miseries of the Jewish nation. Subjoined is a list of the last twenty-eight high priests:—

These works that were done by the robbers, filled the city with impiety. And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God. And many that were prevailed on by them suffered the punishments of their folly; for Felix brought them back, and then punished them. Moreover, there came out of Egypt about this time to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five furlongs. He said further, that he would show them from hence, how at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through those walls, when they had fallen down. Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen, from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew 400 of them, and took 200 alive. But the Egyptian himself escaped out of the fight, but did not appear any more. And again the robbers stirred up the people to make war with the Romans, and said they ought not to obey them at all; and when any persons would not comply with them, they set fire to their villages, and plundered them.

And now it was that a great sedition arose between the Jews that inhabited Cesarea, and the Syrians who dwelt there also, concerning their equal right to the privileges belonging to the citizens; for the Jews claimed the pre-eminence, because Herod their king was the builder of Cesarea, and because he was by birth a Jew. Now the Syrians did not deny what was alleged about Herod; but they said that Cesarea was formerly called Strato's Tower, and that then there was not one Jewish inhabitant. When the presidents of that country heard of these disorders, they caught the authors of them on both sides, and tormented them with stripes, and, by that means, put a stop to the disturbance for a time. But the Jewish citizens, depending on their wealth, and, on that account, despising the Syrians, reproached them again, and hoped to provoke them by such reproaches. However, the Syrians, though they were inferior in wealth, yet valuing themselves highly on this account, that the greatest part of the Roman soldiers that were there, were either of Cesarea or Sebaste, they also for some time used reproachful language to the Jews also; and thus it was, till at length they came to throwing stones at one another; and several were wounded, and fell on both sides, though still the Jews were the conquerors. But when Felix saw that this quarrel had become a kind of war, he came upon them on the sudden, and desired the Jews to desist; and when they refused so to do, he armed his soldiers, and sent them out upon them, and slew many of them, and took more of them alive, and permitted his soldiers to plunder some of the houses of the citizens, which were full of riches. Now, those Jews that were more moderate, and of principal dignity among them, were afraid of themselves, and desired of Felix that he would sound a retreat to his soldiers, and spare them for the future, and afford them room for repentance for what they had done; and Felix was prevailed upon to do so.

About this time King Agrippa gave the high-priesthood to Ismael, who was the son of Fabi. And now arose a sedition between the high priests and the principal men of the multitude of Jerusalem; each of whom got them a company of the boldest sort of men, and of those that loved innovations, about them, and became leaders to them; and when they struggled together, they did it by casting reproach-

Ananelus.
Aristobulus.
Jesus, son of Fabus.
Simon, son of Boethus.
Matthias, son of Theophilus.
Joazar, son of Boethus.
Eleazar, son of Boethus.
Jesus, son of Sic.
[Annas, or] Ananus, son of Seth.
Ismael, son of Fabus.
Eleazar, son of Ananus.
Simon, son of Camithus.
Josephus Caiaphas, son-in-law to Ananus.
Jonathan, son of Ananus.
Theophilus, his brother, and son of Ananus.
Simon, son of Boethus.
Matthias, brother of Jonathan, and son of Ananus.
Aljoneus.
Josephus, son of Camydus.
Ananias, son of Nebedeus.
Jonathas.
Ismael, son of Fabi.
Joseph Cabi, son of Simon.
Ananus, son of Ananus.
Jesus, son of Damneus.
Jesus, son of Gamaliel.
Matthias, son of Theophilus.
Phannias, son of Samuel.

Ananus and Joseph Caiaphas were the Annas and Caiaphas so often mentioned in the four Gospels; and Ananias, the son of Nebedeus, was the high priest before whom St. Paul pleaded his own cause, Acts xxiv.

ful words against one another, and by throwing stones also. And there was nobody to reprove them; but these disorders were done after a licentious manner in the city, as if it had no government over it. And such was the impudence and boldness that had seized on the high-priests, that they had the hardness to send their servants into the threshing-floors, to take away those tithes that were due to the priests, insomuch that it so fell out that the poorer sort of the priests died for want. To this degree did the violence of the seditious prevail over all right and justice.

Now, when Porcius Festus was sent as successor to Felix by Nero, the principal of the Jewish inhabitants of Cesarea went up to Rome to accuse Felix; and he had certainly been brought to punishment, unless Nero had yielded to the importunate solicitations of his brother Pallas, who was at that time held in the greatest honour by him. Two of the principal Syrians in Cesarea persuaded Burrhus, who was Nero's tutor, and secretary for his Greek epistles, by giving him a great sum of money, to disannul that equality of the Jewish privileges of citizens which they hitherto enjoyed. So Burrhus, by his solicitations, obtained leave of the emperor that an epistle should be written to that purpose. This epistle became the occasion of the following miseries that befell our nation; for, when the Jews of Cesarea were informed of the contents of this epistle to the Syrians, they were more disorderly than before, till a war was kindled.

Upon Festus's coming into Judea, it happened that Judea was afflicted by the robbers, while all the villages were set on fire, and plundered by them. And then it was that the "sicarii," as they were called, who were robbers, grew numerous. They made use of small swords, not much different in length from the Persian "acinacæ," but somewhat crooked, and like the Roman "sicæ" [or sickles], as they were called; and from these weapons these robbers got their denomination; and with these weapons they slew a great many; for they mingled themselves among the multitude at their festivals, when they were come up in crowds from all parts to the city to worship God, as we said before, and easily slew those that they had a mind to slay. They also came frequently upon the villages belonging to their enemies, with their weapons, and plundered them, and set them on fire. So Festus sent forces, both horsemen and footmen, to fall upon those that had been seduced by a certain impostor, who promised them deliverance and freedom from the miseries they were under, if they would but follow him as far as the wilderness. Accordingly, these forces that were sent destroyed both him that had deluded them, and those that were his followers also.

About the same time King Agrippa built himself a very large dining-room in the royal palace at Jerusalem, near to the portico. Now, this palace had been erected of old by the children of Asamoneus, and was situate upon an elevation, and afforded a most delightful prospect to those that had a mind to take a view of the city, which prospect was desired by the king; and there he could lie down, and eat, and thence observed what was done in the temple: which thing, when the chief men of Jerusalem saw, they were very much displeased at it; for it was not agreeable to the institutions of our country or law that what was done in the temple should be viewed by others, especially what belonged to the sacrifices. They therefore erected a wall upon the uppermost building which belonged to the inner court of the temple toward the west; which wall, when it was built, did not only intercept the prospect of the dining-room in the palace, but also of the western cloisters that belonged to the outer court of the temple also, where it was the Romans kept guards for the temple at the festivals. At these doings both King Agrippa, and principally Festus the procurator, were much displeased; and Festus ordered them to pull the wall down again: but the Jews petitioned him to give them leave to send an embassy about this matter to Nero; for they said they could not endure to live if any part of the temple should be demolished; and when Festus had given them leave so to do, they sent ten of their principal men to Nero, as also Ismael the high priest, and Helcias, the keeper of the sacred treasure. And when Nero had heard what they had to say, he not only forgave them what they had already done, but also gave them leave to let the wall they had built stand. This was granted them in order to gratify Poppea, Nero's wife, who was a religious woman, and had requested these favours of Nero, and who

gave order to the ten ambassadors to go their way home; but retained Helcias and Ismael as hostages with himself. As soon as the king heard this news, he gave the high-priesthood to Joseph, who was called Cabi, the son of Simon, formerly high priest.

CHAPTER IX.

Albinus procurator of Judea—the Apostle James slain—Edifices built by Agrippa.

AND now Cæsar, upon hearing of the death of Festus, sent Albinus into Judea, as procurator; but the king deprived Joseph of the high-priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes, that this elder Ananus proved a most fortunate man; for he had five sons, who had all performed the office of a high priest to God, and he had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests; but this younger Ananus, who, as we have told you already, took the high-priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees,* who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed;[1] when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others [or some of his companions]; and, when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent:* whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which King Agrippa took the high-priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest.

Now, as soon as Albinus had come to the city of Jerusalem, he used all his endeavours and care that the country might be kept in peace, and this by destroying many of the "sicarii;" but as for the high priest Ananias, he increased in glory every day, and this to a great degree, and had obtained the favour and esteem of the citizens in a signal manner; for he was a great hoarder up of money. he therefore cultivated the friendship of Albinus, and of the high priest [Jesus], by making them presents; he also had servants who were very wicked, who joined themselves to the boldest sort of the people, and went to the threshing-floors, and took away the tithes that belonged to the priests by violence, and did not refrain from beating such as would not give these tithes to them. So the other high priests acted in like manner, as did those his servants, without any one being able to prohibit them; so that [some of the] priests, that of old were wont to be supported with those tithes, died for want of food.

But now the "sicarii" went into the city by night, just before the festival, which was now at hand, and took the scribe belonging to the governor of the temple, whose name was Eleazar, who was the son of Ananus (Ananias) the high priest, and bound him, and carried him away with them; after which they sent to Ananias, and said they would send the scribe to him, if he would persuade Albinus to release ten of those prisoners which he had caught of their party; so Ananias was plainly forced to persuade Albinus, and gained his request of him. This was the beginning of greater calamities; for the robbers perpetually contrived

* It appears that Sadducees might be high priests in the days of Josephus, and that these Sadducees were usually very severe and inexorable judges, while the Pharisees were much milder and more merciful.

* The sanhedrim condemned Christ, but could not put him to death without the approbation of the Roman procurator; nor could, therefore, Ananias and his sanhedrim do more here, since they never had Albinus's approbation for putting this James to death.

to catch some of Ananias's servants; and when they had taken them alive, they would not let them go till they thereby recovered some of their own "sicarii:" and as they were again become no small number, they grew bold, and were a great affliction to the whole country.

About this time it was that Agrippa built Cesarea Philippi larger than it was before, and, in honour of Nero, named it Neronias; and, when he had built a theatre at Berytus, with vast expenses, he bestowed on them shows, to be exhibited every year, and spent therein many ten thousand [drachmæ]; he also gave the people a largess of corn, and distributed oil among them, and adorned the entire city with statues of his own donation, and with original images made by ancient hands; nay, he almost transferred all that was most ornamental in his own kingdom thither. This made him more than ordinarily hated by his subjects; because he took those things away that belonged to them, to adorn a foreign city; and now Jesus, the son of Gamaliel, became the successor of Jesus, the son of Damneus, in the high-priesthood, which the king had taken from the other; on which account a sedition arose between the high priests, with regard to one another; for they got together bodies of the boldest sort of the people, and frequently came, from reproaches, to throwing of stones at each other; but Ananias was too hard for the rest, by his riches, which enabled him to gain those that were most ready to receive. Costobarus, also, and Saulus, did themselves get together a multitude of wicked wretches, and this because they were of the royal family; and so they obtained favour among them because of their kindred to Agrippa: but still they used violence with the people, and were very ready to plunder those that were weaker than themselves. And from that time it principally came to pass, that our city was greatly disordered, and that all things grew worse and worse among us.

But when Albinus heard that Gessius Florus was coming to succeed him, he was desirous to appear to do somewhat that might be grateful to the people of Jerusalem; so he brought out all those prisoners who seemed to him to be the most plainly worthy of death, and ordered them to be put to death accordingly. But as to those who had been put into prison on some trifling occasion, he took money of them, and dismissed them; by which means the prisons were indeed emptied, but the country was filled with robbers.

Now, as many of the Levites,* which is a tribe of ours, as were singers of hymns, persuaded the king to assemble a sanhedrim, and to give them leave to wear linen garments, as well as the priests; for they said that this would be a work worthy the times of his government, that he might have a memorial of such a novelty, as being his doing. Nor did they fail of obtaining their desire; for the king, with the suffrages of those that came into the sanhedrim, granted the singers of hymns this privilege, that they might lay aside their former garments, and wear such a linen one as they desired; and as a part of this tribe ministered in the temple, he also permitted them to learn those hymns as they had besought him for. Now all this was contrary to the laws of our country, which, whenever they have been transgressed, we have never been able to avoid the punishment of such transgressions.

And now it was that the temple was finished. So when the people saw that the workmen were unemployed, who were above 18,000, and that they, receiving no wages, were in want, because they had earned their bread by their labours about the temple; and while they were unwilling to keep them by the treasures that were there deposited, out of fear of [their being carried away by] the Romans; and while they had a regard to the making provision for the workmen, they had a mind to expend those treasures upon them; for if any one of them did but labour for a single hour, he received his pay immediately; so they persuaded him to rebuild the eastern cloisters. These cloisters belonged to the outer court, and were situated in a deep valley, and had walls that reached 400 cubits [in length], and were built of square and very white stones, the length of each of which stones was twenty cubits, and their height six cubits. This was the work of King Solomon, who first of all built the

* This insolent petition of some of the Levites to wear the sacerdotal garments when they sung hymns to God in the temple, was very probably owing to the great depression and contempt the haughty high priests had now brought their brethren the priests into.

entire temple. But King Agrippa, who had the care of the temple committed to him by Claudius Cæsar, considering that it is easy to demolish any building, but hard to build it up again, and that it was particularly hard to do it in those cloisters, which would require a considerable time, and great sums of money, he denied the petitioners their request about that matter; but he did not obstruct them when they desired the city might be paved with white stone. He also deprived Jesus, the son of Gamaliel, of the high-priesthood, and gave it to Matthias, the son of Theophilus, under whom the Jews' war with the Romans took its beginning.

CHAPTER X.

Enumeration of the High Priests.

AND now I think it proper, and agreeable to this history, to give an account of our high priests; how they began, who those are that are capable of that dignity, and how many of them there had been at the end of the war. In the first place, therefore, history informs us that Aaron, the brother of Moses, officiated to God as a high priest; and that, after his death, his sons succeeded him immediately; and that this dignity hath been continued down from them all to their posterity. Whence it is a custom of our country, that no one should take the high-priesthood of God, but he who is of the blood of Aaron, while every one that is of another stock, though he were a king, can never obtain that high-priesthood. Accordingly, the number of all the high priests from Aaron, of whom we have spoken already as of the first of them, until Phanas, who was made high priest during the war by the seditious, was eighty-three; of whom thirteen officiated as high priests in the wilderness, from the days of Moses, while the tabernacle was standing, until the people came into Judea, when King Solomon erected the temple to God; for at first they held the high-priesthood till the end of their life, although afterward they had successors while they were alive. Now, these thirteen, who were the descendants of two of the sons of Aaron, received this dignity by succession, one after another; for their form of government was an aristocracy, and after that a monarchy, and, in the third place, the government was regal. Now, the number of years during the rule of these thirteen, from the day when our fathers departed out of Egypt, under Moses their leader, until the building of the temple which King Solomon erected at Jerusalem, were six hundred and twelve. After those thirteen high priests, eighteen took the high-priesthood at Jerusalem, one in succession to another, from the days of king Solomon until Nebuchadnezzar, king of Babylon, made an expedition against that city, and burnt the temple, and removed our nation into Babylon, and then took Josadek, the high priest, captive; the times of these high priests were four hundred and sixty-six years six months and ten days, while the Jews were still under the regal government. But after the term of seventy years' captivity under the Babylonians, Cyrus, king of Persia, sent the Jews from Babylon to their own land again, and gave them leave to rebuild their temple; at which time Jesus, the son of Josadek, took the high-priesthood over the captives when they had returned home. Now he and his posterity, who were in all fifteen, until King Antiochus Eupator, were under a democratical government for four hundred and fourteen years; and then the forementioned Antiochus, and Lysias the general of his army, deprived Onias, who was also called Menelaus, of the high-priesthood, and slew him at Berea; and, driving away the son [of Onias the third], put Jacimus into the high priest's place, one that was, indeed, of the stock of Aaron, but not of the family of Onias. On which account Onias, who was the nephew of Onias that was dead, and bore the same name with his father, came into Egypt, and got into the friendship of Ptolemy Philometor, and Cleopatra his wife, and persuaded them to make him the high priest of that temple which he built to God in the prefecture of Heliopolis, and this in imitation of that at Jerusalem; but as for that temple which was built in Egypt, we have spoken of it frequently already. Now, when Jacimus had retained the priesthood three years, he died, and there was no one that succeeded him, but the city continued seven years without a high priest. But then the posterity of the sons of Asamoneus, who had the government of the nation conferred upon them, when they had beaten the Macedonians in war, appointed Jona-

than to be their high priest, who ruled over them seven years. And when he had been slain by the treacherous contrivance of Trypho, as we have related somewhere, Simon his brother took the high-priesthood; and when he was destroyed at a feast by the treachery of his son-in-law, his own son, whose name was Hyrcanus, succeeded him, after he had held the high-priesthood one year longer than his brother. This Hyrcanus enjoyed that dignity thirty years, and died an old man, leaving the succession to Judas, who was also called Aristobulus, whose brother, Alexander, was his heir; which Judas died of a sore distemper, after he had kept the priesthood, together with the royal authority, (for this Judas was the first that put on his head a diadem), for one year. And when Alexander had been both king and high-priest twenty-seven years, he departed this life, and permitted his wife Alexandra to appoint him that should be high priest; so she gave the high-priesthood to Hyrcanus, but retained the kingdom herself nine years, and then departed this life. The like duration [and no longer] did her son Hyrcanus enjoy the high-priesthood; for after her death his brother Aristobulus fought against him, and beat him, and deprived him of his principality; and he did himself both reign and perform the office of high priest to God. But when he had reigned three years, and as many months, Pompey came upon him, and not only took the city of Jerusalem by force, but put him and his children in bonds, and sent them to Rome. He also restored the high-priesthood to Hyrcanus, and made him governor of the nation, but forbade him to wear a diadem. This Hyrcanus ruled, besides his first nine years, twenty-four years more, when Barzapharnes and Pacorus, the generals of the Parthians, passed over Euphrates, and fought with Hyrcanus, and took him alive, and made Antigonus, the son of Aristobulus, king; and when he had reigned three years and three months, Sosius and Herod besieged him, and took him, when Antony had him brought to Antioch, and slain there. Herod was then made king by the Romans, but did no longer appoint high priests out of the family of Asamoneus; but made certain men to be so that were of no eminent families, but barely of those that were priests, excepting that he gave that dignity to Aristobulus; for when he had made this Aristobulus, the grandson of that Hyrcanus who was then taken by the Parthians, and had taken his sister Mariamne to wife, he thereby aimed to win the good-will of the people, who had a kind remembrance of Hyrcanus [his grandfather]. Yet did he afterward, out of his fear lest they should all bend their inclinations to Aristobulus, put him to death, and that by contriving how to have him suffocated, as he was swimming at Jericho, as we have already related that matter; but, after this man, he never intrusted the high-priesthood to the posterity of the sons of Asamoneus. Archelaus, also, Herod's son, did like his father in the appointment of the high priests, as did the Romans also, who took the government over the Jews into their hands afterward. Accordingly, the number of the high priests, from the days of Herod until the day when Titus took the temple and the city, and burnt them, were in all twenty-eight; the time, also, that belonged to them was 107 years. Some of these were the political governors of the people under the reign of Herod, and under the reign of Archelaus his son, although, after their death, the government became an aristocracy, and the high priests were intrusted with a dominion over the nation. And thus much may suffice to be said concerning our high priests.

CHAPTER XI.

Florus the procurator compels the Jews to take up arms against the Romans—Conclusion.

Now, Gessius Florus, who was sent as successor to Albinus by Nero, filled Judea with abundance of miseries. He was by birth of the city of Clazomenæ, and brought along with him his wife Cleopatra, (by whose friendship with Poppea, Nero's wife, he obtained this government,) who was by no way different from him in wickedness. This Florus was so wicked, and so violent in the use of his authority, that the Jews took Albinus to have been [comparatively] their benefactor; so excessive were the mischiefs that he brought upon them. For Albinus concealed his wickedness, and was careful that it might not be discovered to all men; but Gessius Florus, as though he had been sent on purpose to show his crimes to everybody, made a pompous ostenta-

tion of them to our nation, as never omitting any sort of violence, nor any sort of unjust punishment; for he was not to be moved by pity, and never was satisfied with any degree of gain that came in his way; nor had he any more regard to great than to small acquisitions, but became a partner with the robbers themselves; for a great many fell then into that practice without fear, as having him for their security, and depending on him that he would save them harmless in their particular robberies; so that there were no bounds set to the nation's miseries; but the unhappy Jews, when they were not able to bear the devastations which the robbers made among them, were all under a necessity of leaving their own habitations, and of flying away, as hoping to dwell more easily anywhere else in the world among foreigners (than in their own country.) And what need I say more upon this head? since it was this Florus who compelled us to take up arms against the Romans, while we thought it better to be destroyed at once, than by little and little. Now this war began in the second year of the government of Florus, and the twelfth year of the reign of Nero. But then what actions we were forced to do, or what miseries we were enabled to suffer, may be accurately known by such as will peruse those books which I have written about the Jewish war.

I shall now, therefore, make an end here of my Antiquities; after the conclusion of which events, I began to write that account of the War; and these Antiquities contain what hath been delivered down to us from the original creation of man, until the twelfth year of the reign of Nero, as to what hath befallen the Jews, as well in Egypt as in Syria and in Palestine, and what we have suffered from the Assyrians and Babylonians, and what afflictions the Persians and Macedonians, and after them the Romans, have brought upon us; for I think I may say that I have composed this history with sufficient accuracy in all things. I have attempted to enumerate those high priests that we have had during the interval of 2000 years; I have also carried down the succession of our kings, and related their actions and political administration, without [considerable] errors; as also the power of our monarchs; and all according to what is written in our sacred books; for this it was that I promised to do in the beginning of this history. And I am so bold as to say, now I have so completely perfected the work I proposed to myself to do, that no other person, whether he were a Jew or a foreigner, had he ever so great an inclination to it, could so accurately deliver these accounts to the Greeks as is done in these books. For those of my own nation freely acknowledge that I far exceed them in the learning belonging to the Jews: I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those that learn the languages of many nations, and so adorn their discourses with the smoothness of their periods; because they look upon this sort of accomplishment as common, not only to all sorts of freemen, but to as many of the servants as please to learn them. But they give him the testimony of being a wise man who is fully acquainted with our laws, and is able to interpret their meaning; on which account, as there have been many who have done their endeavours with great patience to obtain this learning, there have yet hardly been so many as two or three that have succeeded therein, who were immediately well rewarded for their pains.

And now it will be, perhaps, an invidious thing, if I treat briefly of my own family, and of the actions of my own life,* while there are still living such as can either prove what I say to be false, or can attest that it is true; with which accounts I shall put an end to these Antiquities, which are contained in 20 books, and 60,000 verses. And, if God† permit

* The Life of Josephus will be found at the beginning of the volume.

† What Josephus here declares his intention to do, "if God permitted," to give the public "again an abridgment of the Jewish War," "and to add what befell them further to that very day," the 13th of Domitian, or A. D. 93, is not taken distinct notice of by any one; nor do we hear of it elsewhere, whether he performed what he now intended or not. Some of the reasons of this design of his might possibly be, his observation of the many errors he had been guilty of, in the two first books of those seven books of the War which was written when he was comparatively young, and less acquainted with the Jewish antiquities than he now was, and in which abridgment we might have hoped to find those many passages which himself, as well as those several passages which others refer to, as written by him, but which are not extant in his

me, I will briefly run over this war again, with what befell us therein to this very day, which is the 13th year of the reign of Cæsar Domitian, and the 56th of my own life. I have also an intention to write three books concerning our Jewish opinions about God and his essence, and about our laws; why, according to them, some things are permitted us to do, and others are prohibited.

present works. However, since many of his own references to what he had written elsewhere, as well as most of his own errors, belong to such early times as could not well come into this abridgment of the Jewish War; and since none of those that quote things not now extant in his work, including himself as well as others, ever cite any such abridgment, I am forced rather to suppose that he never did publish any such work at all; I mean, as distinct from his own Life, written by himself, for an appendix to these Antiquities, and this at least seven years after these Antiquities were finished. Nor, indeed, does it appear that Josephus ever published that other work here mentioned, as intended by him for the public also. I mean the three or four books "concerning God and his Essence," and concerning the "Jewish Laws;" "why, according to them, some things were permitted the Jews, and others prohibited;" which last seems to be the same work which Josephus had also promised, "if God permitted," at the conclusion of his Preface to these Antiquities; nor do I suppose that he ever published any of them. The death of all his friends at court, Vespasian, Titus, and Domitian, and the coming of those he had no acquaintance with to the crown, I mean Nerva and Trajan, together with his removal from Rome to Judea, with what followed it, might easily interrupt such his intentions, and prevent his publication of those works.—Whiston.

END OF THE ANTIQUITIES.

WARS OF THE JEWS;

OR,

HISTORY OF THE DESTRUCTION OF JERUSALEM.

PREFACE.

WHEREAS the war which the Jews made with the Romans hath been the greatest of all those, not only that have been in our times, but, in a manner, of those that ever were heard of; both of those wherein cities have fought against cities, or nations against nations; while some men, who were not concerned in the affairs themselves, have gotten together vain and contradictory stories by hearsay, and have written them down after a sophistical manner; and while those that were there present have given false accounts of things, and this either out of a humour of flattery to the Romans, or of hatred toward the Jews; and while their writings contain sometimes accusations, and sometimes encomiums, but nowhere the accurate truth of the facts, I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians; I, Joseph, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterward, [am the author of this work.]

Now, at the time when this great concussion of affairs happened, the affairs of the Romans themselves were in great disorder. Those Jews, also, who were for innovations, then arose when the times were disturbed; they were also in a flourishing condition for strength and riches, insomuch that the affairs of the East were then exceeding tumultuous, while some hoped for gain, and others were afraid of loss in such troubles; for the Jews hoped that all of their nation which were beyond Euphrates would have raised an insurrection together with them. The Gauls also, in the neighbourhood of the Romans, were in motion, and the Celtæ were not quiet; but all was in disorder after the death of Nero. And the opportunity now offered induced many to aim at the royal power; and the soldiery affected change, out of the hopes of getting money. I thought it, therefore, an absurd thing to see the truth falsified in affairs of such great consequence, and to take no notice of it; but to suffer those Greeks and Romans that were not in the wars to be ignorant of these things, and to read either flatteries or fictions, while the Parthians, and the Babylonians, and the remotest Arabians, and those of our nation beyond

* The History of the Jewish War was Josephus's first work, and published about A. D. 75, when he was but thirty-eight years of age; at that time he was not thoroughly acquainted with several circumstances of history, from the days of Antiochus Epiphanes, with which it begins, till near his own times, contained in the first and former part of the second book, and thus committed many involuntary errors therein. He published his Antiquities eighteen years afterward, in the thirteenth of Domitian, A. D. 93, when he was more completely acquainted with those ancient times, and after he had perused the first book of Maccabees, and the Chronicles of the Priesthood of John Hyrcanus, &c. He then reviewed those parts of this work, and gave the public a more faithful, complete, and accurate account of the facts therein related, and honestly corrected the errors he had before run into.

* These Upper Barbarians, remote from the sea, were the Parthians and Babylonians, and remote Arabians [or the Jews among them]; besides the Jews beyond Euphrates, and the Assyrians

Euphrates, with the Adiabeni, by my means, knew accurately both whence the war began, what miseries it brought upon us, and after what manner it ended.

It is true, these writers have the confidence to call their accounts histories; wherein yet they seem to me to fail of their own purpose, as well as to relate nothing that is sound; for they have a mind to demonstrate the greatness of the Romans, while they still diminish and lessen the actions of the Jews, as not discerning how it cannot be that those must appear to be great who have only conquered those that were little; nor are they ashamed to overlook the length of the war, the multitude of the Roman forces who so greatly suffered in it, or the might of the commanders, whose great labours about Jerusalem will be deemed inglorious, if what they achieved be reckoned but a small matter.

However, I will not go to the other extreme, out of opposition to those men who extol the Romans, nor will I determine to raise the actions of my countrymen too high; but I will prosecute the actions of both parties with accuracy. Yet shall I suit my language to the passions I am under, as to the affairs I describe, and must be allowed to indulge some lamentations upon the miseries undergone by my own country; for that it was a seditious temper of our own that destroyed it; and that they were the tyrants among the Jews who brought the Roman power upon us, who unwillingly attacked us, and occasioned the burning of our holy temple; Titus Cæsar, who destroyed it, is himself a witness, who, during the entire war, pitied the people who were kept under by the seditious, and did often voluntarily delay the taking of the city, and allowed time to the siege, in order to let the authors have opportunity for repentance. But if any one makes an unjust accusation against us, when we speak so passionately about the tyrants, or the robbers, or sorely bewail the misfortunes of our country, let him indulge my affections herein, though it be contrary to the rules for writing history; because it had so come to pass, that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly, it appears to me that the misfortunes of all men from the beginning of the world, if they be compared to these of the Jews,* are not so considerable as they were; while the authors of them were not foreigners either. This makes it impossible for me to contain my lamentations. But, if any one be inflexible in his censures of me, let him attribute the facts themselves to the historical part, and the lamentations to the writer himself only.

However, I may justly blame the learned men among the Greeks, who, when such great actions have been done in their own times, which, upon the comparison, quite eclipse the old wars, do yet sit as judges of those affairs, and pass bitter censures upon the labours of the best writers of antiquity; which moderns, although they may be superior to the old writers in eloquence, yet are they inferior to them in the execution of what they intended to do. While these also write new histories about the Assyrians and Medes, as if the ancient writers had not described their affairs as they ought to have done; although these be as far inferior to them in abilities as they are different in their notions from them; for of old every one took upon them to write what happened in his own time, where their immediate concern in the actions made their promises of value, and where it must be reproachful to write lies, when they must be known by the readers to be such. But then, an undertaking to preserve the memory of what hath not been before recorded, and to represent the affairs of one's own time to those that come afterward, is really worthy of praise and commendation. Now, he is to be esteemed to have taken good pains in earnest, not who does no more than change the disposition and order of other men's works, but he who not only relates what had not been related before, but composes an entire body of history of his own: accordingly, I have been at great charges, and have taken very great pains [about this history], though I be a foreigner; and so dedicate this work, as a memorial of great actions, both to the Greeks and to the Barbarians. But, for some of our own principal men, their mouths are wide open, and their tongues loosed presently for gain and lawsuits, but quite muzzled up when they are to write history, where they must speak truth and gather facts

* See Matt. xxiv. 21; Mark xiii. 19; Luke xxi. 23, 24.

together with a great deal of pains; and so they leave the writing such histories to weaker people, and to such as are not acquainted with the actions of princes. Yet shall the real truth of historical facts be preferred by us, how much soever it be neglected among the Greek historians.

To write concerning the Antiquities of the Jews, who they were [originally], and how they revolted from the Egyptians, and what countries they travelled over, and what countries they seized upon afterward, and how they were removed out of them, I think this not to be a fit opportunity, and, on other accounts, also superfluous; and this, because many Jews before me have composed the histories of our ancestors very exactly; as have some of the Greeks done it also, and have translated our histories into their own tongue, and have not much mistaken the truth in their histories. But then, where the writers of these affairs and our prophets leave off, thence shall I take my rise and begin my history. Now, as to what concerns that war which happened in my own time, I will go over it very largely, and with all the diligence I am able; but, what preceded mine own age, that I shall run over briefly.

[For example, I shall relate] how Antiochus, who was named Epiphanes, took Jerusalem by force, and held it three years and three months, and was then ejected out of the country by the sons of Asamoneus; after that, how their posterity quarrelled about the government, and brought upon their settlement the Romans and Pompey; how Herod also, the son of Antipater, dissolved their government, and brought Socius upon them; as also how our people made a sedition upon Herod's death, while Augustus was the Roman emperor, and Quintilius Varus was in that country; and how the war broke out in the twelfth year of Nero, with what happened to Cestius; and what places the Jews assaulted in a hostile manner in the first sallies of the war.

As also, [I shall relate] how they built walls about the neighbouring cities; and how Nero, upon Cestius's defeat, was in fear of the entire event of the war, and thereupon made Vespasian general in this war; and how this Vespasian, with the elder of his sons [Titus], made an expedition into the country of Judea; what was the number of the Roman army that he made use of; and how many of his auxiliaries were cut off in all Galilee; and how he took some of its cities entirely, and by force, and others of them by treaty, and on terms. Now, when I am come so far, I shall describe the good order of the Romans in war, and the discipline of their legions: the amplitude of both the Galilees, with its nature, and the limits of Judea. And, besides this, I shall particularly go over what is peculiar to the country, the lakes and fountains that are in them, and what miseries happened to every city as they were taken; and all this with accuracy, as I saw the things done, or suffered in them; for I shall not conceal any of the calamities I myself endured, since I relate them to such as know the truth of them.

After this [I shall relate] how, when the Jews' affairs had become very bad, Nero died; and Vespasian, when he was going to attack Jerusalem, was called back to take the government upon him; what signs happened to him relating to his gaining that government, and what mutations of government then happened at Rome, and how he was unwillingly made emperor by his soldiers; and how, upon his departure to Egypt, to take upon him the government of the empire, the affairs of the Jews became very tumultuous; as also how the tyrants rose up against them, and fell into dissensions among themselves.

Moreover, [I shall relate] how Titus marched out of Egypt into Judea the second time; as also how and where, and how many forces he got together; and in what state the city was, by means of the seditious, at his coming; what attacks he made, and how many ramparts he cast up; of the three walls that encompassed the city, and of their measures; of the strength of the city, and the structures of the temple and holy house; and, besides, the measures of those edifices, and of the altar, and all accurately determined. A description, also, of certain of their festivals, and seven purifications or days of purity, and the sacred ministrations of the priests, with the garments of the priests, and of the high-priests; and of the nature of the most holy place of the temple; without concealing any thing, or adding any thing to the known truth of things.

After this, I shall relate the barbarity of the tyrants toward the people of their own nation, as well as the indulgence of the Romans, in sparing foreigners; and

how often Titus, out of his desire to preserve the city and the temple, invited the seditious to come to terms of accommodation. I shall also distinguish the sufferings of the people, and their calamities; how far they were afflicted by the sedition, and how far by the famine, and at length were taken. Nor shall I omit to mention the misfortunes of the deserters, nor the punishment inflicted on the captives; as also, how the temple was burnt, against the consent of Cæsar; and how many sacred things that had been laid up in the temple were snatched out of the fire; the destruction also of the entire city, with the signs and wonders that went before it; and the taking the tyrants captive, and the multitude of those that were made slaves, and into what different misfortunes they were every one distributed. Moreover, what the Romans did to the remains of the wall; and how they demolished the strongholds that were in the country; and how Titus went over the whole country, and settled its affairs; together with his return to Italy, and his triumph.

I have comprehended all these things in seven books, and have left no occasion for complaints or accusation to such as have been acquainted with this war; and I have written it down for the sake of those that love truth, but not for those that please themselves [with fictitious relations]. And I will begin my account of these things, with that I call my first chapter.

BOOK I.

CONTAINING AN INTERVAL OF 167 YEARS, FROM THE TAKING OF JERUSALEM BY ANTIOCHUS EPIPHANES TO THE DEATH OF HEROD THE GREAT.

CHAPTER I.

Jerusalem taken, and the temple pillaged [by Antiochus Epiphanes]—Actions of the Maccabees, Matthias and Judas—Death of Judas.

At the same time that Antiochus, who was called Epiphanes, had a quarrel with the sixth Ptolemy about his right to the whole country of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city; who fled to Antiochus, and besought him to make use of them for his leaders, and to make an expedition into Judea. The king being thereto disposed beforehand, complied with them, and came upon the Jews with a great army, and took their city by force, and slew a great multitude of those that favoured Ptolemy, and sent out his soldiers to plunder them, without mercy. He also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation, for three years and six months. But Onias, the high priest, fled to Ptolemy, and received a place from him in the Nomus of Heliopolis, where he built a city resembling Jerusalem, and a temple that was like its temple; concerning which we shall speak more in its proper place hereafter.

Now, Antiochus was not satisfied either with his unexpected taking the city, or with its pillage, with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine's flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death. Bacchides also, who was sent to keep the fortresses, having these wicked commands, joined to his own natural barbarity, indulged all sorts of the extremest wickedness, and tormented the worthiest of the inhabitants, man by man, and threatened their city every day with open destruction; till at length he provoked the poor sufferers, by the extremity of his wicked doings, to avenge themselves.

Accordingly, Matthias, the son of Asa-

THE SELF-SACRIFICE OF ELEAZAR.—Vol 2, p. 145.

moneus, one of the priests, who lived in a village called Modin, armed himself, together with his whole family, which had five sons of his in it, and slew Bacchides with daggers; and thereupon, out of the fear of the many garrisons [of the enemy], he fled to the mountains; and so many of the people followed him, that he was encouraged to come down from the mountains, and to give battle to Antiochus's generals, when he beat them, and drove them out of Judea. So he came to the government by this his success, and became the prince of his own people by their own free consent, and then died, leaving the government to Judas, his eldest son.

Now Judas, supposing that Antiochus would not lie still, gathered an army out of his own countrymen, and was the first that made a league of friendship with the Romans, and drove Epiphanes out of the country when he had made a second expedition into it, and this by giving him a great defeat there; and when he was warmed by this great success, he made an assault upon the garrison that was in the city, for it had not been cut off hitherto; so he ejected them out of the upper city, and drove the soldiers into the lower, which part of the city was called the citadel. He then got the temple under his power, and cleansed the whole place, and walled it round about, and made new vessels for sacred ministrations, and brought them into the temple, because the former vessels had been profaned. He also built another altar, and began to offer the sacrifices; and when the city had already received its sacred constitution again, Antiochus died; whose son Antiochus succeeded him in the kingdom, and in his hatred to the Jews also.

So that Antiochus got together 50,000 footmen, and 5000 horsemen, and 80 elephants, and marched through Judea into the mountainous parts. He then took Bethsura, which was a small city; but at a place called Bethzacharias, where the passage was narrow, Judas met him with his army. However, before the forces joined battle, Judas's brother, Eleazar, seeing the very highest of the elephants adorned with a large tower, and with military trappings of gold to guard him, and supposing that Antiochus himself was upon him, he ran a great way before his own army, and, cutting his way through the enemies' troops, he got up to the elephant; yet could not reach him who seemed to be the king, by reason of his being so high; but still he ran his weapon into the belly of the beast, and brought him down upon himself, and was crushed to death, having done no more than attempted great things, and showed that he preferred glory before life. Now, he that governed the elephant was but a private man; but had he proved to be Antiochus, Eleazar had done nothing more by this bold stroke than it might appear he chose to die, when he had the bare hope of thereby doing a glorious action; nay, this disappointment proved an omen to his brother [Judas] how the entire battle would end. It is true that the Jews fought it out bravely for a long time; but the king's forces, being superior in number, and having fortune on their side, obtained the victory; and when a great many of his men were slain, Judas took the rest with him, and fled to the toparchy of Gophna. So Antiochus went to Jerusalem, and stayed there but a few days, for he wanted provisions, and so he went his way. He left, indeed, a garrison behind him, such as he thought sufficient to keep the place; but drew the rest of his army off, to take their winter-quarters in Syria.

Now, after the king had departed, Judas was not idle; for as many of his own nation came to him, so did he gather those that had escaped out of the battle together, and gave battle again to Antiochus's generals at a village called Adasa; and, being too hard for his enemies in the battle, and killing a great number of them, he was at last himself slain also. Nor was it many days afterward that his brother John had a plot laid against him by Antiochus's party, and was slain by them.

CHAPTER II.

Jonathan, Simeon, and John Hyrcanus succeed Judas Maccabeus.

WHEN Jonathan, who was Judas's brother, succeeded him, he behaved himself with great circumspection in other respects, with relation to his own people; and he corroborated his authority by preserving his friendship with the Romans. He also made a league with Antiochus the son. Yet all this was not sufficient for his security; for the tyrant Trypho, who was guardian to Antiochus's son,

laid a plot against him; and, besides that, endeavoured to take off his friends, and caught Jonathan by a wile, as he was going to Ptolemais to Antiochus, with a few persons in his company, and put them in bonds, and then made an expedition against the Jews; but when he was afterward driven away by Simeon, who was Jonathan's brother, and was enraged at his defeat, he put Jonathan to death.

However, Simeon managed the public affairs after a courageous manner, and took Gazara and Joppa, and Jamnia, which were cities in the neighbourhood. He also got the garrison under, and demolished the citadel. He was afterwars an auxiliary to Antiochus, against Trypho, whom he besieged at Dora, before he went on his expedition against the Medes; yet could not he make the king ashamed of his ambition, though he had assisted him in killing Trypho; for it was not long ere Antiochus sent Cendebeus, his general, with an army, to lay waste Judea, and to subdue Simeon; yet he, though he was now in years, conducted the war as if he were a much younger man. He also sent his sons with a band of strong men against Antiochus, while he took part of the army with him, and fell upon him from another quarter; he also laid a great many men in ambush in many places of the mountains, and was superior in all his attacks upon them. And when he had been conqueror after so glorious a manner, he was made high priest, and also freed the Jews from the dominion of the Macedonians; after 170 years of the empire [of Seleucus].

This Simeon had also a plot laid against him, and was slain at a feast by his son-in-law, Ptolemy, who put his wife and two sons into prison, and sent some persons to kill John, who was also called Hyrcanus. But when the young man was informed of their coming beforehand, he made much haste to get to the city, as having a very great confidence in the people there, both on account of the memory of the glorious actions of his father, and of the hatred they could not but bear to the injustice of Ptolemy. Ptolemy also made an attempt to get into the city by another gate, but was repelled by the people, who had just then admitted Hyrcanus; so he retired presently to one of the fortresses that was above Jericho, which was called Dagon. Now, when Hyrcanus had received the high-priesthood, which his father had held before, and offered sacrifice to God, he made great haste to attack Ptolemy, that he might afford relief to his mother and brethren.

So he laid siege to the fortress, and was superior to Ptolemy in other respects, but was overcome by him as to the just affection [he had for his relations]; for when Ptolemy was distressed, he brought forth his mother and his brethren, and set them upon the wall, and beat them with rods in everybody's sight, and threatened, that, unless he would go away immediately, he would throw them down headlong; at which sight, Hyrcanus's commiseration and concern were too hard for his anger. But his mother was not dismayed, neither at the stripes she received, nor at the death with which she was threatened, but stretched out her hands, and prayed her son not to be moved with the injuries that she suffered, to spare the wretch; since it was to her better to die by the means of Ptolemy than to live ever so long, provided he might be punished for the injuries he had done to their family. Now, John's case was this: when he considered the courage of his mother, and heard her entreaty, he set about his attacks; but when he saw her beaten, and torn to pieces with the stripes, he grew feeble, and was entirely overcome by his affections. And as the siege was delayed by this means, the year of rest came on, upon which the Jews rest every seventh year as they do on every seventh day. On this year, therefore, Ptolemy was freed from being besieged, and slew the brethren of John, with their mother, and fled to Zeno, who was also called Cotylas, who was the tyrant of Philadelphia.

And now Antiochus was so angry at what he had suffered from Simeon, that he made an expedition into Judea, and sat down before Jerusalem, and besieged Hyrcanus; but Hyrcanus opened the sepulchre of David, who was the richest of all kings, and took thence about 3000 talents in money, and induced Antiochus by the promise of three thousand talents, to raise the siege. Moreover, he was the first of the Jews that had money enough, and began to hire foreign auxiliaries also. However, at another time, when Antiochus had gone upon an expedition against the Medes, and so gave Hyrcanus an

opportunity of being avenged upon him, he immediately made an attack upon the cities of Syria, as thinking, what proved to be the case with them, that he should find them empty of good troops. So he took Medaba and Samea, with the towns in their neighbourhood, as also Shechem and Gerizzim; and besides these, [he subdued] the nation of the Cutheans, who dwelt round about that temple which was built in imitation of the temple at Jerusalem: he also took a great many other cities of Idumea, with Adoreon and Marissa.

He also proceeded as far as Samaria, where is now the city Sebaste, which was built by Herod the king, and encompassed it all round with a wall, and set his sons, Aristobulus and Antigonus, over the siege; who pushed it on so hard, that a famine so far prevailed within the city, that they were forced to eat what never was esteemed food. They also invited Antiochus, who was called Cyzicenus, to come to their assistance; whereupon he got ready, and complied with their invitation, but was beaten by Aristobulus and Antigonus; and, indeed, he was pursued as far as Scythopolis by these brethren, and fled away from them. So they returned back to Samaria, and shut the multitude again within the wall; and when they had taken the city they demolished it, and made slaves of its inhabitants. And, as they had still great success in their undertakings, they did not suffer their zeal to cool, but marched with an army as far as Scythopolis, and made an incursion upon it, and laid waste all the country that lay within Mount Carmel.

But then, these successes of John and of his sons made them be envied, and occasioned a sedition in the country; and many there were who got together, and would not be at rest till they broke out into open war, in which war they were beaten. So John lived the rest of his life very happily, and administered the government after a most extraordinary manner, and this for thirty-three entire years together. He died, leaving five sons behind him. He was certainly a very happy man, and afforded no occasion to have any complaint made of fortune on his account. He it was, who alone had three of the most desirable things in the world,—the government of his nation, and the high-priesthood, and the gift of prophecy; for the Deity conversed with him, and he was not ignorant of any thing that was to come afterward; insomuch that he foresaw and foretold that his two eldest sons would not continue masters of the government: and it will highly deserve our narration to describe their catastrophe, and how far inferior these men were to their father in felicity.

CHAPTER III.

Aristobulus changes the government into a kingdom—destroys his mother and brother—reigns one year.

For, after the death of their father, the elder of them, Aristobulus, changed the government into a kingdom, and was the first that put a diadem upon his head, four hundred and seventy-one years and three months after our people came down into this country, when they were set free from the Babylonian slavery. Now, of his brethren, he appeared to have an affection for Antigonus, who was next to him, and made him his equal; but, for the rest, he bound them and put them in prison. He also put his mother in bonds for her contesting the government with him; for John had left her to be the governess of public affairs. He also proceeded to that degree of barbarity as to cause her to pine to death in prison.

But vengeance circumvented him in the affair of his brother Antigonus, whom he loved, and whom he made his partner in the kingdom; for he slew him by the means of the calumnies which ill men about the palace contrived against him. At first, indeed, Aristobulus would not believe their reports, partly out of the affection he had for his brother, and partly because he thought that a great part of these tales were owing to the envy of their relaters: however, as Antigonus came once in a splendid manner from the army to that festival wherein our ancient custom is to make tabernacles for God, it happened in those days that Aristobulus was sick, and that, at the conclusion of the feast, Antigonus came up to it, with his armed men about him, and this when he was adorned in the finest manner possible; and that, in a great measure, to pray to God on the behalf of his brother. Now, at this very time it was that these ill men came to the king, and told him in what a pompous manner the armed men

came, and with what insolence Antigonus marched, and that such his insolence was too great for a private person, and that, accordingly, he had come with a great band of men to kill him; for that he could not endure this bare enjoyment of royal honour, when it was in his power to take the kingdom himself.

Now Aristobulus, by degrees, and unwillingly, gave credit to these accusations; and, accordingly, he took care not to discover his suspicion openly, though he provided to be secure against any incidents; so he placed the guards of his body in a certain dark subterraneous passage; for he lay sick in a certain place called formerly the Citadel, though, afterward, its name was changed to Antonia; and he gave orders that, if Antigonus came unarmed, they should let him alone; but, if he came to him in his armour, they should kill him. He also sent some to let him know beforehand that he should come unarmed. But, upon this occasion, the queen very cunningly contrived the matter with those that plotted his ruin, for she persuaded those that were sent to conceal the king's message; but to tell Antigonus how his brother had heard he had got a very fine suit of armour, made with fine martial ornaments in Galilee; and, because his present sickness hindered him from coming and seeing all that finery, he very much desired to see him now in his armour, because, said he, in a little time thou art going away from me.

As soon as Antigonus heard this, the good temper of his brother not allowing him to suspect any harm from him, he came along with his armour on to show it to his brother; but when he was going along that dark passage, which was called Strato's Tower, he was slain by the bodyguards, and became an eminent instance how calumny destroys all good-will and natural affection, and how none of our good affections are strong enough to resist envy perpetually.

And truly, any one would be surprised at Judas upon this occasion. He was of the sect of the Essenes, and had never failed or deceived men in his predictions before. Now, this man saw Antigonus as he was passing along by the temple, and cried out to his acquaintance, (they were not a few who attended upon his scholars,) "Oh, strange!" said he; "it is good for me to die now, since truth is dead before me, and somewhat that I have foretold hath proved false; for this Antigonus is this day alive, who ought to have died this day; and the place where he ought to be slain, according to that fatal decree, was Strato's Tower, which is at the distance of six hundred furlongs from this place, and yet four hours of this day are over already; which point of time renders the prediction impossible to be fulfilled." And, when the old man had said this, he was dejected in his mind, and so continued. But, in a little time, news came that Antigonus was slain in a subterraneous place, which was itself also called Strato's Tower, by the same name with that Cesarea which lay by the seaside; and this ambiguity it was which caused the prophet's disorder.

Hereupon Aristobulus repented of the great crime he had been guilty of, and this gave occasion to the increase of his distemper. He also grew worse and worse, and his soul was constantly disturbed at the thought of what he had done, till his very bowels being torn to pieces by the intolerable grief he was under, he threw up a great quantity of blood. And, as one of those servants that attended him carried out that blood, he, by some supernatural providence, slipped and fell down in the very place where Antigonus had been slain; and so he spilt some of the murderer's blood upon the spots of the blood of him that had been murdered, which still appeared. Hereupon a lamentable cry arose among the spectators, as if the servant had spilled the blood on purpose in that place; and, as the king heard that cry, he inquired what was the cause of it; and, while nobody durst tell him, he pressed them so much the more to let him know what was the matter; so, at length, when he had threatened them and forced them to speak out, they told; whereupon he burst into tears and said, "So I perceive I am not like to escape the all-seeing eye of God as to the greatest crimes I have committed; but the vengeance of the blood of my kinsman pursues me hastily. O thou most impudent body! how long wilt thou retain a soul that ought to die, on account of that punishment it ought to suffer for another and a brother slain? How long shall I myself spend my blood drop by drop?—let them take it all at once; and let their ghosts no longer be disappointed by a few parcels of my bowels offered to them." As soon as he had said these

words, he presently died, when he had reigned no longer than a year.

CHAPTER IV.

Alexander Janneus succeeds to the crown, and reigns twenty-seven years.

And now the king's wife loosed the king's brethren, and made Alexander king, who appeared both elder in age and more moderate in his temper than the rest; who, when he came to the government, slew one of his brethren, as affecting to govern himself; but had the other of them in great esteem, as loving a quiet life, without meddling with public affairs.

Now it happened that there was a battle between him and Ptolemy, who was called Lathyrus, who had taken the city Asochis. He, indeed, slew a great many of his enemies; but the victory rather inclined to Ptolemy. But when this Ptolemy was pursued by his mother Cleopatra, and retired into Egypt, Alexander besieged Gadara, and took it; as also he did Amathus, which was the strongest of all the fortresses that were about Jordan, and therein were the most precious of all the possessions of Theodorus, the son of Zeno. Whereupon Theodorus marched against him, and took what belonged to himself, as well as the king's baggage, and slew 10,000 of the Jews. However, Alexander recovered this blow, and turned his force toward the maritime parts, and took Raphia and Gaza, with Anthedon also, which was afterward called Agrippias by King Herod.

But when he had made slaves of the citizens of all these cities, the nation of Jews made an insurrection against him at a festival; for at those feasts seditions were generally begun: and it looked as if he should not be able to escape the plot they had laid for him, had not his foreign auxiliaries, the Pisidians and Cilicians assisted him; for, as to the Syrians, he never admitted them among his mercenary troops, on account of their innate enmity against the Jewish nation. And when he had slain more than 6000 of the rebels, he made an incursion into Arabia, and when he had taken that country, together with the Gileadites and Moabites, he enjoined them to pay him tribute, and returned to Amathus; and as Theodorus was surprised at his great success, he took the fortress, and demolished it.

However, when he fought with Obodas, king of the Arabians, who had laid an ambush for him near Golan, and a plot against him, he lost his entire army, which was crowded together in a deep valley, and broken to pieces by the multitude of camels; and when he had made his escape to Jerusalem, he provoked the multitude, who hated him before, to make an insurrection against him, and this on account of the greatness of the calamity that he was under. However, he was then too hard for them; and in the several battles that were fought on both sides, he slew no fewer than 50,000 of the Jews in the interval of six years. Yet had he no reason to rejoice in these victories, since he did but consume his own kingdom; till at length he left off fighting, and endeavoured to come to a composition with them, by talking with his subjects; but this mutability and irregularity of his conduct made them hate him still more; and when he asked them why they so hated him, and what he should do, in order to appease them, they said, by killing himself; for that it would be then all they could do, to be reconciled to him who had done such tragical things to them, even when he was dead. At the same time they invited Demetrius, who was called Eucerus, to assist them; and, as he readily complied with their request, in hopes of great advantages, and came with his army, the Jews joined with those their auxiliaries about Shechem.

Yet did Alexander meet both these forces with 1000 horsemen and 8000 mercenaries that were on foot. He had also with him that part of the Jews which favoured him, to the number of 10,000; while the adverse party had 3000 horsemen and 14,000 footmen. Now, before they joined battle, the kings made proclamation, and endeavoured to draw off each other's soldiers and make them revolt; while Demetrius hoped to induce Alexander's mercenaries to leave him,—and Alexander hoped to induce the Jews that were with Demetrius to leave him; but, since neither the Jews would leave off their rage, nor the Greeks prove unfaithful, they came to an engagement, and to a close fight with their weapons. In which battle Demetrius was the conqueror, although Alexander's mercenaries showed the greatest exploits, both in soul and body. Yet did the upshot of this battle prove different from what was expected, as to both of them; for neither did those

that invited Demetrius to come to them continue firm to him, though he was conqueror; and 6000 Jews, out of pity to the change of Alexander's condition, when he had fled to the mountains, came over to him. Yet could not Demetrius bear this turn of affairs; but supposing that Alexander was already become a match for him again, and that all the nation would [at length] run to him, he left the country, and went his way.

However, the rest of the [Jewish] multitude did not lay aside their quarrels with him, when the [foreign] auxiliaries were gone; but they had a perpetual war with Alexander, until he had slain the greatest part of them, and driven the rest into the city Bemeselis; and when he had demolished that city, he carried the captives to Jerusalem. Nay, his rage was grown so extravagant, that his barbarity proceeded to a degree of impiety; for when he had ordered 800 to be hung upon crosses in the midst of the city, he had the throats of their wives and children cut before their eyes; and these executions he saw as he was drinking and lying down with his concubines. Upon which so deep a surprise seized on the people, that 8000 of his opposers fled away the very next night out of all Judea, whose flight was only terminated by Alexander's death; so at last, though not till late, and with great difficulty, he, by such actions, procured quiet to his kingdom, and left off fighting any more.

Yet did that Antiochus, who was also called Dionysius, become an origin of troubles again. This man was the brother of Demetrius, and the last of the race of the Seleucidæ.* Alexander was afraid of him, when he was marching against the Arabians; so he cut a deep trench between Antipatris, which was near the mountains, and the shores of Joppa; he also erected a high wall before the trench, and built wooden towers, in order to hinder any sudden approaches; but still he was not able to exclude Antiochus, for he burnt the towers, and filled up the trenches, and marched on with his army; and as he looked upon taking his revenge on Alexander for endeavouring to stop him, as a thing of less consequence, he marched directly against the Arabians, whose king retired into such parts of the country as were fittest for engaging the enemy, and then on the sudden made his horse turn back, who were in number 10,000, and fell upon Antiochus's army while they were in disorder, and a terrible battle ensued. Antiochus's troops, so long as he was alive, fought it out, although a mighty slaughter was made among them by the Arabians; but when he fell, for he was in the forefront, in the utmost danger, in rallying his troops, they all gave ground, and the greatest part of his army was destroyed, either in the action or the flight; and for the rest, who fled to the village of Cana, it happened that they were all consumed by want of necessaries, a few only excepted.

About this time it was that the people of Damascus, out of their hatred to Ptolemy, the son of Menneus, invited Aretas [to take the government], and made him king of Celesyria. This man also made an expedition against Judea, and beat Alexander in battle; but afterward retired by mutual agreement. But Alexander, when he had taken Pella, marched to Gerasa again, out of the covetous desire he had of Theodorus's possessions; and when he had built a triple wall about the garrison, he took the place by force. He also demolished Golan, and Seleucia, and what was called the Valley of Antiochus; besides which, he took the strong fortresses of Gamala, and stripped Demetrius, who was governor therein, of what he had, on account of the many crimes laid to his charge, and then returned into Judea, after he had been three whole years in this expedition; and now he was kindly received of the nation, because of the good success he had. So, when he was at rest from war, he fell into a distemper; for he was afflicted with a quartan ague, and supposed that, by exercising himself again in martial affairs, he should get rid of this distemper; but by making such expedition at unseasonable times, and forcing his body to undergo greater hardships than it was able to bear, he brought himself to his end. He died, therefore, in the midst of his troubles, after he had reigned 27 years.

* Josephus here calls this Antiochus the last of the Seleucidæ, although there remained still a shadow of another king of that family, Antiochus Asiaticus, or Commagenus, who reigned, or rather lay hid, till Pompey turned him out.

CHAPTER V.

Alexandra reigns nine years.

Now Alexander left the kingdom to Alexandra his wife, and depended upon it

that the Jews would now very readily submit to her; because she had been very averse to such cruelty as he had treated them with, and had opposed his violation of their laws, and had thereby gained the good-will of the people. Nor was he mistaken as to his expectations; for this woman kept the dominion, by the opinion that the people had of her piety; for she chiefly studied the ancient customs of her country, and cast those men out of the government that offended against their holy laws. And as she had two sons by Alexander, she made Hyrcanus, the elder, high priest, on account of his age; as also, besides that, on account of his inactive temper noway disposing him to disturb the public. But she retained the younger, Aristobulus, with her as a private person, by reason of the warmth of his temper.

And now the Pharisees joined themselves to her, to assist her in the government. There are a certain sect of the Jews that appear more religious than others, and seem to interpret the laws more accurately. Now Alexandra hearkened to them to an extraordinary degree, as being herself a woman of great piety toward God. But these Pharisees artfully insinuated themselves into her favour by little and little, and became themselves the real administrators of the public affairs: they banished and reduced whom they pleased; they bound and loosened [men] at their pleasure;* and, to say all at once, they had the enjoyment of the royal authority, while the expenses and the difficulties of it belonged to Alexandra. She was a sagacious woman in the management of great affairs, and intent always upon gathering soldiers together; so that she increased the army the one-half, and procured a great body of foreign troops, till her own nation not only became very powerful at home, but terrible also to foreign potentates, while she governed other people, and the Pharisees governed her.

Accordingly they themselves slew Diogenes, a person of figure, and one that had been a friend to Alexander; and accused him as having assisted the king with his advice, for crucifying the 800 men [before mentioned]. They also prevailed with Alexandra to put to death the rest of those who had irritated him against them. Now, she was so superstitious as to comply with their desires, and accordingly they slew whom they pleased themselves. But the principal of those that were in danger fled to Aristobulus, who persuaded his mother to spare the men on account of their dignity, but to expel them out of the city, unless she took them to be innocent; so they were suffered to go unpunished, and were dispersed all over the country. But, when Alexandra sent out her army to Damascus, under pretence that Ptolemy was always oppressing that city, she got possession of it; nor did it make any considerable resistance. She also prevailed with Tigranes, king of Armenia, who lay with his troops about Ptolemais, and besieged Cleopatra,* by agreements and presents, to go away. Accordingly, Tigranes soon arose from the siege, by reason of those domestic tumults which happened upon Lucullus's expedition into Armenia.

In the mean time, Alexandra fell sick, and Aristobulus, her younger son, took hold of this opportunity, with his domestics, of which he had a great many, who were all of them his friends, on account of the warmth of their youth, and got possession of all the fortresses. He also used the sums of money he found in them, to get together a number of mercenary soldiers, and made himself king; and besides this, upon Hyrcanus's complaint to his mother, she compassioned his case, and put Aristobulus's wife and sons under restraint in Antonia, which was a fortress which joined to the north part of the temple. It was, as I have already said, of old called the Citadel, but afterward got the name of Antonia, when Antony was lord [of the East], just as the other cities, Sebaste and Agrippias, had their names changed, and these given them from Sebastus and Agrippa. But Alexandra died before she could punish Aristobulus for his disinheriting his brother, after she had reigned nine years.

CHAPTER VI.

Hyrcanus resigns the kingdom in favour of his brother Aristobulus—is induced to reclaim it.—Pompey arbitrates between the two brothers.

Now Hyrcanus was heir to the kingdom, and to him did his mother commit

* Matt. xvi. 19; xviii. 18.

* Cleopatra was besieged by Tigranes, not in Ptolemais, but after she had left Syria. in Seleucia, a citadel in Mesopotamia.

it before she died: but Aristobulus was superior to him in power and magnanimity; and when there was a battle between them, to decide the dispute about the kingdom, near Jericho, the greatest part deserted Hyrcanus, and went over to Aristobulus: but Hyrcanus, with those of his party who stayed with him, fled to Antonia, and got into his power the hostages that might be for his preservation, (which were Aristobulus's wife, with her children;) but they came to an agreement before things should come to extremities, that Aristobulus should be king, and Hyrcanus should resign that up, but retain all the rest of his dignities, as being the king's brother. Hereupon they were reconciled to each other in the temple, and embraced one another in a very kind manner, while the people stood round about them: they also changed their houses; while Aristobulus went to the royal palace, and Hyrcanus retired to the house of Aristobulus.

Now, those other people who were at variance with Aristobulus were afraid, upon his unexpectedly obtaining the government; and especially this concerned Antipater, whom Aristobulus hated of old. He was by birth an Idumean, and one of the principal of that nation, on account of his ancestors and riches, and other authority to him belonging: he also persuaded Hyrcanus to fly to Aretas, the king of Arabia, and to lay claim to the kingdom; as also he persuaded Aretas to receive Hyrcanus, and to bring him back to his kingdom; he also cast reproaches upon Aristobulus, as to his morals, and gave great commendations to Hyrcanus, and exhorted Aretas to receive him, and told him how becoming a thing it would be for him, who ruled so great a kingdom, to afford his assistance to such as are injured; alleging that Hyrcanus was treated unjustly, by being deprived of that dominion which belonged to him by the prerogative of his birth. And when he had predisposed them both to do what he would have them, he took Hyrcanus by night, and ran away from the city; and, continuing his flight with great swiftness, he escaped to the place called Petra, which is the royal seat of the king of Arabia, where he put Hyrcanus into Aretas's hands; and by discoursing much with him, and gaining upon him with many presents, he prevailed with him to give him an army that might restore him to his kingdom. This army consisted of 50,000 footmen and horsemen, against which Aristobulus was not able to make resistance, but was deserted in his first onset, and was driven to Jerusalem: he also had been taken at first by force, if Scaurus, the Roman general, had not come and seasonably interposed himself, and raised the siege. This Scaurus was sent into Syria from Armenia by Pompey the Great, when he fought against Tigranes: so Scaurus came to Damascus, which had been lately taken by Metellus and Lollius, and caused them to leave the place; and, upon his hearing how the affairs of Judea stood, he made haste thither as to a certain booty.

As soon, therefore, as he was come into the country, there came ambassadors from both the brothers, each of them desiring his assistance; but Aristobulus's 300 talents had more weight with him than the justice of the cause; which sum, when Scaurus had received, he sent a herald to Hyrcanus and the Arabians, and threatened them with the resentment of the Romans and of Pompey, unless they would raise the siege. So Aretas was terrified, and retired out of Judea to Philadelphia, as did Scaurus return to Damascus again: nor was Aristobulus satisfied with escaping [out of his brother's hands], but gathered all his forces together and pursued his enemies, and fought them at a place called Papyron, and slew above 6000 of them, and, together with them, Antipater's brother Phalion.

When Hyrcanus and Antipater were thus deprived of their hopes from the Arabians, they transferred the same to their adversaries; and because Pompey had passed through Syria, and was come to Damascus, they fled to him for assistance; and, without any bribes, they made the same equitable pleas that they had used to Aretas, and besought him to hate the violent behaviour of Aristobulus, and to bestow the kingdom upon him to whom it justly belonged, both on account of his good character, and on account of his superiority in age. However, neither was Aristobulus wanting to himself in this case, as relying on the bribes that Scaurus had received; he was also there himself, and adorned himself after a manner the most agreeable to royalty that he was able. But he soon thought it beneath him to come in such a servile manner,

and could not endure to serve his own ends in a way so much more abject than he was used to; so he departed from Diospolis.

At this his behaviour Pompey had great indignation: Hyrcanus also and his friends made great intercession to Pompey; so he took not only his Roman forces, but many of his Syrian auxiliaries, and marched against Aristobulus. But when he had passed by Pella and Scythopolis, and was come to Corea, where you enter into the country of Judea, when you go up to it through the Mediterranean parts, he heard that Aristobulus was fled to Alexandrium, which is a stronghold, fortified with the utmost magnificence, and situated upon a high mountain, and he sent to him, and commanded him to come down. Now his inclination was to try his fortune in a battle, since he was called in such an imperious manner, rather than to comply with that call. However, he saw the multitude were in great fear, and his friends exhorted him to consider what the power of the Romans was, and how it was irresistible; so he complied with their advice, and came down to Pompey; and when he had made a long apology for himself, and for the justness of his cause in taking the government, he returned to the fortress. And when his brother invited him again [to plead his cause], he came down and spake about the justice of it, and then went away without any hinderance from Pompey: so he was between hope and fear. And when he came down, it was to prevail with Pompey to allow him the government entirely; and when he went up to the citadel, it was that he might not appear to debase himself too low. However, Pompey commanded him to give up his fortified places, and forced him to write to every one of their governors to yield them up; they having had this charge given them, to obey no letters but what were of his own handwriting. Accordingly, he did what he was ordered to do; but had still an indignation at what was done, and retired to Jerusalem, and prepared to fight with Pompey.

But Pompey did not give time to make any preparations [for a siege], but followed him at his heels; he was also obliged to make haste in his attempt, by the death of Mithridates, of which he was informed about Jericho. Now here is the most fruitful country of Judea, which bears a vast number of palm-trees, besides the balsam-tree, whose sprouts they cut with sharp stones, and at the incisions they gather the juice, which drops down like tears. So Pompey pitched his camp in that place one night, and then hasted away the next morning to Jerusalem; but Aristobulus was so affrighted at his approach, that he came and met him by way of supplication. He also promised him money, and that he would deliver up both himself and the city unto his disposal; and thereby he mitigated the anger of Pompey. Yet did not he perform any of the conditions he had agreed to; for Aristobulus's party would not so much as admit Gabinius into the city, who was sent to receive the money that he was promised.

CHAPTER VII.

Jerusalem surrendered to Pompey, who seizes on the Temple by force.

At this treatment Pompey was very angry, and took Aristobulus into custody; and when he had come to the city he looked about where he might make his attack; for he saw the walls were so firm that it would be hard to overcome them, and that the valley before the walls was terrible; and that the temple, which was within that valley, was itself encompassed with a very strong wall, insomuch that if the city were taken, the temple would be a second place of refuge for the enemy to retire to.

Now, as he was long in deliberating about this matter, a sedition arose among the people within the city; Aristobulus's party being willing to fight, and to set their king at liberty, while the party of Hyrcanus were for opening the gates to Pompey; and the dread people were in, occasioned these last to be a very numerous party, when they looked upon the excellent order the Roman soldiers were in. So Aristobulus's party was worsted, and retired into the temple, and cut off the communication between the temple and the city, by breaking down the bridge that joined them together, and prepared to make an opposition to the utmost; but as the others had received the Romans into the city, and had delivered up the palace to him, Pompey sent Piso, one of his great officers, into that palace with an army, who distributed a garrison about the city, because he could not persuade

any one of those that had fled to the temple to come to terms of accommodation; he then disposed all things that were round about them so as might favour their attacks, as having Hyrcanus's party very ready to afford them both counsel and assistance.

But Pompey himself filled up the ditch that was on the north side of the temple, and the entire valley also, the army itself being obliged to carry the materials for that purpose. And indeed it was a hard thing to fill up that valley, by reason of its immense depth, especially as the Jews used all the means possible to repel them from their superior station; nor had the Romans succeeded in their endeavours, had not Pompey taken notice of the seventh days, on which the Jews abstain from all sorts of work on a religious account, and raised his bank, but restrained his soldiers from fighting on those days; for the Jews only acted defensively on sabbath days. But as soon as Pompey had filled up the valley, he erected high towers upon the bank, and brought those engines which they had fetched from Tyre near to the wall, and tried to batter it down; and the slingers of stones beat off those that stood above them, and drove them away; but the towers on this side of the city made very great resistance, and were indeed extraordinary both for largeness and magnificence.

Now, here it was that upon the many hardships which the Romans underwent, Pompey could not but admire not only at the other instances of the Jews' fortitude, but especially that they did not at all intermit their religious services, even when they were encompassed with darts on all sides; for, as if the city were in full peace, their daily sacrifices and purifications, and every branch of their religious worship, were still performed to God with the utmost exactness. Nor indeed, when the temple was actually taken, and they were every day slain about the altar, did they leave off the instances of their divine worship that were appointed by their law; for it was in the third month of the siege before the Romans could even with great difficulty overthrow one of the towers, and get into the temple.

Now he that first of all ventured to get over the wall, was Faustus Cornelius, the son of Sylla; and next after him were two centurions, Furius and Fabius; and every one of these was followed by a cohort of his own, who encompased the Jews on all sides, and slew them; some of them as they were running for shelter to the temple, and others as they, for a while, fought in their own defence.

And now did many of the priests, even when they saw their enemies assailing them with swords in their hands, without any disturbance, go on with their divine worship, and were slain while they were offering their drink-offerings and burning their incense, as preferring the duties about their worship to God before their own preservation. The greatest part of them were slain by their own countrymen of the adverse faction, and an innumerable multitude threw themselves down precipices; nay, some there were who were so distracted among the insuperable difficulties they were under, that they set fire to the buildings that were near to the wall, and were burnt together with them. Now of the Jews were slain 12,000; but of the Romans very few were slain, but a greater number were wounded.

But there was nothing that affected the nation so much, in the calamities they were then under, as that their holy place, which had been hitherto seen by none, should be laid open to strangers; for Pompey, and those that were about him, went into the temple itself, whither it was not lawful for any to enter but the high priest, and saw what was reposited therein, the candlestick with its lamps, and the table, and the pouring vessels, and the censers, all made entirely of gold, as also a great quantity of spices heaped together, with 2000 talents of sacred money. Yet did not he touch the money, nor any thing else that was there reposited; but he commanded the ministers about the temple, the very next day after he had taken it, to cleanse it, and to perform their accustomed sacrifices. Moreover, he made Hyrcanus high priest, as one that not only in other respects had shown great alacrity on his side, during the siege, but as he had been the means of hindering the multitude that was in the country from fighting for Aristobulus, which they were otherwise very ready to have done; by which means he acted the part of a good general, and reconciled the people to him more by benevolence than by terror. Now among the captives, Aristobulus's father-in-law was taken, who

POMPEY'S SOLDIERS, SLAYING THE PRIESTS IN THE TEMPLE.—Vol. 2, p. 154.

was also his uncle, so those that were the most guilty he punished with decollation; but rewarded Faustus, and those with him that had fought so bravely, with glorious presents; and laid a tribute upon the country, and upon Jerusalem itself.

He also took away from the nation all those cities they had formerly taken, and that belonged to Celesyria, and made them subject to him that was at that time appointed to be the Roman president there, and reduced Judea within its proper bounds. He also rebuilt Gadara, that had been demolished by the Jews, in order to gratify one Demetrius, who was of Gadara, and was one of his own freedmen. He also made other cities free from their dominion, that lay in the midst of the country,—such, I mean, as they had not demolished before that time; Hippos, and Scythopolis, as also Pella, and Samaria, and Marissa; and besides these, Ashdod, and Jamnia, and Arethusa; and in like manner dealt he with the maritime cities, Gaza and Joppa, and Dora, and that which was anciently called Strato's Tower, but was afterward rebuilt with the most magnificent edifices, and had its name changed to Cesarea, by King Herod. All which he restored to their own citizens, and put them under the province of Syria; which province, together with Judea, and the countries as far as Egypt and Euphrates, he committed to Scaurus, as their governor, and gave him two legions to support him; while he made all the haste he could himself to go through Cilicia, in his way to Rome, having Aristobulus and his children along with him, as his captives. They were two daughters and two sons; the one of which sons, Alexander, ran away as he was going; but the younger, Antigonus with his sisters, were carried to Rome.

CHAPTER VIII.

Alexander, son of Aristobulus, makes an expedition against Hyrcanus—is defeated by Gabinius—Aristobulus escapes from Rome—is beaten by the Romans, and sent back again.

IN the mean time, Scaurus made an expedition into Arabia, but was stopped by the difficulty of the places about Petra. However, he laid waste the country about Pella, though even there he was under great hardship, for his army was afflicted with famine. In order to supply which want, Hyrcanus afforded him some assistance, and sent him provisions by the means of Antipater; whom also Scaurus sent to Aretas, as one well acquainted with him, to induce him to pay him money to buy his peace. The king of Arabia complied with the proposal, and gave him 300 talents; upon which Scaurus drew his army out of Arabia.*

But as for Alexander, that son of Aristobulus who ran away from Pompey, in some time he got a considerable band of men together, and lay heavy upon Hyrcanus, and overran Judea, and was likely to overturn him quickly; and indeed he had come to Jerusalem, and had ventured to rebuild its wall that was thrown down by Pompey, had not Gabinius, who was sent as successor to Scaurus into Syria, shown his bravery, as in many other points, so in making an expedition against Alexander, who, as he was afraid that he would attack him, so he got together a large army, composed of 10,000 armed footmen, and 1500 horsemen. He also built walls about proper places—Alexandrium, and Hyrcanium, and Macherus, that lay upon the mountains of Arabia.

However, Gabinius sent before him Marcus Antonius, and followed himself with his whole army; but for the select body of soldiers that were about Antipater, and another body of Jews under the command of Malichus and Pitholaus, these joined themselves to those captains that were about Marcus Antonius, and met Alexander; to which body came Gabinius with his main army soon afterward; and as Alexander was not able to sustain the charge of the enemies' forces, now they were joined, he retired. But when he was come near to Jerusalem, he was forced to fight, and lost 6000 men in the battle; 3000 of whom fell down dead, and 3000 were taken alive; so he fled with the remainder to Alexandrium.

Now, when Gabinius had come to Alexandrium, because he found a great many there encamped, he tried, by promising them pardon for their former offences, to induce them to come over to him before it came to a fight; but when they would

* Take the like attestation to the truth of this submission of Aretas, king of Arabia, to Scaurus, the Roman general, in the words of Dean Aldrich. "Hence (says he) is derived that old and famous denarius belonging to the Emilian family, [represented in Havercamp's edition,] wherein Aretas appears in a posture of supplication, and taking hold of a camel's bridle with his left hand, and with his right hand presenting a branch of the frankincense-tree, with this inscription: M. SCAURUS EX S. C.; and beneath, REX ARETAS."

hearken to no terms of accommodation, he slew a great number of them, and shut up a great number of them in the citadel. Now Marcus Antonius, their leader, signalized himself in this battle, who, as he always showed great courage, so did he never show it so much as now; but Gabinius, leaving forces to take the citadel, went away himself, and settled the cities that had not been demolished, and rebuilt those that had been destroyed. Accordingly, upon his injunction, the following cities were restored :—Scythopolis, Samaria, Anthedon, Apollonia, Jamnia, Raphia, Marissa, Adoreus, Gamala, Ashdod, and many others; while a great number of men readily ran to each of them, and became their inhabitants.

When Gabinius had taken care of these cities, he returned to Alexandrium, and pressed on the siege. So when Alexander despaired of ever obtaining the government, he sent ambassadors to him, and prayed him to forgive what he had offended him in, and gave up to him the remaining fortresses, Hyrcanium and Macherus, as he put Alexandrium into his hands afterward: all which Gabinius demolished, at the persuasion of Alexander's mother, that they might not be receptacles of men in a second war. She was now there, in order to mollify Gabinius, out of her concern for her relations that were captives at Rome, which were her husband and her other children. After this, Gabinius brought Hyrcanus to Jerusalem, and committed the care of the temple to him; but ordained the political government to be by an aristocracy. He also parted the whole nation into five conventions, assigning one portion to Jerusalem, another to Gadara, that another should belong to Amathus, a fourth to Jericho, and to the fifth division was allotted Sepphoris, a city of Galilee. So the people were glad to be thus freed from monarchical government, and were governed for the future by an aristocracy.

Yet did Aristobulus afford a new foundation for other disturbances. He fled away from Rome, and got together many of the Jews that were desirous of a change, such as had borne an affection to him of old; and when he had taken Alexandrium in the first place, he attempted to build a wall about it; but as soon as Gabinius had sent an army against him under Sisenna, Antonius, and Sirvilius, he was aware of it; and retreated to Macherus. And as for the unprofitable multitude, he dismissed them, and only marched on with those that were armed, being to the number of 8000, among whom was Pitholaus, who had been the lieutenaut at Jerusalem, but deserted to Aristobulus with 1000 of his men; so the Romans followed him, and when it came to a battle, Aristobulus's party for a long time fought courageously; but at length they were overborne by the Romans, and of them 5000 fell dead, and about 2000 fled to a certain little hill; but the 1000 that remained with Aristobulus broke through the Roman army, and marched together to Macherus; and, when the king had lodged the first night on its ruins, he was in hopes of raising another army, if the war would but cease awhile; accordingly he fortified that stronghold, though it was done after a poor manner. But the Romans falling upon him, he resisted, even beyond his abilities, for two days, and then was taken, and brought a prisoner to Gabinius, with Antigonus his son, who had fled away together with him from Rome; and from Gabinius he was carried to Rome again. Wherefore the senate put him under confinement, but returned his children back to Judea, because Gabinius informed them by letters, that he had promised Aristobulus's mother to do so, for her delivering the fortresses up to him.

But now as Gabinius was marching to the war against the Parthians, he was hindered by Ptolemy, whom, upon his return from Euphrates, he brought back into Egypt, making use of Hyrcanus and Antipater to provide every thing that was necessary for this expedition; for Antipater furnished him with money, and weapons, and corn, and auxiliaries; he also prevailed with the Jews that were there and guarded the avenues at Pelusium, to let them pass. But now, upon Gabinius's absence, the other part of Syria was in motion, and Alexander, the son of Aristobulus, brought the Jews to revolt again. Accordingly, he got together a very great army, and set about killing all the Romans that were in the country; hereupon Gabinius was afraid, (for he had come back already out of Egypt, and obliged to come back quickly by these tumults,) and sent Antipater, who prevailed with some of the revolters to be quiet. However, 30,000 still continued with Alexander, who was himself eager to fight also;

accordingly, Gabinius went out to fight, when the Jews met him; and, as the battle was fought near Mount Tabor, 10,000 of them were slain, and the rest of the multitude dispersed themselves and fled away. So Gabinius came to Jerusalem, and settled the government as Antipater would have it; thence he marched, and fought and beat the Nabateans: as for Mithridates and Orsanes, who fled out of Parthia, he sent them away privately, but gave it out among the soldiers that they had run away.

In the mean time, Crassus came as successor to Gabinius in Syria. He took away all the rest of the gold belonging to the temple of Jerusalem, in order to furnish himself for his expedition against the Parthians. He also took away the 2000 talents which Pompey had not touched; but when he had passed over Euphrates, he perished himself, and his army with him; concerning which affairs this is not a proper time to speak [more largely].

But now Cassius, after Crassus, put a stop to the Parthians, who were marching, in order to enter Syria. Cassius had fled into that province, and when he had taken possession of the same, he made a hasty march into Judea; and, upon his taking Tarichæ, he carried 30,000 Jews into slavery. He also slew Pitholaus, who had supported the seditious followers of Aristobulus; and it was Antipater who advised him so to do. Now this Antipater married a wife of an eminent family among the Arabians, whose name was Cypros, and had four sons born to him by her, Phasaelus and Herod, who was afterward king, and besides, Joseph and Pheroras; and he had a daughter whose name was Salome. Now, as he made himself friends among the men of power everywhere, by the kind offices he did them, and the hospitable manner that he treated them; so did he contract the greatest friendship with the king of Arabia, by marrying his relation; insomuch that when he made war with Aristobulus, he sent and intrusted his children with him. So, when Cassius had forced Alexander to come to terms and to be quiet, he returned to Euphrates, in order to prevent the Parthians from repassing it; concerning which matter we shall speak elsewhere.*

* This citation is now wanting.

CHAPTER IX.

Aristobulus poisoned by Pompey's party—Scipio beheads Alexander — Antipater cultivates a friendship with Cæsar after Pompey's death.

Now, upon the flight of Pompey and of the senate beyond the Ionian Sea, Cæsar got Rome and the empire under his power, and released Aristobulus from his bonds. He also committed two legions to him, and sent him in haste into Syria, as hoping that by his means he should easily conquer that country, and the parts adjoining to Judea. But envy prevented any effect of Aristobulus's alacrity and the hopes of Cæsar; for he was taken off by poison given him by those of Pompey's party; and, for a long while, he had not so much as a burial vouchsafed him in his own country; but his dead body lay [above ground], preserved in honey, until it was sent to the Jews by Antony, in order to be buried in the royal sepulchres.

His son Alexander also was beheaded by Scipio at Antioch, and that by the command of Pompey, and upon an accusation laid against him before his tribunal, for the mischiefs he had done to the Romans. But Ptolemy, the son of Mennens, who was then ruler of Chalcis, under Libanus, took his brethren to him by sending his son Philippio for them to Ascalon; who took Antigonus, as well as his sisters, away from Aristobulus's wife, and brought them to his father; and, falling in love with the younger daughter, he married her, and was afterward slain by his father on her account; for Ptolemy himself, after he had slain his son, married her, whose name was Alexandria; on account of which marriage he took the greater care of her brother and sister.

Now, after Pompey was dead, Antipater changed sides, and cultivated a friendship with Cæsar. And, since Mithridates of Pergamus, with the forces he led against Egypt, was excluded from the avenues about Pelusium, and was forced to stay at Ascalon, he persuaded the Arabians among whom he had lived to assist him, and came himself to him at the head of 3000 men. He also encouraged the men of power in Syria to come to his assistance; as also of the inhabitants of Libanus, Ptolemy, and Jamblicus, and another Ptolemy; by which means the cities of that country came readily into this war; insomuch that Mithridates ventured now, in dependence upon the addi-

tional strength that he had gotten by Antipater, to march forward to Pelusium; and, when they refused him a passage through it, he besieged the city; in the attack of which place Antipater principally signalized himself, for he brought down that part of the wall which was over against him, and leaped first of all into the city with the men that were about him.

Thus was Pelusium taken. But still, as they were marching on, those Egyptian Jews that inhabited the country, called the country of Onias, stopped them. Then did Antipater not only persuade them not to stop them, but to afford provisions for their army; on which account even the people about Memphis would not fight against them, but, of their own accord, joined Mithridates. Whereupon he went round about Delta, and fought the rest of the Egyptians at a place called the Jews' Camp: nay, when he was in danger in the battle with all his right wing, Antipater wheeled about and came along the bank of the river to him; for he had beaten those that opposed him as he led the left wing. After which success he fell upon those that pursued Mithridates, and slew a great many of them, and pursued the remainder so far that he took their camp, while he lost no more than fourscore of his own men; as Mithridates lost, during the pursuit that was made after him, about 800. He was also himself saved unexpectedly, and became an irreproachable witness to Cæsar of the great actions of Antipater.

Whereupon Cæsar encouraged Antipater to undertake other hazardous enterprises for him, and that by giving him great commendations and hopes of reward. In all which enterprises he readily exposed himself to many dangers, and became a most courageous warrior; and had many wounds all over his body, as demonstrations of his valour. And when Cæsar had settled the affairs of Egypt, and was returning into Syria again, he gave him the privilege of a Roman citizen, and freedom from taxes, and rendered him an object of admiration by the honours and marks of friendship he bestowed upon him. On this account it was that he also confirmed Hyrcanus in the high-priesthood.

CHAPTER X.

Antipater procurator of Judea—appoints Phasaelus governor of Jerusalem, and Herod of Galilee—Sextus Cæsar murdered by Bassus.

About this time it was that Antigonus, the son of Aristobulus, came to Cæsar, and became, in a surprising manner, the occasion of Antipater's further advancement; for, whereas he ought to have lamented that his father appeared to have been poisoned on account of his quarrels with Pompey, and to have complained of Scipio's barbarity toward his brother, and not to mix any invidious passion when suing for mercy; instead of those things, he came before Cæsar, and accused Hyrcanus and Antipater, how they had driven him and his brethren entirely out of their native country, and had acted in a great many instances unjustly and extravagantly with regard to their nation; and that as to the assistance they had sent him into Egypt, it was not done out of good-will to him, but out of the fear they were in from former quarrels, and in order to gain pardon for their friendship to [his enemy] Pompey.

Hereupon Antipater threw away his garments, and showed the multitude of the wounds he had, and said, that, as to his good-will to Cæsar, he had no occasion to say a word, because his body cried aloud, though he said nothing himself; that he wondered at Antigonus's boldness, while he was himself no other than the son of an enemy to the Romans, and of a fugitive, and had it by inheritance from his father to be fond of innovations and seditions, that he should undertake to accuse other men before the Roman governor, and endeavour to gain some advantages to himself, when he ought to be contented that he was suffered to live; for that the reason of his desire of governing public affairs, was not so much because he was in want of it, but because, if he could once obtain the same, he might stir up a sedition among the Jews, and use what he should gain from the Romans to the disservice of those that gave it him.

When Cæsar heard this, he declared Hyrcanus to be the most worthy of the high-priesthood, and gave leave to Antipater to choose what authority he pleased; but he left the determination of such dignity to him that bestowed the dignity upon him; so he was constituted procurator of all Judea, and obtained leave,

moreover, to rebuild those walls of his country that had been thrown down. These honorary grants Cæsar sent orders to have engraved in the capitol, that they might stand there as indications of his own justice, and of the virtue of Antipater.

But, as soon as Antipater had conducted Cæsar out of Syria, he returned to Judea, and the first thing he did was to rebuild that wall of his own country [Jerusalem], which Pompey had overthrown, and then to go over the country, and to quiet the tumults that were therein; where he partly threatened and partly advised every one, and told them that, in case they would submit to Hyrcanus, they would live happily and peaceably, and enjoy what they possessed, and that with universal peace and quietness; but that, in case they hearkened to such as had some frigid hopes, by raising new troubles, to get themselves some gain, they should then find him to be their lord, instead of their procurator, and find Hyrcanus to be a tyrant, instead of a king,—and both the Romans and Cæsar to be their enemies, instead of rulers; for that they would not suffer him to be removed from the government, whom they had made their governor; and, at the same time that he said this, he settled the affairs of the country by himself, because he saw that Hyrcanus was inactive, and not fit to manage the affairs of the kingdom. So he constituted his eldest son, Phasaelus, governor of Jerusalem, and of the parts about it; he also sent his next son, Herod, who was very young, with equal authority into Galilee.

Now Herod was an active man, and soon found proper materials for his active spirit to work upon. As therefore he found that Hezekias, the head of the robbers, ran over the neighbouring parts of Syria with a great band of men, he caught him and slew him, and many more of the robbers with him; which exploit was chiefly grateful to the Syrians, insomuch that hymns were sung in Herod's commendation, both in the villages and in the cities, as having procured their quietness, and having preserved what they possessed to them; on which occasion he became acquainted with Sextus Cæsar, a kinsman of the great Cæsar, and president of Syria. A just emulation of his glorious actions excited Phasaelus also to imitate him. Accordingly, he procured the goodwill of the inhabitants of Jerusalem, by his own management of the city affairs, and did not abuse his power in any disagreeable manner; whence it came to pass that the nation paid Antipater the respects that were due only to a king, and the honours they all yielded him were equal to the honours due to an absolute lord; yet did he not abate any part of that good-will or fidelity which he owed to Hyrcanus.

However, he found it impossible to escape envy in such his prosperity; for the glory of these young men affected even Hyrcanus himself already privately, though he said nothing of it to anybody; but what he principally was grieved at was the great actions of Herod, and that so many messengers came one before another, and informed him of the great reputation he got in all his undertakings. There were also many people in the royal palace itself who inflamed his envy at him; those, I mean, who were obstructed in their designs by the prudence either of the young men or of Antipater. These men said, that, by committing the public affairs to the management of Antipater and of his sons, he sat down with nothing but the bare name of a king, without any of its authority; and they asked him how long he would so far mistake himself as to breed up kings against his own interest; for that they did not now conceal their government of affairs any longer, but were plainly lords of the nation, and had thrust him out of his authority; that this was the case when Herod slew so many men without his giving him any command to do it, either by word of mouth or by his letter, and this in contradiction to the law of the Jews; who, therefore, in case he be not a king, but a private man, still ought to come to his trial, and answer it to him, and to the laws of his country, which do not permit any one to be killed till he had been condemned in judgment.

Now, Hyrcanus was by degrees inflamed with these discourses, and at length could bear no longer, but summoned Herod to take his trial. Accordingly, by his father's advice, and as soon as the affairs of Galilee would give him leave, he came up [to Jerusalem], when he had first placed garrisons in Galilee; however, he came with a sufficient body of soldiers,—so many, indeed, that he might not appear to have with him an army able to

overthrow Hyrcanus's government, nor yet so few as to expose him to the insults of those that envied him. However, Sextus Cæsar was in fear for the young man, lest he should be taken by his enemies, and brought to punishment; so he sent some to denounce expressly to Hyrcanus, that he should acquit Herod of the capital charge against him; who acquitted him accordingly, as being otherwise inclined also so to do, for he loved Herod.

But Herod, supposing that he had escaped punishment without the consent of the king, retired to Sextus, to Damascus, and got every thing ready in order not to obey him if he should summon him again; whereupon those that were evil disposed irritated Hyrcanus, and told him that Herod had gone away in anger, and was prepared to make war upon him; and as the king believed what they said, he knew not what to do, since he saw his antagonist was stronger than he was himself; and now, since Herod was made general of Celesyria and Samaria by Sextus Cæsar, he was formidable, not only from the good-will which the nation bore him, but by the power he himself had; insomuch that Hyrcanus fell into the utmost degree of terror, and expected he would presently march against him with his army.

Nor was he mistaken in the conjecture he made; for Herod got his army together, out of the anger he bore him for his threatening him with the accusation in a public court, and led it to Jerusalem, in order to throw Hyrcanus down from his kingdom; and this he had soon done, unless his father and brother had gone out together and broken the force of his fury, and this by exhorting him to carry his revenge no further than to threatening and affrighting, but to spare the king, under whow he had been advanced to such a degree of power; and that he ought not to be so much provoked at his being tried, as to forget to be thankful that he was acquitted; nor so long to think upon what was of a melancholy nature, as to be ungrateful for his deliverance; and if we ought to reckon that God is the arbitrator of success in war, an unjust cause is of more disadvantage than any army can be of advantage; and that therefore he ought not to be entirely confident of success in a case where he is to fight against his king, his supporter, and one that had often been his benefactor, and that had never been severe to him any otherwise than as he had hearkened to evil counsellors, and this no further than by bringing a shadow of injustice upon him. So Herod was prevailed upon by these arguments, and supposed that what he had already done was sufficient for his future hopes, and that he had enough shown his power to the nation.

In the mean time, there was a disturbance among the Romans about Apamia, and a civil war occasioned by the treacherous slaughter of Sextus Cæsar,* by Cecilius Bassus, which he perpetrated out of his good-will to Pompey; he also took the authority over his forces; but, as the rest of Cæsar's commanders attacked Bassus with their whole army, in order to punish him for the murder of Cæsar, Antipater also sent them assistance by his sons, both on account of him that was murdered, and on account of that Cæsar who was still alive, both of whom were their friends; and as this war grew to be of a considerable length, Marcus came out of Italy as successor to Sextus.

CHAPTER XI.

Herod made procurator of all Syria.

There was at this time a mighty war raised among the Romans, upon the sudden and treacherous slaughter of Cæsar by Cassius and Brutus, after he had held the government for three years and seven months. Upon this murder there were very great agitations, and the great men were mightily at difference one with another, and every one betook himself to that party where they had the greatest hopes of advancing themselves. Accordingly, Cassius came into Syria, in order to receive the forces that were at Apamia, where he procured a reconciliation between Bassus and Marcus, and the legions which were at difference with him: so he raised the siege of Apamia, and took upon him the command of the army, and went about exacting tribute of the cities, and demanding their money to such a degree as they were not able to bear.

So he gave command that the Jews should bring in 700 talents: whereupon Antipater, out of his dread of Cassius's threats, parted the raising of this sum among his sons, and among others of his

* Many writers of the Roman history give an account of this murder of Sextus Cæsar, and of the war of Apamia upon that occasion.

acquaintance, and to be done immediately; and among them he required one Malichus, who was at enmity with him, to do his part also, which necessity forced him to do. Now Herod, in the first place, mitigated the passion of Cassius, by bringing his share out of Galilee, which was 100 talents, on which account he was in the highest favour with him; and when he reproached the rest for being tardy, he was angry at the cities themselves; so he made slaves of Gophna and Emmaus, and two others of less note: nay, he proceeded as if he would kill Malichus, because he had not made greater haste in exacting his tribute; but Antipater prevented the ruin of this man, and of the other cities, and got into Cassius's favour by bringing in 100 talents immediately.*

However, when Cassius was gone, Malichus forgot the kindness that Antipater had done him, and laid frequent plots against him that had saved him, as making haste to get him out of the way, who was an obstacle to his wicked practices; but Antipater was so much afraid of the power and cunning of the man, that he went beyond Jordan, in order to get an army to guard himself against his treacherous designs; but when Malichus was caught in his plot, he put upon Antipater's sons by his impudence, for he thoroughly deluded Phasaelus, who was the guardian of Jerusalem, and Herod who was intrusted with the weapons of war, and this by a great many excuses and oaths, and persuaded them to procure his reconciliation to his father. Thus was he preserved again by Antipater, who dissuaded Marcus, the then president of Syria, from his resolution of killing Malichus, on account of his attempts for innovation.

Upon the war between Cassius and Brutus on one side, against the younger Cæsar [Augustus] and Antony on the other, Cassius and Marcus got together an army out of Syria; and because Herod was likely to have a great share in providing necessaries, they then made him procurator of all Syria, and gave him an army of foot and horse. Cassius promised him also, that after the war was over, he would make him king of Judea; but it so happened, that the power and hopes of his son became the cause of his perdition; for, as Malichus was afraid of this, he corrupted one of the king's cup-bearers with money, to give a poisoned potion to Antipater; so he became a sacrifice to Malichus's wickedness, and died at a feast. He was a man, in other respects, active in the management of affairs, and one that recovered the government to Hyrcanus, and preserved it in his hands.

However, Malichus, when he was suspected of poisoning Antipater, and when the multitude was angry with him for it, denied it, and made the people believe he was not guilty. He also prepared to make a greater figure, and raised soldiers; for he did not suppose that Herod would be quiet, who indeed came upon him with an army presently, in order to revenge his father's death; but, upon hearing the advice of his brother Phasaelus, not to punish him in an open manner, lest the multitude should fall into a sedition, he admitted of Malichus's apology, and professed that he cleared him of the suspicion; he also made a pompous funeral for his father.

So Herod went to Samaria, which was then in a tumult, and settled the city in peace; after which, at the [Pentecost] festival, he returned to Jerusalem, having his armed men with him; hereupon Hyrcanus, at the request of Malichus, who feared his approach, forbade them to introduce foreigners to mix themselves with the people of the country, while they were purifying themselves; but Herod despised the pretence, and him that gave that command, and came in by night. Upon which Malichus came to him, and bewailed Antipater; Herod also made him believe [he admitted his lamentation as real], although he had much ado to restrain his passion at him; however, he did himself bewail the murder of his father in his letters to Cassius, who, on other accounts, also hated Malichus. Cassius sent him word back that he should avenge his father's death upon him, and privately gave order to the tribunes that were under him, that they should assist Herod in a righteous action he was about

And because, upon the taking of Laodicea by Cassius, the men of power were gotten together from all quarters with

* It appears evidently by Josephus's accounts, both here and in his Antiquities, (b. xiv. chap. xi.,) that this Cassius, one of Cæsar's murderers, was a bitter oppressor and exacter of tribute in Judea. These 700 talents amount to about 300,000 pounds ster'ing, and were about half the yearly revenues of King Herod afterward. It also appears that Galilee then paid no more than 100 talents, or the seventh part of the sum to be levied in all the country.

presents and crowns in their hands, Herod allotted this time for the punishment of Malichus. When Malichus suspected that, and was at Tyre, he resolved to withdraw his son privately from among the Tyrians, who was an hostage there, while he got ready to fly away into Judea; the despair he was in of escaping, excited him to think of greater things; for he hoped that he should raise the nation to a revolt from the Romans, while Cassius was busy about the war against Antony, and that he should easily depose Hyrcanus, and get the crown for himself.

But fate laughed at the hopes he had, for Herod foresaw what he was so zealous about, and invited both Hyrcanus and him to supper; but calling one of the principal servants that stood by him to him, he sent him out, as though it were to get things ready for supper, but in reality to give notice beforehand about the plot that was laid against him; accordingly, they called to mind what orders Cassius had given them, and went out of the city with their swords in their hands upon the seashore, where they encompassed Malichus round about, and killed him with many wounds. Upon which Hyrcanus was immediately affrighted, till he swooned away, and fell down at the surprise he was in; and it was with difficulty that he was recovered, when he asked who it was that had killed Malichus. And when one of the tribunes replied that it was done by the command of Cassius, "Then," said he, "Cassius hath saved both me and my country, by cutting off one that was laying plots against them both." Whether he spake according to his own sentiments, or whether his fear was such that he was obliged to commend the action by saying so, is uncertain; however, by this method Herod inflicted punishment upon Malichus.

CHAPTER XII.

Phasaelus too hard for Felix—Herod overcomes Antigonus—the Jews accuse Herod and Phasaelus—Antonius acquits them, and makes them tetrarchs.

When Cassius had gone out of Syria, another sedition arose at Jerusalem, wherein Felix assaulted Phasaelus with an army, that he might revenge the death of Malichus upon Herod, by falling upon his brother. Now Herod happened then to be with Fabius, the governor of Damascus, and as he was going to his brother's assistance, he was detained by sickness; in the mean time, Phasaelus was by himself too hard for Felix, and reproached Hyrcanus on account of his ingratitude, both for what assistance he had afforded Malichus, and for overlooking Malichus's brother, when he possessed himself of the fortresses; for he had gotten a great many of them already, and among them the strongest of them all, Masada.

However, nothing could be sufficient for him against the force of Herod, who, as soon as he had recovered, took the other fortresses again, and drove him out of Masada in the posture of a supplicant; he also drove away Marion, the tyrant of the Tyrians, out of Galilee, when he had already possessed himself of three fortified places; but as to those Tyrians whom he had caught, he preserved them all alive; nay, some of them he gave presents to, and so sent them away, and thereby procured good-will to himself from the city, and hatred to the tyrant. Marion had indeed obtained that tyrannical power of Cassius, who set tyrants over all Syria;* and out of hatred to Herod it was that he assisted Antigonus, the son of Aristobulus, and principally on Fabius's account, whom Antigonus had made his assistant by money, and had him accordingly on his side when he made his descent; but it was Ptolemy, the kinsman of Antigonus, that supplied all that he wanted.

When Herod had fought against these in the avenues of Judea, he was conqueror in the battle, and drove away Antigonus, and returned to Jerusalem, beloved by everybody for the glorious action he had done; for those who did not before favour him, did join themselves to him now, because of his marriage into the family of Hyrcanus; for as he had formerly married a wife out of his own country of no ignoble blood, who was called Doris, of whom he begat Antipater, so did he now marry Mariamne, the daughter of Alexander, the son of Aristobulus, and the grand-daughter of Hyrcanus, and was become thereby a relation of the king.

But when Cæsar and Antony had slain Cassius near Philippi, and Cæsar was gone to Italy, and Antony to Asia,

* Here we see that Cassius set tyrants over all Syria; so that his assisting to destroy Cæsar does not seem to have proceeded from his true zeal for public liberty, but from a desire to be a tyrant himself.

among the rest of the cities which sent ambassadors to Antony unto Bithynia, the great men of the Jews came also, and accused Phasaelus and Herod, that they kept the government by force, and that Hyrcanus had no more than an honourable name. Herod appeared ready to answer this accusation; and, having made Antony his friend by the large sums of money he gave him, he brought him to such a temper as not to hear the others speak against him; and thus did they part at this time. However, after this there came 100 of the principal men among the Jews to Daphne by Antioch, to Antony, who was already in love with Cleopatra to the degree of slavery; these Jews put those men that were the most potent, both in dignity and eloquence, foremost, and accused the brethren.* But Messala opposed them, and defended the brethren, and that while Hyrcanus stood by him, on account of his relation to them. When Antony had heard both sides, he asked Hyrcanus which party was the fittest to govern; he replied that Herod and his party were the fittest. Antony was glad of that answer, for he had been formerly treated in a hospitable and obliging manner by his father Antipater, when he marched into Judea with Gabinius; so he constituted the brethren tetrarchs, and committed to them the government of Judea.

But when the ambassadors had indignation at this procedure, Antony took fifteen of them and put them into custody, whom he was also going to kill presently, and the rest he drove away with disgrace; on which occasion a still greater tumult arose at Jerusalem; so they sent again 1000 ambassadors to Tyre, where Antony now abode, as he was marching to Jerusalem: upon these men who made a clamour, he sent out the governor of Tyre, and ordered him to punish all that he could catch of them, and to settle those in the administration whom he had made tetrarchs.

But before this, Herod and Hyrcanus went out upon the seashore, and earnestly desired of these ambassadors that they would neither bring ruin upon themselves, nor war upon their native country, by their rash contentions; and when they grew still more outrageous, Antony sent out armed men, and slew a great many, and wounded more of them: of whom those that were slain were buried by Hyrcanus, as were the wounded put under the care of physicians by him; yet would not those that had escaped be quiet still, but put the affairs of the city into such disorder, and so provoked Antony, that he slew those whom he had put in bonds also.

* Phasaelus and Herod.

CHAPTER XIII.

The Parthians bring Antigonus back—Hyrcanus and Phasaelus imprisoned—flight of Herod—the Parthians obtain possession of Jerusalem—Death of Phasaelus.

Now two years afterward, when Barzapharnes, a governor among the Parthians, and Pacorus, the king's son, had possessed themselves of Syria, and when Lysanias had already succeeded, upon the death of his father Ptolemy, the son of Menneus, in the government [of Chalcis], he prevailed with the governor, by a promise of 1000 talents and 500 women, to bring back Antigonus to his kingdom, and to turn Hyrcanus out of it. Pacorus was by these means induced so to do, and marched along the seacoast, while he ordered Barzapharnes to fall upon the Jews as he went along the Mediterranean part of the country; but of the maritime people, the Tyrians would not receive Pacorus, although those of Ptolemais and Sidon had received him; so he committed a troop of his horse to a certain cupbearer belonging to the royal family, of his own name [Pacorus], and gave him orders to march into Judea, in order to learn the state of affairs among their enemies, and to help Antigonus when he should want his assistance.

Now, as these men were ravaging Carmel, many of the Jews ran together to Antigonus, and showed themselves ready to make an incursion into the country; so he sent them before into that place called Drymus [the woodland],* to seize upon the place; whereupon a battle was fought between them; and they drove the enemy away, and pursued them, and ran after them as far as Jerusalem, and as their numbers increased, they proceeded as far as the king's palace; but as Hyrcanus and Phasaelus received them with a strong body of men, there happened a battle in the market-place, in which Herod's party beat the enemy, and shut them up in the

* This large and noted wood, or woodland, belonging to Carmel, called Drumos by the Septuagint, is mentioned in the Old Testament, 2 Kings xix. 23, and Isa. xxxvii. 24.

temple, and set sixty men in the houses adjoining as a guard on them. But the people that were tumultuous against the brethren came in and burnt those men; while Herod, in his rage for killing them, attacked and slew many of the people, till one party made incursions on the other by turns, day by day, in the way of ambushes; and slaughters were made continually among them.

Now, when that festival which we call Pentecost was at hand, all the places about the temple, and the whole city, was full of a multitude of people that were come out of the country, and who were the greatest part of them armed also, at which time Phasaelus guarded the wall, and Herod, with a few, guarded the royal palace; and when he made an assault upon his enemies, as they were out of their ranks, on the north quarter of the city, he slew a very great number of them, and put them all to flight; and some of them he shut up within the city, and others within the outward rampart. In the mean time, Antigonus desired that Pacorus might be admitted to be a reconciler between them; and Phasaelus was prevailed upon to admit the Parthian into the city with 500 horse, and to treat him in a hospitable manner, who pretended that he came to quell the tumult, but in reality he came to assist Antigonus; however, he laid a plot for Phasaelus, and persuaded him to go as an ambassador to Barzapharnes, in order to put an end to the war, although Herod was very earnest with him to the contrary, and exhorted him to kill the plotter, but not expose himself to the snares he had laid for him, because the barbarians are naturally perfidious. However, Pacorus went out and took Hyrcanus with him, that he might be less suspected; he also left some of the horsemen, called the Freemen, with Herod, and conducted Phasaelus with the rest.

But now, when they were come to Galilee, they found that the people of that country had revolted, and were in arms, who came very cunningly to their leader, and besought him to conceal his treacherous intentions by an obliging behaviour to them; accordingly, he at first made them presents, and afterward, as they went away, laid ambushes for them; and, when they were come to one of the maritime cities called Ecdippon, they perceived that a plot was laid for them; for they were there informed of the promise of 1000 talents, and how Antigonus had devoted the greatest number of the women that were there with them, among the 500, to the Parthians; they also perceived that an ambush was always laid for them by the barbarians in the night time; they had also been seized on before this, unless they had waited for the seizure of Herod first at Jerusalem, because, if he were once informed of this treachery of theirs, he would take care of himself; nor was this a mere report, for they saw the guards already not far off them.

Nor would Phasaelus think of forsaking Hyrcanus and flying away, although Ophellius earnestly persuaded him to do it; for this man had learned the whole scheme of the plot from Saramalla, the richest of all the Syrians. But Phasaelus went up to the Parthian governor, and reproached him to his face for laying his treacherous plot against them, and chiefly because he had done it for money; and he promised him, that he would give him more money for their preservation, than Antigonus had promised to give for the kingdom. But the sly Parthian endeavoured to remove all his suspicion by apologies and by oaths, and then went to [the other] Pacorus; immediately after which those Parthians who were left, and had it in charge, seized upon Phasaelus and Hyrcanus, who could do no more than curse their perfidiousness and their perjury.

In the mean time the cupbearer was sent [back], and laid a plot how to seize upon Herod, by deluding him, and getting him out of the city, as he was commanded to do. But Herod suspected the barbarians from the beginning; and having then received intelligence that a messenger, who was to bring him the letters that informed him of the treachery intended, had fallen among the enemy, he would not go out of the city; though Pacorus said very positively, that he ought to go out, and meet the messengers that brought the letters, for that the enemy had not taken them, and that the contents of them were not accounts of any plots upon them, but of what Phasaelus had done; yet had he heard from others that his brother was seized; and Alexandra,* the shrewdest woman in the world, Hyrcanus's

* Mariamne here, in the copies.

daughter, begged of him that he would not go out, nor trust himself to those barbarians, who now were come to make an attempt upon him openly.

Now, as Pacorus and his friends were considering how they might bring their plot to bear privately, because it was not possible to circumvent a man of so great prudence by openly attacking him, Herod prevented them, and went off with the persons that were the most nearly related to him by night, and this without their enemies being apprized of it. But, as soon as the Parthians perceived it, they pursued after them; and as he gave orders for his mother, and sister, and the young woman who was betrothed to him, with her mother, and his youngest brother, to make the best of their way, he himself, with his servants, took all the care they could to keep off the barbarians; and when, at every assault, he had slain a great many of them, he came to the stronghold of Masada.

Nay, he found by experience that the Jews fell more heavily upon him than did the Parthians, and created him troubles perpetually, and this ever since he was gotten sixty furlongs from the city; these sometimes brought it to a sort of a regular battle. Now, in the place where Herod beat them, and killed a great number of them, there he afterward built a citadel, in memory of the great actions he did there, and adorned it with the most costly palaces, and erected very strong fortifications, and called it, from his own name, Herodium. Now, as they were in their flight, many joined themselves to him every day: and at a place called Thressa of Idumea, his brother Joseph met him, and advised him to ease himself of a great number of his followers; because Masada would not contain so great a multitude, which were above 9000. Herod complied with his advice, and sent away the most cumbersome part of his retinue, that they might go into Idumea, and gave them provisions for their journey; but he got safe to the fortress with his nearest relations, and retained with him only the stoutest of his followers; and there it was that he left 800 of his men as a guard for the women, and provisions sufficient for a siege; but he made haste himself to Petra of Arabia.

As for the Parthians in Jerusalem, they betook themselves to plundering, and fell upon the houses of those that were fled, and upon the king's palace, and spared nothing but Hyrcanus's money, which was not above 300 talents. They lighted on other men's money also, but not so much as they hoped for; for Herod, having a long while had a suspicion of the perfidiousness of the barbarians, had taken care to have what was most splendid among his treasures conveyed into Idumea, as every one belonging to him had in like manner done also. But the Parthians proceeded to that degree of injustice, as to fill all the country with war without denouncing it, and to demolish the city Marissa; and not only to set up Antigonus for king, but to deliver Phasaelus and Hyrcanus bound into his hands, in order to their being tormented by him. Antigonus himself also bit off Hyrcanus's ears with his own teeth, as he fell down upon his knees to him, that so he might never be able, upon any mutation of affairs, to take the high-priesthood again; for the high priests that officiated were to be complete, and without blemish.

However, he failed in his purpose of abusing Phasaelus, by reason of his courage, for though he neither had the command of his sword nor of his hands, he prevented all abuses by dashing his head against a stone; so he demonstrated himself to be Herod's own brother, and Hyrcanus a most degenerate relation, and died with great bravery, and made the end of his life agreeable to the action of it. There is also another report about his end, that he recovered of that stroke, and that a surgeon, who was sent by Antigonus to heal him, filled the wound with poisonous ingredients, and so killed him. Whichsoever of these deaths he came to, the beginning of it was glorious. It is also reported, that before he expired, he was informed by a certain poor woman how Herod had escaped out of their hands, and that he said thereupon, "I now die with comfort, since I leave behind me one alive that will avenge me of mine enemies."

This was the death of Phasaelus; but the Parthians, although they had failed of the women they chiefly desired, yet did they put the government of Jerusalem into the hands of Antigonus, and took away Hyrcanus, and bound him, and carried him to Parthia.

CHAPTER XIV.

Herod rejected in Arabia—makes haste to Rome—Antony and Cæsar unite their interest to make him king of the Jews.

Now Herod did the more zealously pursue his journey into Arabia, as making haste to get money of the king, while his brother was yet alive; by which money alone it was that he hoped to prevail upon the covetous temper of the barbarians to spare Phasaelus; for he reasoned thus with himself: that if the Arabian king was too forgetful of his father's friendship with him, and was too covetous to make him a free gift, he would however borrow of him as much as might redeem his brother, and put into his hands, as a pledge, the son of him that was to be redeemed. . Accordingly, he led his brother's son along with him, who was of the age of seven years. Now he was ready to give 300 talents for his brother, and intended to desire the intercession of the Tyrians, to get them accepted; however, fate had been too quick for his diligence; and since Phasaelus was dead, Herod's brotherly love was now in vain. Moreover, he was not able to find any lasting friendship among the Arabians; for their king, Malichus, sent to him immediately and commanded him to return back out of his country, and used the name of the Parthians as a pretence for so doing, as though these had denounced to him by their ambassadors to cast Herod out of Arabia; while in reality they had a mind to keep back what they owed to Antipater, and not be obliged to make requital to his sons for the free gifts the father had made them. He also took the imprudent advice of those who, equally with himself, were willing to deprive Herod of what Antipater had deposited among them; and these men were the most potent of all whom he had in his kingdom.

So when Herod had found that the Arabians were his enemies, and this for those very reasons whence he hoped they would have been the most friendly, and had given them such an answer as his passion suggested, he returned back and went for Egypt. Now he lodged the first evening at one of the temples of that country, in order to meet with those whom he left behind; but on the next day word was brought him, as he was going to Rhinocurura, that his brother was dead, and how he came by his death; and when he had lamented him as much as his present circumstances could bear, he soon laid aside such cares, and proceeded on his journey. But now, after some time, the king of Arabia repented of what he had done, and sent presently away messengers to call him back. Herod had prevented them, and had come to Pelusium, where he could not obtain a passage from those that lay with the fleet, so he besought their captains to let him go by them; accordingly, out of the reverence they bore to the fame and dignity of the man, they conducted him to Alexandria; and when he came into the city, he was received by Cleopatra with great splendour, who hoped he might be persuaded to be commander of her forces in the expedition she was now about. But he rejected the queen's solicitations, and being neither affrighted at the height of that storm which then happened, nor at the tumults that were now in Italy, he sailed for Rome.

But as he was in peril about Pamphylia, and obliged to cast out the greatest part of the ship's lading, he, with difficulty, got safe to Rhodes, a place which had been grievously harassed in the war with Cassius. He was there received by his friends, Ptolemy and Sappinius; and, although he was then in want of money, he fitted up a three-decked ship of very great magnitude, wherein he and his friends sailed to Brundusium,* and went to Rome with all speed; where he first of all went to Antony, on account of the friendship his father had with him, and laid before him the calamities of himself and his family; and that he had left his nearest relations besieged in a fortress, and had sailed to him through a storm, to make supplication to him for assistance.

Hereupon Antony was moved to compassion at the change that had been made in Herod's affairs, and this both upon his calling to mind how hospitably he had been treated by Antipater, but more especially on account of Herod's own virtue; so he then resolved to get him made king of the Jews, whom he had formerly made tetrarch. The contest also that he had with Antigonus was another inducement, and that of no less weight than the great regard he had for Herod; for he looked upon Antigonus

* Brentesium or Brundusium has coins still preserved.

as a seditious person, and an enemy of the Romans; and as for Cæsar, Herod found him better prepared than Antony, as remembering very fresh the wars he had gone through together with his father, the hospitable treatment he had met with from him, and the entire goodwill he had shown to him; besides the activity which he saw in Herod himself. So he called the senate together, wherein Messalas, and after him Atratinus, produced Herod before them, and gave a full account of the merits of his father, and his own good-will to the Romans. At the same time they demonstrated that Antigonus was their enemy, not only because he soon quarrelled with them, but because he now overlooked the Romans, and took the government by the means of the Parthians. These reasons greatly moved the senate; at which juncture Antony came in, and told them that it was for their advantage in the Parthian war that Herod should be king; so they all gave their votes for it. And when the senate was separated, Antony and Cæsar went out, with Herod between them; while the consul and the rest of the magistrates went before them, in order to offer sacrifices, and to lay the decree in the capitol. Antony also made a feast for Herod on the first day of his reign.

CHAPTER XV.

Antigonus besieges Masada—Herod compels him to raise the siege, and then marches to Jerusalem.

Now during this time, Antigonus besieged those that were in Masada, who had all other necessaries in sufficient quantity, but were in want of water; on which account Joseph, Herod's brother, was disposed to run away to the Arabians, with 200 of his own friends, because he had heard that Malichus repented of his offences with regard to Herod; and he had been so quick as to have been gone out of the fortress already, unless, on that very night when he was going away, there had fallen a great deal of rain, insomuch that his reservoirs were full of water, and so he was under no necessity of running away. After which, therefore, they made an irruption upon Antigonus's party, and slew a great many of them, some in open battles, and some in private ambush; nor had they always success in their attempts, for sometimes they were beaten, and ran away. In the mean time, Ventidius, the Roman general, was sent out of Syria, to restrain the incursions of the Parthians; and after he had done that, he came into Judea, in pretence indeed to assist Joseph and his party, but in reality to get money of Antigonus; and when he had pitched his camp very near to Jerusalem, as soon as he had got money enough, he went away with the greatest part of his forces; yet still did he leave Silo with some part of them, lest if he had taken them all away, his taking of bribes might have been too openly discovered. Now Antigonus hoped that the Parthians would come again to his assistance, and therefore cultivated a good understanding with Silo in the mean time, lest any interruption should be given to his hopes.

Now by this time Herod had sailed out of Italy, and was come to Ptolemais; and as soon as he had gotten together no small army of foreigners, and of his own countrymen, he marched through Galilee against Antigonus, wherein he was assisted by Ventidius and Silo, both whom Dellius,* a person sent by Antony, persuaded to bring Herod [into his kingdom]. Now Ventidius was at this time among the cities, and composing the disturbances which had happened by means of the Parthians, as was Silo in Judea corrupted by the bribes that Antigonus had given him; yet was not Herod himself destitute of power, but the number of his forces increased every day as he went along, and all Galilee, with few exceptions, joined themselves to him. So he proposed to himself to set about his most necessary enterprise, and that was Masada, in order to deliver his relations from the siege they endured. But still Joppa stood in his way, and hindered his going thither: for it was necessary to take that city first, which was in the enemies' hands, that when he should go to Jerusalem, no fortress might be left in the enemies' power behind him. Silo also willingly joined him, as having now a plausible occasion of drawing off his forces [from Jerusalem]; and when the Jews pursued him, and pressed upon him [in his retreat], Herod made an excursion upon them with a small body of his men, and soon put them to flight, and saved Silo when he was in distress.

* This Dellius is famous, or rather infamous, in the history of Mark Antony.

After this, Herod took Joppa, and then made haste to Masada to free his relations. Now, as he was marching, many came in to him; some induced by their friendship to his father, some by the reputation he had gained himself, and some, in order to repay the benefits they had received from them both; but still what engaged the greatest number on his side, was the hopes from him when he should be established in his kingdom; so that he had gotten together already an army hard to be conquered. But Antigonus laid an ambush for him as he marched out, in which he did little or no harm to his enemies. However, he easily recovered his relations again that were in Masada, as well as the fortress Ressa, and then marched to Jerusalem, where the soldiers that were with Silo joined themselves to his own, as did many out of the city, from a dread of his power.

Now, when he had pitched his camp on the west side of the city, the guards who were there shot their arrows and threw their darts at them, while others ran out in companies, and attacked those in the forefront; but Herod commanded proclamation to be made at the wall, that he was come for the good of the people and the preservation of the city, without any design to be revenged on his open enemies, but to grant oblivion to them, though they had been the most obstinate against him. Now the soldiers that were for Antigonus made a contrary clamour, and did neither permit anybody to hear that proclamation nor to change their party; so Antigonus gave order to his forces to beat the enemy from the walls: accordingly, they soon threw their darts at them from the towers, and put them to flight.

And here it was that Silo discovered he had taken bribes; for he set many of the soldiers to clamour about their want of necessaries, and to require their pay, in order to buy themselves food, and to demand that he would lead them into places convenient for their winter quarters; because all the parts about the city were laid waste by the means of Antigonus's army, which had taken all things away. By this he moved the army, and attempted to get them off the siege; but Herod went to the captains that were under Silo, and to a great many of the soldiers, and begged of them not to leave him, who was sent thither by Cæsar and Antony, and the senate; for that he would take care to have their wants supplied that very day. After the making of which entreaty, he went hastily into the country, and brought thither so great an abundance of necessaries, that he cut off all Silo's pretences; and, in order to provide that for the following days they should not want supplies, he sent to the people that were about Samaria (which city had joined itself to him) to bring corn, wine, and oil, and cattle to Jericho. When Antigonus heard of this, he sent some of his party with orders to hinder, and lay ambushes for these collectors of corn. This command was obeyed, and a great multitude of armed men were gathered together about Jericho, and lay upon the mountains, to watch those that brought the provisions. Yet was Herod not idle, but took with him ten cohorts,—five of them were Roman, and five were Jewish cohorts, together with some mercenary troops intermixed among them, and besides those a few horsemen, and came to Jericho; and when he came he found the city deserted, but that there were 500 men, with their wives and children, who had taken possession of the tops of the mountains; these he took, and dismissed them, while the Romans fell upon the rest of the city, and plundered it, having found the houses full of all sorts of good things. So the king left a garrison at Jericho, and came back, and sent the Roman army into those cities which were come over to him, to take their winter quarters there, into Judea [or Idumea], and Galilee, and Samaria. Antigonus also, by bribes, obtained [permission] of Silo to let a part of his army be received at Lydda, as a compliment to Antonius.

CHAPTER XVI.

Herod takes Sepphoriss—subdues the robbers—avenges himself on Macheras—joins Antony at Samosata.

So the Romans lived in plenty of all things and rested from war. However, Herod did not lie at rest, but seized upon Idumea, and kept it, with 2000 footmen, and 400 horsemen; and this he did by sending his brother Joseph thither, that no innovation might be made by Antigonus. He also removed his mother, and all his relations, who had been in Masada, to Samaria; and when he had

Herod's Soldiers, Destroying the Robbers in their Cave.—Vol. 2, p. 169.

settled them securely, he marched to take the remaining parts of Galilee, and to drive away the garrisons placed there by Antigonus.

But when Herod had reached Sepphoris,* in a very great snow, he took the city without any difficulty, the guards that should have kept it flying away before it was assaulted; where he gave an opportunity to his followers that had been in distress to refresh themselves, there being in that city a great abundance of necessaries. After which he hasted away to the robbers that were in the caves, who overran a great part of the country, and did as great mischief to its inhabitants as a war itself could have done. Accordingly, he sent beforehand three cohorts of footmen, and one troop of horsemen, to the village Arbela, and came himself forty days afterward with the rest of his forces. Yet were not the enemy affrighted at his assault, but met him in arms; for their skill was that of warriors, but their boldness was the boldness of robbers: when, therefore, it came to a pitched battle, they put to flight Herod's left wing with their right one: but Herod, wheeling about on the sudden from his own right wing, came to their assistance, and both made his own left wing return back from its flight, and fell upon the pursuers, and cooled their courage, till they could not bear the attempts that were made directly upon them, and so turned back and ran away.

But Herod followed them, and slew them as he followed them, and destroyed a great part of them, till those that remained were scattered beyond the river [Jordan]; and Galilee was freed from the terrors they had been under, excepting from those that remained and lay concealed in caves, which required longer time ere they could be conquered. In order to which, Herod, in the first place, distributed the fruits of their former labours to the soldiers, and gave every one of them 150 drachmæ of silver, and a great deal more to their commanders, and sent them into their winter quarters. He also sent to his youngest brother, Pheroras, to take care of a good market for them, where they might buy themselves provisions, and build a wall about Alexandrium; who took care of both these injunctions accordingly.

In the mean time, Antony abode at Athens, while Ventidius called for Silo and Herod to come to the war against the Parthians, but ordered them first to settle the affairs of Judea; so Herod willingly dismissed Silo to go to Ventidius; but he made an expedition himself against those that lay in the caves. Now these caves were in the precipices of craggy mountains, and could not be come at from any side, since they had only some winding pathways, very narrow, by which they got up to them; but the rock that lay on their front had beneath it valleys of a vast depth, and of an almost perpendicular declivity; insomuch that the king was doubtful for a long time what to do, by reason of a kind of impossibility there was of attacking the place. Yet did he at length make use of a contrivance that was subject to the utmost hazard; for he let down the most hardy of his men in chests, and set them at the mouths of the dens. Now these men slew the robbers and their families, and when they made resistance, they sent in fire upon them, [and burnt them]; and as Herod was desirous of saving some of them, he had proclamation made, that they should come and deliver themselves up to him; but not one of them came willingly to him; and of those that were compelled to come, many preferred death to captivity. And here a certain old man, the father of seven children, whose children, together with their mother, desired him to give them leave to go out, upon the assurance and right hand that was offered them, slew them after the following manner: he ordered every one of them to go out, while he stood himself at the cave's mouth, and slew that son of his perpetually who went out. Herod was near enough to see this sight, and his bowels of compassion were moved at it, and he stretched out his right hand to the old man, and besought him to spare his children; yet did not he relent at all upon what he said, but over and above reproached Herod on the lowness of his descent, and slew his wife as well as his children; and when he had thrown their dead bodies down the precipice, he at last threw himself down after them.

By this means Herod subdued these caves, and the robbers that were in them. He then left there a part of his army, as many as he thought sufficient to prevent any sedition, and made Ptolemy their general, and returned to Samaria; he led

* Sepphoris, the metropolis of Galilee, so often mentioned by Josephus, has coins still remaining.

also with him 3000 armed footmen and 600 horsemen against Antigonus. Now here those that used to raise tumults in Galilee, having liberty so to do upon his departure, fell unexpectedly upon Ptolemy, the general of his forces, and slew him: they also laid the country waste, and then retired to the bogs, and to places not easily to be found; but when Herod was informed of this insurrection, he came to the assistance of the country immediately, and destroyed a great number of the seditious, and raised the sieges of all those fortresses they had besieged; he also exacted the tribute of 100 talents of his enemies, as a penalty for the mutation they had made in the country.

By this time (the Parthians being already driven out of the country, and Pacorus slain) Ventidius, by Antony's command, sent 1000 horsemen and two legions as auxiliaries to Herod against Antigonus. Now Antigonus besought Macheras, who was their general, by letter, to come to his assistance, and made a great many mournful complaints about Herod's violence, and about the injuries he did to the kingdom; and promised to give him money for such his assistance: but he complied not with his invitation to betray his trust, for he did not contemn him that sent him, especially while Herod gave him more money [than the other offered]. So he pretended friendship to Antigonus, but came as a spy to discover his affairs, although he did not herein comply with Herod, who dissuaded him from so doing; but Antigonus perceived what his intentions were beforehand, and excluded him out of the city, and defended himself against him as an enemy, from the walls; till Macheras was ashamed of what he had done, and retired to Emmaus to Herod; and, as he was in a rage at his disappointment, he slew all the Jews whom he met with, without sparing those that were for Herod, but using them all as if they were for Antigonus.

Hereupon Herod was very angry at him, and was going to fight against Macheras as his enemy; but he restrained his indignation, and marched to Antony to accuse Macheras of mal-administration; but Macheras was made sensible of his offences, and followed after the king immediately, and earnestly begged and obtained that he would be reconciled to him. However, Herod did not desist from his resolution of going to Antony; but when he heard that he was besieging Samosata* with a great army, which is a strong city near to Euphrates, he made the greater haste; as observing that this was a proper opportunity for showing at once his courage, and for doing what would greatly oblige Antony. Indeed, when he came, he soon made an end of that siege, and slew a great number of the barbarians, and took from them a large prey; insomuch, that Antony, who admired his courage formerly, did now admire it still more. Accordingly he heaped many more honours upon him, and gave him more assured hopes that he should gain his kingdom: and now King Antiochus was forced to deliver up Samosata.

CHAPTER XVII.

Death of Joseph—Herod's preservation—beheads the slayer of his brother—besieges Jerusalem, and marries Mariamne.

In the mean time Herod's affairs in Judea were in an ill state. He had left his brother Joseph with full power, but had charged him to make no attempts against Antigonus till his return; for that Macheras would not be such an assistant as he could depend on, as it appeared by what he had done already; but as soon as Joseph heard that his brother was at a very great distance, he neglected the charge he had received, and marched toward Jericho with five cohorts, which Macheras sent with him. This movement was intended for seizing on the corn, as it was now in the midst of summer; but when his enemies attacked him in the mountains, and in places which were difficult to pass, he was both killed himself, as he was very bravely fighting in the battle, and the entire Roman cohorts were destroyed; for these cohorts were new-raised men, gathered out from Syria, and there was no mixture of those called veteran soldiers among them, who might have supported those that were unskilful in war.

This victory was not sufficient for Antigonus; but he proceeded to that degree of rage as to treat the dead body of Joseph barbarously; for when he had gotten possession of the bodies of those that

* This Samosata, the metropolis of Commagena, is well known from its coins. Dean Aldrich confirms what Josephus here notes, that Herod was a great means of taking the city by Antony, and that from Plutarch and Dio.

were slain, he cut off his head, although his brother Pheroras would have given 50 talents as a price of redemption for it. And now the affairs of Galilee were put into such disorder after this victory of Antigonus, that those of Antigonus's party brought the principal men that were on Herod's side to the lake, and there drowned them. There was a great change made also in Idumea, where Macheras was building a wall about one of the fortresses, that was called Gittha. But Herod had not yet been informed of these things; for after the taking of Samosata, and when Antony had set Sosius over the affairs of Syria, and given him orders to assist Herod against Antigonus, he departed into Egypt. But Sosius sent two legions before him into Judea, to assist Herod, and followed himself soon after with the rest of his army.

Now when Herod was at Daphne, by Antioch, he had some dreams which clearly foreboded his brother's death; and as he leaped out of his bed in a disturbed manner, there came messengers that acquainted him with that calamity. So when he had lamented this misfortune for awhile, he put off the main part of his mourning, and made haste to march against his enemies; and when he had performed a march that was above his strength, and had gone as far as Libanus, he got 800 men of those that lived near to that mountain, as his assistants, and joined with them one Roman legion, with which, before it was day, he made an irruption into Galilee, and met his enemies, and drove them back to the place which they had left. He also made an immediate and conditioned attack upon the fortress. Yet was he forced, by a most terrible storm, to pitch his camp in the neighbouring village before he could take it. But when, after a few days' time, the second legion, that came from Antony, joined themselves to him, the enemy were affrighted at his power, and left their fortifications in the night-time.

After he marched through Jericho, as making what haste he could to be avenged on his brother's murderers; where happened to him a providential sign, out of which when he had unexpectedly escaped, he had the reputation of being very dear to God; for that evening there feasted with him many of the principal men: and after that feast was over, and all the guests were gone out, the house fell down immediately. And as he judged this to be a common signal of what dangers he should undergo, and how he should escape them in the war that he was going about, he in the morning set forward with his army, when about 6000 of his enemies came running down from the mountains, and began to fight with those in the forefront; yet durst they not be so very bold as to engage the Romans hand to hand, but threw stones and darts at them at a distance, by which means they wounded a considerable number; in which action Herod's own side was wounded with a dart.

Now as Antigonus had a mind to appear to exceed Herod, not only in the courage, but in the number of his men, he sent Pappus, one of his companions, with an army against Samaria, whose fortune it was to oppose Macheras. But Herod overran the enemies' country, and demolished five little cities, and destroyed 2000 men that were in them, and burned their houses, and then returned to his camp; but his head-quarters were at the village called Cana.

Now a great multitude of Jews resorted to him every day, both out of Jericho and the others parts of the country. Some were moved so to do out of their hatred to Antigonus, and some out of regard to the glorious actions Herod had done; but others were led on by an unreasonable desire of change; so he fell upon them immediately. As for Pappus and his party, they were not terrified either at their number or at their zeal, but marched out with great alacrity to fight them; and it came to a close fight. Now other parts of their army made resistance for a while: but Herod, running the utmost hazard, out of the rage he was in at the murder of his brother, that he might be avenged on those that had been the authors of it, soon beat those that opposed him; and, after he had beaten them, he always turned his forces against those that stood to it still, and pursued them all; so that a great slaughter was made, while some were forced back into that village whence they came out; he also pressed hard upon the hindermost, and slew a vast number of them; he also fell into the village with the enemy, where every house was filled with armed men, and the upper rooms were also crowded with soldiers for their defence; and when he had beaten those that were on the outside, he pulled the houses to pieces, and plucked out those

that were within; upon many he had the roofs shaken down, whereby they perished by heaps; and as for those that fled out of the ruins, the soldiers received them with their swords in their hands; and the multitude of those slain and lying in heaps was so great that the conquerors could not pass along the roads. Now the enemy could not bear this blow, so that when the multitude of them which was gathered together saw that those in the village were slain, they dispersed themselves and fled away; upon the confidence of which victory, Herod had marched immediately to Jerusalem, unless he had been hindered by the depth of winter [coming on]. This was the impediment that lay in the way of this his entire glorious progress, and was what hindered Antigonus from being now conquered, who was already disposed to forsake the city.

Now when at the evening Herod had already dismissed his friends to refresh themselves after their fatigue, and when he had gone himself, while he was still hot in his armour, like a common soldier, to bathe himself, and before he had gotten into the bath, one of the enemies met him in the face with a sword in his hand, and then a second, and then a third, and after that more of them; these were men who had run away out of the battle into the bath in their armour, and they had lain there for some time in great terror, and in privacy; and when they saw the king, they trembled for fear, and ran by him in a fright, although he was naked, and endeavoured to get off into the public road. Now there was by chance nobody else at hand that might seize upon these men; and for Herod, he was contented to have come to no harm himself, so that they all got away in safety.

But on the next day Herod had Pappus's head cut off, who was the general for Antigonus, and was slain in the battle, and sent it to his brother Pheroras, by way of punishment for their slain brother; for he was the man that slew Joseph. Now as winter was going off, Herod marched to Jerusalem, and brought his army to the wall of it; this was the third year since he had been made king at Rome; so he pitched his camp before the temple, for on that side it might be besieged; and there it was that Pompey took the city. So he parted the work among the army, and demolished the suburbs, and raised three banks, and gave orders to have towers built upon those banks, and left the most laborious of his acquaintance at the works. But he went himself to Samaria, to take the daughter of Alexander, the son of Aristobulus, to wife, who had been betrothed to him before, as we have already said; and thus he accomplished this by the by, during the siege of the city, for he had his enemies in great contempt already.

When he had thus married Mariamne, he came back to Jerusalem with a greater army. Sosius also joined him with a large army, both of horsemen and footmen, which he sent before him through the midland parts, while he marched himself along Phœnicia; and when the whole army was gotten together, which were 11 regiments of footmen, and 6000 horsemen, besides the Syrian auxiliaries, which were no small part of the army, they pitched their camp near to the north wall. Herod's dependence was upon the decree of the senate, by which he was made king; and Sosius relied upon Antony, who sent the army that was under him to Herod's assistance.

CHAPTER XVIII.

Herod and Sosius take Jerusalem by force—death of Antigonus—Cleopatra's avarice.

Now the multitude of the Jews that were in the city were divided into several factions, for the people that crowded about the temple, being the weaker part of them, gave it out that, as the times were, he was the happiest and most religious man who should die first. But as to the more bold and hardy men, they got together in bodies, and fell to robbing others after various manners, and these particularly plundered the places that were about the city, and this because there was no food left either for the horses or the men; yet some of the warlike men, who were used to fight regularly, were appointed to defend the city during the siege, and these drove those that raised the banks away from the wall; and these were always inventing one engine or another to be a hinderance to the engines of the enemy; nor had they so much success any way as in the mines under ground.

Now, as for the robberies which were committed, the king contrived that ambushes should be so laid, that they might

restrain their excursions; and as for the want of provisions, he provided that they should be brought to them from great distances. He was also too hard for the Jews, by the Romans' skill in the art of war: although they were bold to the utmost degree, now they durst not come to a plain battle with the Romans, which was certain death; but through their mines under ground they would appear in the midst of them on the sudden, and before they could batter down one wall, they built them another in its stead; and to sum up all at once, they did not show any want either of painstaking or of contrivance, as having resolved to hold out to the very last. Indeed, though they had so great an army lying round about them, they bore a siege of five months, till some of Herod's chosen men ventured to get upon the wall, and fell into the city, as did Sosius's centurions after them; and now the first of all seized upon what was about the temple; and upon the pouring in of the army, there was slaughter of vast multitudes everywhere, by reason of the rage the Romans were in at the length of the siege, and by reason that the Jews that were about Herod earnestly endeavoured that none of their adversaries might remain; so they were cut to pieces by great multitudes, and as they were crowded together in narrow streets, and in houses, or were running away to the temple; nor was there any mercy shown either to infants, or to the aged, or to the weaker sex; insomuch, that although the king sent about and desired them to spare the people, nobody could be persuaded to withhold their right hand from slaughter, but they slew people of all ages, like madmen. Then it was that Antigonus, without any regard to his former or to his present fortune, came down from the citadel and fell down at Sosius's feet, who, without pitying him at all, upon the change of his condition, laughing at him beyond measure, and called him Antigona [or woman]. Yet did he not treat him like a woman, or let him go free, but put him into bonds, and kept him in custody.

But Herod's concern at present, now he had gotten his enemies under his power, was to restrain the zeal of his foreign auxiliaries; for the multitude of the strange people were very eager to see the temple, and what was sacred in the holy house itself; but the king endeavoured to restrain them, partly by his exhortation, partly by his threatening, nay, partly by force, as thinking the victory worse than a defeat to him, if any thing that ought not to be seen were seen by them. He also forbade, at the same time, the spoiling of the city, asking Sosius in the most earnest manner, whether the Romans, by thus emptying the city of money and men, had a mind to leave him king of a desert; and told him that he judged the dominion of the habitable earth too small a compensation for the slaughter of so many citizens. And when Sosius said, that it was but just to allow the soldiers this plunder, as a reward for what they suffered during the siege, Herod made answer, that he would give every one of the soldiers a reward out of his own money. So he purchased the deliverance of his country, and performed his promises to them, and made presents after a magnificent manner to each soldier, and proportionably to their commanders, and with a most royal bounty to Sosius himself, whereby nobody went away but in a wealthy condition. Hereupon Sosius dedicated a crown of gold to God, and then went away from Jerusalem, leading Antigonus away in bonds to Antony; then did the axe bring him to his end, who still had a fond desire of life, and some frigid hopes of it to the last, but, by his cowardly behaviour, well deserved to die by it.

Hereupon, King Herod distinguished the multitude that was in the city; and for those that were of his side, he made them still more his friends by the honours he conferred on them; but for those of Antigonus's party, he slew them: and as his money ran low, he turned all the ornaments he had into money, and sent it to Antony, and to those about him. Yet could he not hereby purchase an exemption from all sufferings; for Antony was now bewitched by his love to Cleopatra, and was entirely conquered by her charms. Now Cleopatra had put to death all her kindred, till no one near her in blood remained alive, and after that she fell a slaying those noway related to her. So she calumniated the principal men among the Syrians to Antony, and persuaded him to have them slain, that so she might easily gain to be mistress of what they had; nay, she extended her avaricious humour to the Jews and Arabians, and secretly laboured to have Herod

and Malichus, the kings of both those nations, slain by his order.

Now as to these her injunctions to Antony, he complied in part; for though he esteemed it too abominable a thing to kill such good and great kings, yet was he thereby alienated from the friendship he had for them. He also took away a great deal of their country; nay, even the plantation of palm-trees at Jericho, where also grows the balsam-tree, and bestowed them upon her, as also all the cities on this side the river Eleutherus, Tyre and Sidon excepted. And when she was become mistress of these, and had conducted Antony in his expedition against the Parthians, as far as Euphrates, she came by Apamia and Damascus into Judea; and there did Herod pacify her indignation at him by large presents. He also hired of her those places that had been torn away from his kingdom, at the yearly rent of 200 talents. He conducted her also as far as Pelusium, and paid her all the respects possible. Now it was not long after this that Antony had come back from Parthia, and led with him Artabazes, Tigranes's son, captive, as a present for Cleopatra; for this Parthian was presently given her, with his money, and all the prey that was taken with him.

CHAPTER XIX.

Antony, at the persuasion of Cleopatra, sends Herod to fight against the Arabians—great earthquake.

Now when the war about Actium had begun, Herod prepared to come to the assistance of Antony, as being already freed from his troubles in Judea, and having gained Hyrcania, which was a place that was held by Antigonus's sister. However, he was cunningly hindered from partaking of the hazards that Antony went through by Cleopatra; for since, as we have already noted, she had laid a plot against the kings [of Judea and Arabia], she prevailed with Antony to commit the war against the Arabians to Herod; that so, if he got the better, she might become mistress of Arabia, or, if he were worsted, of Judea; and that she might destroy one of those kings by the other.

However, this contrivance tended to the advantage of Herod; for at the very first he took hostages from the enemy, and got together a great body of horse, and ordered them to march against them about Diospolis; and he conquered that army, although it fought resolutely against him After which defeat, the Arabians were in great motion, and assembled themselves together at Kanatha, a city of Celesyria, in vast multitudes, and waited for the Jews. And when Herod had come thither, he tried to manage this war with particular prudence, and gave orders that they should build a wall about their camp; yet did not the multitude comply with those orders, but were so emboldened by their foregoing victory, that they presently attacked the Arabians, and beat them at the first onset, and then pursued them; yet were there snares laid for Herod in that pursuit; while Athenio, who was one of Cleopatra's generals, and always an antagonist to Herod, sent out of Kanatha the men of that country against him; for, upon this fresh onset, the Arabians took courage, and returned back, and both joined their numerous forces about stony places, that were hard to be gone over, and there put Herod's men to the route, and made a great slaughter of them; but those that escaped out of the battle fled to Ormiza, where the Arabians surrounded their camp, and took it, with all the men that was in it.

In a little time after this calamity, Herod came to bring them succours; but he came too late. Now the occasion of that blow was this, that the officers would not obey orders; for had not the fight begun so suddenly, Athenio had not found a proper season for the snares he laid for Herod: however, he was even with the Arabians afterward, and overran their country, and did them more harm than their single victory could compensate. But as he was avenging himself on his enemies, there fell upon him another providential calamity; for in the seventh* year of his reign, when the war about Actium was at the height, at the beginning of

* This seventh year of the reign of Herod [from the conquest or death of Antigonus], with the great earthquake in the beginning of the same spring, which are here fully implied to be not much before the fight at Actium, between Octavius and Antony, and which is known from the Roman historians to have been in the beginning of September in the 31st year before the Christian era, determines the chronology of Josephus as to the reign of Herod, viz. that he began in the year 37, beyond rational contradiction. Nor is it unworthy of notice, that this seventh year of the reign of Herod, or the 31st before the Christian era, contained the latter part of a Sabbatic year; on which Sabbatic year, therefore, it is plain, this great earthquake happened in Judea.

the spring, the earth was shaken, and destroyed an immense number of cattle, with 30,000 men; but the army received no harm, because it lay in the open air. In the mean time, the fame of this earthquake elevated the Arabians to greater courage, and this by augmenting it to a fabulous height, as is constantly the case in melancholy accidents, and pretending that all Judea was overthrown. Upon this supposal, therefore, that they should easily get a land that was destitute of inhabitants into their power, they first sacrificed those ambassadors who were come to them from the Jews, and then marched into Judea immediately. Now the Jewish nation were affrighted at this invasion, and quite dispirited at the greatness of their calamities one after another; whom yet Herod got together, and endeavoured to encourage to defend themselves by the following speech which he made to them:

"The present dread you are under, seems to me to have seized upon you very unseasonably. It is true, you might justly be dismayed at the providential chastisement which hath befallen you; but to suffer yourselves to be equally terrified at the invasion of men, is unmanly. As for myself, I am so far from being affrighted at our enemies after this earthquake, that I imagine that God hath thereby laid a bait for the Arabians, that we may be avenged on them; for their present invasion proceeds more from our accidental misfortunes, than that they have any great dependence on their weapons, or their own fitness for action. Now that hope which depends not on men's own power, but on others' ill success, is a very ticklish thing; for there is no certainty among men, either in their bad or good fortunes; but we may easily observe, that fortune is mutable, and goes from one side to another; and this you may readily learn from examples among yourselves; for when you were once victors in the former fight, your enemies overcame you at last; and very likely it will now happen so, that these who think themselves sure of beating you, will themselves be beaten; for when men are very confident, they are not upon their guard, while fear teaches men to act with caution; insomuch, that I venture to prove from your very timorousness, that you ought to take courage; for when you were more bold than you ought to have been, and than I would have had you, and marched on, Athenio's treachery took place; but your present slowness and seeming dejection of mind is to me a pledge and assurance of victory; and indeed it is proper beforehand to be thus provident; but when we come to action, we ought to erect our minds, and to make our enemies, be they ever so wicked, believe, that neither any human, no, nor any providential misfortune, can ever depress the courage of Jews while they are alive; nor will any of them ever overlook an Arabian, or suffer such a one to become lord of his good things, whom he has in a manner taken captive, and that many times also: and do not you disturb yourselves at the quaking of inanimate creatures, nor do you imagine that this earthquake is a sign of another calamity; for such affections of the elements are according to the course of nature; nor does it import any thing further to men, than what mischief it does immediately of itself. Perhaps, there may come some short sign beforehand in the case of pestilences, and famines, and earthquakes; but these calamities themselves have their force limited by themselves, (without foreboding any other calamity;) and, indeed, what greater mischief can the war, though it should be a violent one, do to us, than the earthquake hath done? Nay, there is a signal of our enemies' destruction visible, and that a very great one also; and this is not a natural one, nor derived from the hand of foreigners neither, but it is this, that they have barbarously murdered our ambassadors, contrary to the common law of mankind; and they have destroyed so many, as if they esteemed them sacrifices for God, in relation to this war; but they will not avoid his great eye, nor his invincible right hand; and we shall be revenged of them presently, in case we still retain any of the courage of our forefathers, and rise up boldly to punish these covenant-breakers. Let every one therefore go on and fight, not so much for his wife or his children, or for the danger his country is in, as for these ambassadors of ours: those dead ambassadors will conduct this war of ours better than we ourselves who are alive; and if you will be ruled by me, I will myself go before you into danger; for you know this well enough, that your courage is irresistible, unless you hurt yourselves by acting rashly."*

* This speech of Herod's is set down twice by Josephus, here, and Antiq. b. xv chap. v., to the

When Herod had encouraged them by this speech, and he saw with what alacrity they went, he offered sacrifice to God; and after that sacrifice, he passed over the river Jordan with his army, and pitched his camp about Philadelphia, near the enemy, and about a fortification that lay between them. He then shot at them at a distance, and was desirous to come to an engagement presently; for some of them had been sent beforehand to seize upon that fortification; but the king sent some who immediately beat them out of the fortification, while he himself went in the forefront of the army, which he put in battle array every day, and invited the Arabians to fight; but as none of them came out of their camp, for they were in a terrible fright, and their general, Elthemus, was not able to say a word for fear; so Herod came upon them, and pulled their fortification to pieces, by which means they were compelled to come out to fight, which they did in disorder, and so that the horsemen and footmen were mixed together. They were indeed superior to the Jews in number, but inferior in their alacrity, although they were obliged to expose themselves to danger by their very despair of victory.

Now while they made opposition, they had not a great number slain; but as soon as they turned their backs, a great many were trodden to pieces by the Jews, and a great many by themselves, and so perished, till 5000 were fallen down dead in their flight, while the rest of the multitude prevented their immediate death, by crowding into the fortification. Herod encompassed these around, and besieged them; and while they were ready to be taken by their enemies in arms, they had another additional distress upon them, which was thirst and want of water; for the king was above hearkening to their ambassadors; and when they offered 500 talents as the price of their redemption, he pressed still harder upon them; and as they were burnt up by their thirst, they came out and voluntarily delivered themselves up by multitudes to the Jews, till in five days' time 4000 of them were put into bonds; and on the sixth day the multitude that were left despaired of saving themselves, and came out to fight: with these Herod fought, and slew again about 7000, insomuch that he punished Arabia so severely, and so far extinguished the spirits of the men, that he was chosen by the nation for their ruler.

very same purpose, but by no means in the same words; whence it appears that the sense was Herod's, but the composition Josephus's.

CHAPTER XX.

Herod is confirmed in his kingdom by Cæsar—cultivates a friendship with the emperor by magnificent presents—Cæsar returns Herod's kindness by enlarging his territories.

But now Herod was under immediate concern about a most important affair, on account of his friendship with Antony, who was already overcome at Actium by Cæsar, yet he was more afraid than hurt; for Cæsar did not think that he had quite undone Antony, while Herod continued his assistance to him. However, the king resolved to expose himself to dangers: accordingly, he sailed to Rhodes, where Cæsar then abode, and came to him without his diadem, and in the habit and appearance of a private person, but in his behaviour as a king. So he concealed nothing of the truth, but spake thus before his face: "O Cæsar, as I was made king of the Jews by Antony, so do I profess that I have used my royal authority in the best manner, and entirely for his advantage; nor will I conceal this further, that thou hadst certainly found me in arms, and an inseparable companion of his, had not the Arabians hindered me. However, I sent him as many auxiliaries as I was able, and many 10,000 [cori] of corn. Nay, indeed, I did not desert my benefactor after the blow that was given him at Actium; but I gave him the best advice I was able, when I was no longer able to assist him in the war; and I told him that there was but one way of recovering his affairs, and that was to kill Cleopatra; and I promised him that if she were once dead, I would afford him money and walls for his security, with an army and myself to assist him in his war against thee; but his affections for Cleopatra stopped his ears, as did God himself also, who hath bestowed the government on thee. I own myself also to be overcome together with him; and with his last fortune I have laid aside my diadem, and am come hither to thee, having my hopes of safety in thy virtue; and I desire that thou wilt first consider how faithful a friend, and not whose friend, I have been."

Cæsar replied to him thus: "Nay, thou shalt not only be in safety, but shalt

be a king, and that more firmly than thou wast before; for thou art worthy to reign over a great many subjects, by reason of the fastness of thy friendship; and do thou endeavour to be equally constant in thy friendship to me upon my good success, which is what I depend upon from the generosity of thy disposition. However, Antony hath done well in preferring Cleopatra to thee; for by this means we have gained thee by her madness, and thus thou hast begun to be my friend before I began to be thine; on which account Quintus Didius hath written to me that thou sentest him assistance against the gladiators. I do therefore assure thee that I will confirm the kingdom to thee by decree: I shall also endeavour to do thee some further kindness hereafter, that thou mayest find no loss in the want of Antony."

When Cæsar had spoken such obliging things to the king, and had put the diadem again about his head, he proclaimed what he had bestowed on him by a decree, in which he enlarged in the commendation of the man after a magnificent manner. Whereupon Herod obliged him to be kind to him by the presents he gave him, and he desired him to forgive Alexander, one of Antony's friends, who had become a supplicant to him. But Cæsar's anger against him prevailed, and he complained of the many and very great offences the man whom he petitioned for had been guilty of; and by that means he rejected his petition. After this, Cæsar went for Egypt through Syria, when Herod received him with royal and rich entertainments; and then did he first of all ride along with Cæsar, as he was reviewing his army about Ptolemais, and feasted him with all his friends, and then distributed among the rest of the army what was necessary to feast them withal. He also made a plentiful provision of water for them, when they were to march as far as Pelusium, through a dry country, which he did also in like manner on their return thence; nor were there any necessaries wanting in that army. It was therefore the opinion both of Cæsar and of his soldiers, that Herod's kingdom was too small for those generous presents he made them; for which reason, when Cæsar had come into Egypt, and Cleopatra and Antony were dead, he did not only bestow other marks of honour upon him, but made an addition to his kingdom, by giving him not only the country which had been taken from him by Cleopatra, but, besides that, Gadara, and Hippos, and Samaria; and moreover of the maritime cities, Gaza,* and Anthedon, and Joppa, and Strato's Tower. He also made him a present of 400 Galls [Galatians] as a guard for his body, which they had been to Cleopatra before. Nor did any thing so strongly induce Cæsar to make these presents as the generosity of him that received them.

Moreover, after the first games at Actium, he added to his kingdom both the region called Trachonitis, and what lay in its neighbourhood, Batanea, and the country of Auranitis; and that on the following occasion:—Zenodorus, who had hired the house of Lysanias, had all along sent robbers out of Trachonitis among the Damascenes; who thereupon had recourse to Varro, the president of Syria, and desired of him that he would represent the calamity they were in to Cæsar. When Cæsar was acquainted with it, he sent back orders that this nest of robbers should be destroyed. Varro therefore made an expedition against them, and cleared the land of those men, and took it away from Zenodorus. Cæsar did afterward bestow it on Herod, that it might not again become a receptacle for those robbers that had come against Damascus. He also made him procurator of all Syria, and this on the tenth year afterward, when he came again into that province; and this was so established, that the other procurators could not do any thing in the administration without his advice: but when Zenodorus was dead, Cæsar bestowed on him all that land which lay between Trachonitis and Galilee. Yet, what was still of more consequence to Herod, he was beloved by Cæsar next after Agrippa, and by Agrippa next after Cæsar; whence he arrived at a very great degree of felicity; yet did the greatness of his soul exceed it; and the main part of his magnanimity was extended to the promotion of piety.

* Since Josephus, both here and in his Antiq. b. xv. chap. vii., reckons Gaza, which had been a free city, among the cities given Herod by Augustus, and yet implies that Herod had made Costobarus a governor of it before, Antiq. b. xv. chap. vii., Harduin has some pretence for saying that Josephus contradicted himself. But perhaps Herod thought he had sufficient authority to put a governor into Gaza, after he was made tetrarch or king, in times of war, before the city was delivered entirely into his hands by Augustus.

CHAPTER XXI.

Of the [temple and] cities built by Herod—his magnificence to foreigners.

Accordingly, in the fifteenth year of his reign, Herod rebuilt the temple, and encompassed a piece of land about it with a wall; which land was twice as large as that before enclosed. The expenses he laid out upon it were vastly large also, and the riches about it were unspeakable—a sign of which you have in the great cloisters that were erected about the temple, and the citadel,* which was on its north side. The cloisters he built from the foundation, but the citadel he repaired at a vast expense; nor was it other than a royal palace, which he called Antony, in honour of Antony. He also built himself a palace in the upper city, containing two very large and most beautiful apartments; to which the holy house itself could not be compared [in largeness]. The one apartment he named Cæsareum, and the other Agrippium, from his [two great] friends.

Yet did he not preserve their memory by particular buildings only, with their names given them, but his generosity went as far as entire cities; for when he had built a most beautiful wall round a country in Samaria, 20 furlongs long, and had brought 6000 inhabitants into it, and had allotted to it a most fruitful piece of land, and in the midst of this city, thus built, had erected a very large temple to Cæsar, and had laid round about it a portion of sacred land of three furlongs and a half, he called the city Sebaste, from Sebastus, or Augustus, and settled the affairs of the city after a most regular manner.

And when Cæsar had further bestowed on him another additional country, he built their also a temple of white marble, hard by the fountains of Jordan: the place is called Panium, where is a top of a mountain that is raised to an immense height, and at its side, beneath, or at its bottom, a dark cave opens itself; within which there is a horrible precipice, that descends abruptly to a vast depth; it contains a mighty quanty of water, which is immovable; and when anybody lets down any thing to measure the depth of the earth beneath the water, no length of cord is sufficient to reach it. Now the fountains of Jordan rise at the roots of this cavity outwardly; and, as some think, this is the utmost origin of Jordan: but we shall speak of that matter more accurately in our following history.

But the king erected other places at Jericho also, between the citadel Cypros and the former palace, such as were better and more useful than the former for travellers, and named them from the same friends of his. To say all at once, there was not any place of his kingdom fit for the purpose, that was permitted to be without somewhat that was for Cæsar's honour; and when he had filled his own country with temples, he poured out the like plentiful marks of his esteem into his province, and built many cities which he called Cesareas.

And when he observed that there was a city by the seaside that was much decayed (its name was Strato's Tower) but that the place, by the happiness of its situation, was capable of great improvements from his liberality, he rebuilt it all with white stone, and adorned it with several most splendid palaces, wherein he especially demonstrated his magnanimity; for the case was this, that all the seashore between Dora and Joppa, in the middle, between which the city is situated, had no good haven, insomuch, that every one that sailed from Phœnicia for Egypt was obliged to lie in the stormy sea, by reason of the south winds that threatened them; which wind, if it blew but a little fresh, such vast waves are raised, and dash upon the rocks, that upon their retreat, the sea is in great ferment for a long way. But the king, by the expenses he was at, and the liberal disposal of them, overcame nature, and built a haven larger than was the Pyrecum [at Athens], and in the inner retirements of the water he built other deep stations [for the ships also].

Now, although the place where he built was greatly opposite to his purposes, yet did he so fully struggle with that difficulty, that the firmness of his building could not easily be conquered by the sea; and the beauty and ornament of the works were such, as though he had not had any difficulty in the operation; for when he had measured out as large a space as we have before mentioned, he let down stones into 20 fathom water, the greatest part of

* This fort was first built by John Hyrcanus, and called "Baris," the Tower, or Citadel. It was afterward rebuilt, with great improvements, by Herod, under the government of Antonius, and was named from him "the Tower of Antonia;" and about the time when Herod rebuilt the temple, he seems to have put his last hand to it.

SEBASTE, (SAMARIA.)—Vol. 2, p. 178.

which were 50 feet in length, and 9 in depth, and 10 in breadth, and some still larger. But when the haven was filled up to that depth, he enlarged that wall which was thus already extant above the sea, till it was 200 feet wide; 100 of which had buildings before it, in order to break the force of the waves, whence it was called Pocumatia, or the first breaker of the waves; but the rest of the space was under a stone wall that ran round it. On this wall were very large towers, the principal and most beautiful of which was called Drusium, from Drusus, who was son-in-law to Cæsar.

There were also a great number of arches, where the mariners dwelt; and all the places before them round about was a large valley, or walk, for a quay [or landing-place] to those that came on shore; but the entrance was on the north, because the north wind was there the most gentle of all the winds. At the mouth of the haven were on each side three great Colossi, supported by pillars, where those Colossi that are on your left hand as you sail into the port are supported by a solid tower; but those on the right hand are supported by two upright stones joined together, which stones were larger than that tower which was on the other side of the entrance. Now there were continual edifices joined to the haven, which were also themselves of white stone; and to this haven did the narrow streets of the city lead, and were built at equal distances one from another. And over against the mouth of the haven, upon an elevation, there was a temple for Cæsar, which was excellent both in beauty and largeness; and therein was a Colossus of Cæsar, not less than that of Jupiter Olympus, which it was made to resemble. The other Colossus of Rome was equal to that of Juno at Argos. So he dedicated the city to the province, and the haven to the sailors there; but the honour of the building he ascribed to Cæsar, and named it Cesarea accordingly.

He also built the other edifices, the amphitheatre and theatre, and market-place, in a manner agreeable to that denomination; and appointed games every fifth year, and called them, in like manner, Cæsar's games; and he first himself proposed the largest prizes upon the 192d Olympiad; in which not only the victors themselves, but those that came next to them, and even those that came in the third place, where partakers of his royal bounty. He also rebuilt Anthedon, a city that lay on the coast, and had been demolished in the wars, and named it Agrippeum. Moreover, he had so very great a kindness for his friend Agrippa, that he had his name engraved upon that gate which he had himself erected in the temple.

Herod was also a lover of his father, if any other person ever was so; for he made a monument for his father, even that city which he built in the finest plain that was in his kingdom, and which had rivers and trees in abundance, and named it Antipatris. He also built a wall about a citadel that lay above Jericho, and was a very strong and very fine building, and dedicated it to his mother, and called it Cypros. Moreover, he dedicated a tower that was at Jerusalem, and called it by the name of his brother Phasaelus, whose structure, largeness, and magnificence we shall describe hereafter. He also built another city in the valley that leads northward from Jericho, and named it Phasaelus.

And as he transmitted to eternity his family and friends, so did he not neglect a memorial for himself, but built a fortress upon a mountain toward Arabia, and named it from himself Herodium;* and he called that hill, that was of the shape of a woman's breast, and was sixty furlongs distant from Jerusalem, by the same name. He also bestowed much curious art upon it with great ambition, and built round towers all about the top of it, and filled up the remaining space with the most costly palaces round about, insomuch that not only the sight of the inner apartments was splendid, but great wealth was laid out on the outward walls and partitions and roofs also. Besides this, he brought a mighty quantity of water from a great distance, and at vast charges, and raised an ascent to it of 200 steps of the whitest marble, for the hill was itself moderately high, and entirely factitious. He also built other palaces about the roots of the hill, sufficient to receive the furniture that was put into them, with his friends also, insomuch, that on account of its containing all necessaries, the fortress might seem to be a city, but by the bounds it had, a palace only.

* There were two cities or citadels called Herodium, in Judea: one of them was 60, and the other 200 furlongs from Jerusalem.

And when he had built so much, he showed the greatness of his soul to no small number of foreign cities. He built palaces for exercise at Tripoli, and Damascus, and Ptolemais; he built a wall about Byblus, as also large rooms, and cloisters, and temples, and market-places at Berytus and Tyre, with theatres at Sidon and Damascus. He also built aqueducts for those Laodiceans who lived by the seaside; and for those of Ascalon he built baths and costly fountains, as also cloisters round a court, that were admirable both for their workmanship and largeness. Moreover, he dedicated groves and meadows to some people: nay, not a few cities there were who had lands of his donation, as if they were parts of his own kingdom. He also bestowed annual revenues, and those for ever also, on the settlements for exercises, and appointed for them as well as for the people of Cos, that such rewards should never be wanting. He also gave corn to all such as wanted it, and conferred upon Rhodes large sums of money for building ships; and this he did in many places, and frequently also. And when Apollo's temple had been burnt down, he rebuilt it at his own charges, after a better manner than it was before. What need I speak of the presents he made to the Lycians and Samnians! or of his great liberality through all Ionia! and that according to everybody's wants of them. And are not the Athenians, and Lacedemonians, and Nicopolitans, and that Pergamus which is in Mysia, full of donations that Herod presented them withal! and as for that large open place belonging to Antioch in Syria, did not he pave it with polished marble, though it were twenty furlongs long! and this when it was shunned by all men before, because it was full of dirt and filthiness; when he besides adorned the same place with a cloister of the same length.

It is true, a man may say, these were favours peculiar to those particular places on which he bestowed his benefits; but then what favours he bestowed on the Eleans was a donation not only in common to all Greece, but to all the habitable earth, as far as the glory of the Olympic games reached; for when he perceived that they were come to nothing, for want of money, and that the only remains of ancient Greece were in a manner gone, he not only became one of the combatants in that return of the fifth year games, which in his sailing to Rome he happened to be present at, but he settled upon them revenues of money for perpetuity, insomuch, that his memorial as a combatant there can never fail. It would be an infinite task if I should go over his payments of people's debts, or tributes, for them, as he eased the people of Phasaelus, of Batanea, and of the small cities about Cilicia, of those annual pensions they before paid. However, the fear he was in much disturbed the greatness of his soul, lest he should be exposed to envy, or seem to hunt after greater things than he ought, while he bestowed more liberal gifts upon these cities than did their owners themselves.

Now Herod had a body suited to his soul, and was ever a most excellent hunter, where he generally had good success, by means of his great skill in riding horses; for in one day he caught forty wild beasts:* that country breeds also bears; and the greatest part of it is replenished with stags and wild asses. He was also such a warrior as could not be withstood: many men therefore there are who have stood amazed at his readiness in his exercises, when they saw him throw the javelin directly forward, and shoot the arrow upon the mark; and then, besides these performances of his, depending on his own strength of mind and body, fortune was also very favourable to him, for he seldom failed of success in his wars; and when he failed, he was not himself the occasion of such failings, but he either was betrayed by some, or the rashness of his own soldiers procured his defeat.

CHAPTER XXII.

Murder of Aristobulus and Hyrcanus the high priests, and of Mariamne the queen.

However, fortune was avenged on Herod in his external great success, by raising him up domestic troubles; and he began to have wild disorders in his family, on account of his wife, of whom he was so very fond: for when he came to the government, he sent away her whom he had before married when he

* Here seems to be a small defect in the copies which describe the wild beasts which were hunted in a certain country by Herod without naming any such country at all.

was a private person, and who was born at Jerusalem, whose name was Doris, and married Mariamne, the daughter of Alexander, the son of Aristobulus; on whose account disturbances arose in his family, and that in part very soon, but chiefly after his return from Rome; for, first of all, he expelled Antipater, the son of Doris, for the sake of his sons by Mariamne, out of the city, and permitted him to come thither at no other times than at the festivals. After this he slew his wife's grandfather, Hyrcanus, when he was returned out of Parthia to him, under this pretence, that he suspected him of plotting against him. Now this Hyrcanus had been carried captive to Barzapharnes, when he overran Syria; but those of his own country beyond Euphrates, were desirous he would stay with them, and this out of the commiseration they had for his condition; and had he complied with their desires, when they exhorted him not to go over the river to Herod, he had not perished; but the marriage of his grand-daughter [to Herod] was his temptation; for as he relied upon him, and was over fond of his own country, he came back to it. Herod's provocation was this: not that Hyrcanus made any attempt to gain the kingdom, but that it was fitter for him to be their king than for Herod.

Now of the five children which Herod had by Mariamne, two of them were daughters, and three were sons; and the youngest of these sons was educated at Rome, and there died; but the two eldest he treated as royal blood, on account of the nobility of their mother, and because they were not born till he was king; but then what was stronger than all this, was the love that he bore to Mariamne, and which inflamed him every day to a great degree, and so far conspired with the other motives, that he felt no other troubles, on account of her he loved so entirely; but Mariamne's hatred to him was not inferior to his love to her. She had indeed but too just a cause of indignation from what he had done, while her boldness proceeded from his affection to her; so she openly reproached him with what he had done to her grandfather, Hyrcanus, and to her brother, Aristobulus, for he had not spared this Aristobulus, though he was but a child; for when he had given him the high-priesthood at the age of seventeen, he slew him quickly after he had conferred that dignity upon him; but when Aristobulus had put on the holy vestments, and had approached to the altar at a festival, the multitude, in great crowds, fell into tears; whereupon the child was sent by night to Jericho, and was there dipped by the Galls, at Herod's command, in a pond till he was drowned.

For these reasons Mariamne reproached Herod, and his sister and mother, after a most contumelious manner, while he was dumb on account of his affection for her; yet had the women great indignation at her, and raised a calumny against her, that she was false to his bed; which thing they thought most likely to move Herod to anger. They also contrived to have many other circumstances believed, in order to make the thing more credible, and accused her of having sent her picture into Egypt to Antony, and that her lust was so extravagant as to have thus shown herself, though she was absent, to a man that ran mad after women, and to a man that had it in his power to use violence to her. This charge fell like a thunderbolt upon Herod, and put him into disorder; and that especially, because his love to her occasioned him to be jealous, and because he considered with himself that Cleopatra was a shrewd woman, and that on her account Lysanias the king was taken off, as well as Malichus the Arabian; for his fear did not only extend to the dissolving of his marriage, but to the danger of his life.

When, therefore, he was about to take a journey abroad, he committed his wife to Joseph, his sister Salome's husband, as to one who would be faithful to him, and bare him good-will on account of their kindred: he also gave him a secret injunction, that if Antony slew him, he should slay her; but Joseph, without any ill design, and only in order to demonstrate the king's love to his wife, how he could not bear to think of being separated from her, even by death itself, discovered this grand secret to her; upon which, when Herod had come back, and as they talked together, and he confirmed his love to her by many oaths, and assured her that he had never such an affection for any other woman as he had for her,—"Yes," says she, "thou didst, to be sure, demonstrate thy love to me by

the injunctions thou gavest Joseph, when thou commandedst him to kill me."*

When he heard that this grand secret was discovered, he was like a distracted man, and said, that Joseph would never have disclosed that injunction of his, unless he had debauched her. His passion also made him stark mad, and leaping out of his bed, he ran about the palace after a wild manner; at which time his sister Salome took the opportunity also to blast her reputation, and confirmed his suspicion about Joseph; whereupon, out of his ungovernable jealousy and rage, he commanded both of them to be slain immediately; but as soon as ever his passion was over, he repented of what he had done, and as soon as his anger was worn off, his affections were kindled again; and indeed the flame of his desires for her was so ardent, that he could not think she was dead, but would appear, under his disorders, to speak to her as if she were still alive, till he was better instructed by time, when his grief and trouble, now she was dead, appeared as great as his affection had been for her while she was living.

CHAPTER XXIII.

Calumnies against the sons of Mariamne—Antipater preferred before them—they are accused before Cæsar, and Herod is reconciled to them.

Now Mariamne's sons were heirs to that hatred which had been borne to their mother; and when they considered the greatness of Herod's crime toward her, they were suspicious of him as of an enemy of theirs; and this first while they were educated at Rome, but still more when they were returned to Judea. This temper of theirs increased upon them as they grew up to be men; and when they were come to an age fit for marriage, the one of them married their aunt Salome's daughter, which Salome had been the accuser of their mother; the other married the daughter of Archelaus, king of Cappadocia. And now they used boldness in speaking, as well as bore hatred in their minds. Now those that calumniated them took a handle from such their boldness, and certain of them spake now more plainly to the king, that there were treacherous designs laid against him by both his sons; and he that was son-in-law to Archelaus, relying upon his father-in-law, was preparing to fly away, in order to accuse Herod before Cæsar; and when Herod's head had been long enough filled with these calumnies, he brought Antipater, whom he had by Doris, in favour again, as a defence to him against his other sons, and began all the ways he possibly could to prefer him before them.

But these sons were not able to bear this change in their affairs; for when they saw him that was born of a mother of no family, the nobility of their birth made them unable to contain their indignation; but whensoever they were uneasy, they showed the anger they had at it; and as these sons did, day after day, improve in that their anger, Antipater already exercised all his own abilities, which were very great, in flattering his father, and in contriving many sorts of calumnies against his brethren, while he told some stories of them himself, and put it upon other proper persons to raise other stories against them; till at length he entirely cut his brethren off from all hopes of succeeding to the kingdom; for he was already publicly put into his father's will as his successor. Accordingly, he was sent with royal ornaments, and other marks of royalty, to Cæsar, excepting the diadem. He was also able in time to introduce his mother again into Mariamne's bed. The two sorts of weapons he made use of against his brethren were flattery and calumny, whereby he brought matters privately to such a pass, that the king had thoughts of putting his sons to death.

So the father drew Alexander as far as Rome, and charged him with an attempt of poisoning him, before Cæsar. Alexander could hardly speak for lamentation; but having a judge who was more skilful than Antipater, and more wise than Herod, he modestly avoided laying any imputation upon his father, but with great strength of reason confuted the calumnies laid against him; and when he had demonstrated the innocency of his brother, who was in the like danger with himself, he at last bewailed the craftiness of Antipater, and the disgrace they were under.

* Here is either a defect or a great mistake in Josephus's present copies or memory; for Mariamne did not now reproach Herod with this his first injunction to Joseph to kill her, if he himself were slain by Antony, but that he had given the like command a second time to Soemus also, when he was afraid of being slain by Augustus.

He was enabled also to justify himself, not only by a clear conscience, which he carried within him, but by his eloquence; for he was a shrewd man in making speeches. And upon his saying at last, that if his father objected this crime to them, it was in his power to put them to death, he made all the audience weep; and he brought Cæsar to that pass, as to reject the accusations, and to reconcile their father to them immediately. But the conditions of this reconciliation were these, that they should in all things be obedient to their father, and that he should have power to leave the kingdom to which of them he pleased.

After this, the king came back from Rome, and seemed to have forgiven his sons upon these accusations; but still so, that he was not without his suspicions of them. They were followed by Antipater, who was the fountain-head of those accusations; yet did not he openly discover his hatred to them, as revering him that had reconciled them. But as Herod sailed by Cilicia, he touched at Eleusa, where Archelaus treated them in the most obliging manner, and gave him thanks for the deliverance of his son-in-law, and was much pleased at their reconciliation; and this the more, because he had formerly written to his friends at Rome that they should be assisting to Alexander at his trial. So he conducted Herod as far as Zephyrium, and made him presents to the value of 30 talents.

Now when Herod had come to Jerusalem, he gathered the people together, and presented them his three sons, and gave them an apologetic account of his absence, and thanked God greatly, and thanked Cæsar greatly also, for settling his house when it was under disturbances, and had procured concord among his sons, which was of greater consequence than the kingdom itself,—"and which I will render still more firm; for Cæsar hath put into my power to dispose of the government, and to appoint my successor. Accordingly, in way of requital for his kindness, and in order to provide for mine own advantage, I do declare that these three sons of mine shall be kings. And, in the first place, I pray for the approbation of God to what I am about; and, in the next place, I desire your approbation also. The age of one of them, and the nobility of the other two, shall procure them the succession. Nay, indeed, my kingdom is so large, that it may be sufficient for more kings. Now, do you keep those in their places whom Cæsar hath joined, and their father hath appointed; and do not pay undue or unequal respects to them, but to every one according to the prerogative of their births; for he that pays such respects unduly, will, thereby, not make him that is honoured beyond what his age requires so joyful, as he will make him that is dishonoured sorrowful. As for the kindred and friends that are to converse with them, I will appoint them to each of them, and will so constitute them, that they may be securities for their concord; as well knowing the ill tempers of those with whom they converse will produce quarrels and contentions among them; but that if these with whom they converse be of good tempers, they will preserve their natural affections for one another. But still I desire, that not these only, but all the captains of my army have, for the present, their hopes placed on me alone; for I do not give away my kingdom to these my sons, but give them royal honours only; whereby, it will come to pass that they will enjoy the sweet parts of government as rulers themselves, but that the burden of administration will rest upon myself whether I will or not. And let every one consider what age I am of; how I have conducted my life, and what piety I have exercised; for my age is not so great, that men may soon expect the end of my life; nor have I indulged such a luxurious way of living as cuts men off when they are young; and we have been so religious toward God, that we [have reason to hope we] may arrive at a very great age. But for such as cultivate a friendship with my sons, so as to aim at my destruction, they shall be punished by me on their account. I am not one who envy my own children, and therefore forbid men to pay them great respect; but I know that such [extravagant] respects are the way to make them insolent. And if every one that comes near them does but resolve this in his mind, that if he proves a good man, he shall receive a reward from me, but, that if he prove seditious, his ill-intended complaisance shall get him nothing from him to whom it is shown, I suppose they will all be of my side, that is, of my sons' side; for it will be for their advantage that I reign, and that I be at concord with them. But do you,

O my good children, reflect upon the holiness of nature itself, by whose means natural affection is preserved, even among wild beasts; in the next place, reflect upon Cæsar, who hath made this reconciliation among us; and, in the third place, reflect upon me, who entreat you to do what I have power to command you,—continue brethren. I give you royal garments, and royal honours; and I pray to God to preserve what I have determined, in case you be at concord one with another." When the king had thus spoken, and had saluted every one of his sons after an obliging manner, he dismissed the multitude; some of whom gave their assent to what he said, and wished it might take effect accordingly; but for those who wished for a change of affairs, they pretended they did not so much as hear what he said.

CHAPTER XXIV.

Malice of Antipater and Doris—Herod pardons Pheroras and Salome—Herod's eunuchs tortured—Alexander imprisoned.

But now the quarrel that was between them still accompanied these brethren when they parted, and the suspicions they had one of the other grew worse. Alexander and Aristobulus were much grieved that the privilege of the firstborn was confirmed to Antipater; as was Antipater very angry at his brethren, that they were to succeed him. But then the last being of a disposition that was mutable and politic, he knew how to hold his tongue, and used a great deal of cunning, and thereby concealed the hatred he bore to them; while the former, depending on the nobility of their births, had every thing upon their tongues which was in their minds. Many also there were who provoked them further, and many of their [seeming] friends insinuated themselves into their acquaintance, to spy out what they did. Now every thing that was said by Alexander was presently brought to Antipater, and from Antipater it was brought to Herod, with additions. Nor could the young man say any thing in the simplicity of his heart, without giving offence, but what he said was still turned to calumny against him. And if he had been at any time a little free in his conversation, great imputations were forged from the smallest occasions. Antipater also was perpetually setting some to provoke him to speak, that the lies he raised of him might seem to have some foundation of truth; and if, among the many stories that were given out, but one of them could be proved true, that was supposed to imply the rest to be true also. And as to Antipater's friends, they were all either naturally so cautious in speaking, or had been so far bribed to conceal their thoughts, that nothing of these grand secrets got abroad by their means. Nor should one be mistaken if he called the life of Antipater a mystery of wickedness; for he either corrupted Alexander's acquaintance with money, or got into their favour by flatteries; by which two means he gained all his designs, and brought them to betray their master, and to steal away, and reveal what he either did or said. Thus did he act a part very cunningly in all points, and wrought himself a passage by his calumnies with the greatest shrewdness; while he put on a face as if he were a kind brother to Alexander and Aristobulus, but suborned other men to inform of what they did to Herod. And when any thing was told against Alexander, he would come in and pretend [to be of his side], and would begin to contradict what was said; but would afterward contrive matters so privately, that the king should have an indignation at him. His general aim was this: to lay a plot, and to make it be believed that Alexander lay in wait to kill his father; for nothing afforded so great a confirmation to these calumnies as did Antipater's apologies for him.

By these methods Herod was inflamed, and, as much as his natural affections to the young men did every day diminish, so much did it increase toward Antipater. The courtiers also inclined to the same conduct; some of their own accord, and others by the king's injunction, as particularly Ptolemy, the king's dearest friend, as also the king's brethren, and all his children; for Antipater was all in all: and what was the bitterest part of all to Alexander, Antipater's mother was also all in all; she was one that gave counsel against them, and was more harsh than a stepmother, and one that hated the queen's sons more than is usual to hate sons-in-law. All men did therefore already pay their respects to Antipater, in hopes of advantage; and it was the king's command which alienated every body [from the brethren], he having given

this charge to his most intimate friends, that they should not come near, nor pay any regard to Alexander, or to his friends. Herod had also become terrible, not only to his domestics about the court, but to his friends abroad; for Cæsar had given such a privilege to no other king as he had given to him, which was this: that he might fetch back any one that fled from him, even out of a city that was not under his own jurisdiction. Now the young men were not acquainted with the calumnies raised against them; for which reason, they could not guard themselves against them, but fell under them; for their father did not make any public complaints against either of them; though in a little time they perceived how things were, by his coldness to them, and by the great uneasiness he showed upon any thing that troubled him. Antipater had also made their uncle Pheroras to be their enemy, as well as their aunt Salome, while he was always talking with her as with a wife, and irritating her against them. Moreover, Alexander's wife, Glaphyra, augmented this hatred against them, by deriving her nobility and genealogy [from great persons], and pretending that she was a lady superior to all others in that kingdom, as being derived by her father's side from Temenus, and by her mother's side from Darius, the son of Hystaspes. She also frequently reproached Herod's sister and wives with the ignobility of their descent; and that they were every one chosen by him for their beauty, but not for their family. Now those wives of his were not a few; it being of old permitted to the Jews to marry many wives,* and this king delighted in many; all of whom hated Alexander, on account of Glaphyra's boasting and reproaches.

Nay, Aristobulus had raised a quarrel between himself and Salome, who was his mother-in-law, besides the anger he had conceived at Glaphyra's reproaches; for he perpetually upbraided his wife with the meanness of her family, and complained, that as he had married a woman of a low family, so had his brother Alexander married one of royal blood. At this Salome's daughter wept, and told it her with this addition, that Alexander threatened the mothers of his other brethren, that when he should come to the crown, he would make them weave with their maidens, and would make those brothers of his, country schoolmasters; and brake this jest upon them, that they had been very carefully instructed to fit them for such an employment. Hereupon Salome could not contain her anger, but told all to Herod; nor could her testimony be suspected, since it was against her own son-in-law. There was also another calumny that ran abroad, and inflamed the king's mind; for he heard that these sons of his were perpetually speaking of their mother, and, among their lamentations for her, did not abstain from cursing him; and that when he made presents of any of Mariamne's garments to his late wives, these threatened, that in a little time, instead of royal garments, they would clothe them in no better than haircloth.

Now upon these accounts, though Herod was somewhat afraid of the young men's spirit, yet did he not despair of reducing them to a better mind; but before he went to Rome, whither he was now going by sea, he called them to him, and partly threatened them a little, as a king; but for the main, he admonished them as a father, and exhorted them to love their brethren; and told them that he would pardon their former offences, if they would amend for the time to come. But they refuted the calumnies that had been raised of them, and said they were false, and alleged that their actions were sufficient for their vindication; and said, withal, that he himself ought to shut his ears against such tales, and not to be too easy in believing them, for that there would never be wanting those that would tell lies to their disadvantage, as long as any would give ear to them.

When they had thus soon pacified him, as being their father, they got clear of the present fear they were in. Yet did they see occasion for sorrow in some time afterward; for they knew that Salome, as well as their uncle Pheroras, was their enemy; who were both of them heavy

* It was a custom among the Jews and their forefathers to have sometimes more wives and concubines than one, at the same time; and that this polygamy was not directly forbidden in the law of Moses is evident, but was never distinctly permitted in that law. Deut. xvii. 16, 17; or xxi. 15. And what Christ says about the common Jewish divorces, seems true in this case also; that Moses, "for the hardness of their hearts," suffered them to have several wives at the same time; but that "from the beginning it was not so." Matt. xix. 8; Mark x. 5.

and severe persons, and especially Pheroras, who was a partner with Herod in all the affairs of the kingdom, excepting his diadem. He had also one hundred talents of his own revenues, and enjoyed the advantage of all the land beyond Jordan, which he had received as a gift from his brother, who had asked of Cæsar to make him a tetrarch, as he was made accordingly. Herod had also given him a wife out of the royal family, who was no other than his own wife's sister; and after her death, had solemnly espoused to him his own eldest daughter, with a dowry of 300 talents, but Pheroras refused to consummate this royal marriage, out of his affection to a maidservant of his. Upon which account Herod was very angry, and gave that daughter in marriage to a brother's son of his [Joseph], who was slain afterward by the Parthians; but in some time he laid aside his anger against Pheroras, and pardoned him, as one not able to overcome his foolish passion for the maidservant.

Nay, Pheroras had been accused long before, while the queen [Mariamne] was alive, as if he were in a plot to poison Herod; and there came so great a number of informers, that Herod himself, though he was an exceeding lover of his brethren, was brought to believe what was said, and to be afraid of it also; and when he had brought many of those that were under suspicion to the torture, he came at last to Pheroras's own friends; none of whom did openly confess the crime, but they owned that he had made preparation to take her whom he loved, and run away to the Parthians. Costobarus also, the husband of Salome, to whom the king had given her in marriage, after her former husband had been put to death for adultery, was instrumental in bringing about this contrivance and flight of his. Nor did Salome escape all calumny upon herself; for her brother Pheroras accused her, that she had made an agreement to marry Sileus, the procurator of Obodas, king of Arabia, who was at bitter enmity with Herod; but when she was convicted of this, and of all that Pheroras had accused her of, she obtained her pardon. The king also pardoned Pheroras himself the crimes he had been accused of.

But the storm of the whole family was removed to Alexander; and all of it rested upon his head. There were three eunuchs who were in the highest esteem with the king, as was plain by the offices they were in about him; for one of them was appointed to be his butler, another of them got his supper ready for him, and the third put him into bed, and lay down by him. Now, Alexander had prevailed with these men by large gifts, to let him use them after an obscene manner; which, when it was told to the king, they were tortured, and found guilty, and presently confessed the criminal conversation he had with them. They also discovered the promises by which they were induced so to do, and how they were deluded by Alexander, who had told them that they ought not to fix their hopes upon Herod, an old man, and one so shameless as to colour his hair, unless they thought that would make him young again; but that they ought to fix their attention to him who was to be his successor in the kingdom, whether he would or not; and who, in no long time, would avenge himself on his enemies, and make his friends happy and blessed, and themselves in the first place; that the men of power did already pay respects to Alexander privately, and that the captains of the soldiery and the officers did secretly come to him.

These confessions did so terrify Herod, that he durst not immediately publish them; but he sent spies abroad privately, by night and by day, who should make a close inquiry after all that was done and said; and when any were but suspected [of treason] he put them to death, insomuch that the palace was full of horribly unjust proceedings; for everybody forged calumnies, as they were themselves in a state of enmity or hatred against others; and many there were who abused the king's bloody passion to the disadvantage of those with whom they had quarrels, and lies were easily believed, and punishments were inflicted sooner than the calumnies were forged. He who had just then been accusing another, was accused himself, and was led away to execution together with him whom he had convicted; for the danger the king was in of his life made examinations be very short. He also proceeded to such a degree of bitterness, that he could not look on any of those that were not accused with a pleasant countenance, but was in the most barbarous disposition toward his own friends. Accordingly, he forbade a great

many of them to come to court, and to those whom he had not power to punish actually, he spake harshly; but for Antipater, he insulted Alexander, now he was under his misfortunes, and got a stout company of his kindred together, and raised all sorts of calumny against him: and for the king, he was brought to such a degree of terror by those prodigious slanders and contrivances, that he fancied he saw Alexander coming to him with a drawn sword in his hand. So he caused him to be seized upon immediately and bound, and fell to examining his friends by torture, many of whom died [under the torture], but would discover nothing, nor say any thing against their consciences; but some of them, being forced to speak falsely by the pains they endured, said that Alexander and his brother Aristobulus plotted against him, and waited for an opportunity to kill him as he was hunting, and then fly away to Rome. These accusations, though they were of an incredible nature, and only framed upon the great distress they were in, were readily believed by the king, who thought it some comfort to him, after he had bound his son, that it might appear he had not done it unjustly.

CHAPTER XXV.

Archelaus procures a reconciliation between Alexander, Pheroras, and Herod.

NOW as to Alexander, since he perceived it impossible to persuade his father [that he was innocent], he resolved to meet his calamities, how severe soever they were; so he composed four books against his enemies, and confessed that he had been in a plot; but declared withal that the greatest part [of the courtiers] were in a plot with him, and chiefly Pheroras and Salome; nay, that Salome once came and forced him to lie with her in the night-time, whether he would or no. These books were put into Herod's hands, and made a great clamour against the men in power. And now it was that Archelaus came hastily into Judea, as being affrighted for his son-in-law and his daughter; and he came as a proper assistant, and in a very prudent manner, and by a stratagem he obliged the king not to execute what he had threatened; for when he had come to him he cried out, "Where in the world is this wretched son-in-law of mine? Where shall I see the head of him who had contrived to murder his father, which I will tear to pieces with my own hands? I will do the same also to my daughter, who hath such a fine husband; for although she be not a partner in the plot, yet, by being the wife of such a creature, she is polluted. And I cannot but admire at thy patience, against whom this plot is laid, if Alexander be still alive; for as I came with what haste I could from Cappadocia, I expected to find him put to death for his crimes long ago; but still, in order to make an examination with thee about my daughter, whom, out of regard to thee, and thy dignity, I had espoused to him in marriage, but now we must take counsel about them both; and if thy paternal affection be so great, that thou canst not punish thy son, who hath plotted against thee, let us change our right hands, and let us succeed one to the other in expressing our rage upon this occasion."

When he had made this pompous declaration, he got Herod to remit of his anger, though he was in disorder, who, thereupon, gave him the books which Alexander had composed to be read by him; and as he came to every head, he considered of it, together with Herod. So Archelaus took hence the occasion for that stratagem which he made use of, and by degrees he laid the blame on these men whose names were in these books, and especially upon Pheroras; and when he saw that the king believed him [to be earnest], he said, "We must consider whether the young man be not himself plotted against by such a number of wicked wretches, and not thou plotted against by the young man; for I cannot see any occasion for his falling into so horrid a crime, since he enjoys the advantages of royalty already, and has the expectation of being one of thy successors; I mean this, unless there were some persons that persuade him to it, and such persons as make an ill use of the facility they know there is to persuade young men; for by such persons, not only young men are sometimes imposed upon, but old men also; and by them sometimes are the most illustrious families and kingdoms overturned."

Herod assented to what he had said, and, by degrees, abated of his anger against Alexander; but was more angry at Pheroras, who, perceiving that the

king's inclinations changed on a sudden, and that Archelaus's friendship could do every thing with him, and that he had no honourable method of preserving himself, he procured his safety by his impudence. So he left Alexander, and had recourse to Archelaus; who told him that he did not see how he could get him excused, now he was directly caught in so many crimes, whereby it was evidently demonstrated that he had plotted against the king, and had been the cause of those misfortunes which the young man was now under, unless he would moreover leave off his cunning knavery and his denials of what he was charged withal, and confess the charge, and implore pardon of his brother, who still had a kindness for him; but that if he would do so, he would afford him all the assistance he was able.

With this advice Pheroras complied, and, putting himself into such a habit as might most move compassion, he came with black cloth upon his body, and tears in his eyes, and threw himself down at Herod's feet, and begged his pardon for what he had done, and confessed that he had acted very wickedly, and was guilty of every thing that he had been accused of, and lamented that disorder of his mind and distraction which his love to a woman, he said, had brought him to. So when Archelaus had brought Pheroras to accuse and bear witness against himself, he then made an excuse for him, and mitigated Herod's anger toward him, and this by using certain domestic examples; for that when he had suffered much greater mischiefs from a brother of his own, he preferred the obligations of nature before the passion of revenge; because it is in kingdoms as it is in gross bodies, where some member or other is ever swelled by the body's weight; in which case it is not proper to cut off such member, but to heal it by a gentle method of cure.

Upon Archelaus's saying this, and much more to the same purpose, Herod's displeasure against Pheroras was softened; yet did he persevere in his own indignation against Alexander, and said he would have his daughter divorced and taken away from him, and this till he had brought Herod to that pass, that, contrary to his former behaviour to him, he petitioned Archelaus for the young man, and that he would let his daughter continue espoused to him: but Archelaus made him strongly believe that he would permit her to be married to any one else, but not to Alexander; because he looked upon it as a very valuable advantage, that the relation they had contracted by that affinity, and the privileges that went along with it might be preserved; and when the king said that his son would take it for a great favour done to him if he would not dissolve the marriage, especially since they had already children between the young man and her, and since that wife of his was so well beloved by him, and that as while she remains his wife she would be a great preservative to him, and keep him from offending, as he had formerly done; so if she should be torn away from him, she would be the cause of his falling into despair; because such young men's attempts are best mollified when they are diverted from them, by settling their affections at home. So Archelaus complied with what Herod desired, but not without difficulty, and was both himself reconciled to the young man, and reconciled his father to him also. However, he said he must, by all means, be sent to Rome to discourse with Cæsar, because he had already written a full account to him of this whole matter.

Thus a period was put to Archelaus's stratagem, whereby he delivered his son-in-law out of the dangers he was in; but when these reconciliations were over, they spent their time in feastings and agreeable entertainments; and when Archelaus was going away, Herod made him a present of 70 talents, with a golden throne set with precious stones, and some eunuchs, and a concubine who was called Pannychis. He also paid due honours to every one of his friends according to their dignity. In like manner did all the king's kindred, by his command, make glorious presents to Archelaus; and so he was conducted on his way by Herod and his nobility as far as Antioch.

CHAPTER XXVI.

Euryeles* calumniates the sons of Mariamne—Euaratus's apology has no effect.

Now a little afterward, there came into Judea, a man that was much superior to

* Euryeles, the Lacedemonian, seems to have been the same who is mentioned by Plutarch, as (25 years before) a companion to Mark Antony,

Archelaus's stratagems, who did not only overturn that reconciliation that had been so wisely made with Alexander, but proved the occasion of his ruin. He was a Lacedemonian, and his name was Eurycles. He was so corrupt a man, that out of the desire of getting money, he chose to live under a king, for Greece could not suffice his luxury. He presented Herod with splendid gifts as a bait which he laid, in order to compass his ends, and quickly receive them back manifold; yet did he esteem bare gifts as nothing, unless he imbrued the kingdom in blood by his purchases. Accordingly, he imposed upon the king by flattering him, and by talking subtilely to him, as also by the lying encomiums which he made upon him; for as he soon perceived Herod's blind side, so he said, and did every thing that might please him, and thereby became one of his most intimate friends; for both the king and all that were about him, had a great regard for this Spartan, on account of his country.

Now as soon as this fellow perceived the rotten parts of the family, and what quarrels the brothers had one with another, and in what disposition the father was toward each of them, he chose to take his lodging at the first in the house of Antipater, but deluded Alexander with a pretence of friendship to him, and falsely claimed to be an old acquaintance of Archelaus; for which reason he was presently admitted into Alexander's familiarity as a faithful friend. He also soon recommended himself to his brother Aristobulus; and when he had thus made trial of these several persons, he imposed upon one of them by one method, and upon another by another; but he was principally hired by Antipater, and so betrayed Alexander, and this by reproaching Antipater, because, while he was the eldest son, he overlooked the intrigues of those who stood in the way of his expectations; and by reproaching Alexander, because he who was born of a queen, and was married to a king's daughter, permitted one that was born of a mean woman to lay claim to the succession, and this when he had Archelaus to support him in the most complete manner. Nor was his advice thought to be other than faithful by the young man, because of his pretended friendship with Archelaus; on which account it was that Alexander lamented to him Antipater's behaviour with regard to himself, and this without concealing any thing from him; and how it was no wonder, if Herod, after he had killed their mother, should deprive them of her kingdom. Upon this, Eurycles pretended to commiserate his condition, and to grieve with him. He also, by a bait that he laid for him, procured Aristobulus to say the same things. Thus did he inveigle both the brothers to make complaints of their father, and then went to Antipater, and carried these grand secrets to him. He also added a fiction of his own, as if his brothers had laid a plot against him, and were almost ready to come upon him with their drawn swords. For this intelligence he received a great sum of money, and on that account he commended Antipater before his father, and at length undertook the work of bringing Alexander and Aristobulus to their graves, and accused them before their father. So he came to Herod and told him that he would save his life, as a requital for the favours he had received from him, and would preserve his light [or life] by way of retribution for his kind entertainment; for that a sword had been long whetted, and Alexander's right hand had been long stretched out against him; but that he laid impediments in his way, prevented his speed, and that, by pretending to assist him in his design: how Alexander said that Herod was not contented to reign in a kingdom that belonged to others, and to make dilapidations in their mother's government after he had killed her; but besides all this, that he introduced a spurious successor, and proposed to give the kingdom of their ancestors to that pestilent fellow Antipater; that he would now appease the ghosts of Hyrcanus and Mariamne, by taking vengeance on him; for that it was not fit for him to take the succession to the government from such a father without bloodshed: that many things happen every day to provoke him so to do, insomuch that he can say nothing at all, but it affords occasion for calumny against him; for that, if any mention be made of nobility or birth,

and as living with Herod; whence he might easily insinuate himself into the acquaintance of Herod's sons, Antipater and Alexander. The reason why his being a Spartan rendered him acceptable to the Jews is visible from the public records of the Jews and Spartans, owning them to be of kin to the Jews, and derived from their common ancestor Abraham, the first patriarch of the Jewish nation. Macc. chap. xii. ver. 7.

even in other cases, he is abused unjustly, while his father would say that nobody, to be sure, is of noble birth but Alexander, and that his father was inglorious for want of such nobility. If they be at any time hunting, and he says nothing, he gives offence; and if he commends any body, they take it in way of jest; that they always find their father unmercifully severe, and having no natural affections for any of them but for Antipater; on which accounts if this plot does not take, he is very willing to die; but that in case he kill his father, he hath sufficient opportunity for saving himself. In the first place he hath Archelaus his father-in-law, to whom he can easily fly; and in the next place he hath Cæsar, who had never known Herod's character to this day; for that he shall not appear then before him with that dread he used to do when his father was there to terrify him; and that he will not then produce the accusations that concerned himself alone, but would, in the first place, openly insist on the calamities of their nation, and how they are taxed to death, and in what ways of luxury and wicked practices that wealth is spent which was gotten by bloodshed; what sort of persons they are that get our riches, and to whom those cities belong upon whom he bestows his favours; that he would have inquiry made what became of his grandfather [Hyrcanus], and his mother [Mariamne], and would openly proclaim the gross wickedness that was in the kingdom; on which accounts he should not be deemed a parricide.

When Eurycles had made this portentous speech, he greatly commended Antipater as the only child that had an affection for his father, and on that account was an impediment to the other's plot against him. Hereupon the king, who had hardly repressed his anger upon the former accusations, was exasperated to an incurable degree. At which time Antipater took another occasion to send in other persons to his father to accuse his brethren, and to tell him that they had privately discoursed with Jucundus and Tyrannus, who had once been masters of the horse to the king, but for some offences had been put out of that honourable employment. Herod was in a very great rage at these informations, and presently ordered those men to be tortured: yet did not they confess any thing of what the king had been informed; but a certain letter was produced, as written by Alexander to the governor of a castle, to desire him to receive him and Aristobulus into the castle when he had killed his father, and to give them weapons, and what other assistance he could upon that occasion. Alexander said that this letter was a forgery by Diophantus. This Diophantus was the king's secretary, a bold man, cunning in counterfeiting any one's hand; and after he had counterfeited a great number, he was at last put to death for it. Herod did also order the governor of the castle to be tortured; but got nothing out of him of what the accusations suggested.

However, although Herod found the proofs too weak, he gave order to have his sons kept in custody; for till now they had been at liberty. He also called that pest of his family, and forger of all this vile accusation, Eurycles, his saviour and benefactor, and gave him a reward of 50 talents. Upon which he prevented any accurate accounts that could come of what he had done, by going immediately into Cappadocia, and there he got money of Archelaus, having the impudence to pretend that he had reconciled Herod to Alexander. He thence passed over into Greece, and used what he had thus wickedly gotten to the like wicked purposes. Accordingly he was twice accused before Cæsar, that he had filled Achaia with sedition, and had plundered its cities: so he was sent into banishment. And thus was he punished for what wicked actions he had been guilty of about Aristobulus and Alexander.

But it will be now worth while to put Euaratus of Cos in opposition to this Spartan; for as he was one of Alexander's most intimate friends, and came to him in his travels at the same time that Eurycles came; so the king put the question to him whether those things of which Alexander was accused were true? He assured him upon oath that he had never heard any such things from the young men; yet did this testimony avail nothing for the clearing those miserable creatures: for Herod was only disposed the most readily to hearken to what was made against them, and every one was most agreeable to him that would believe they were guilty, and showed their indignation at them.

CHAPTER XXVII.

Herod, by Cæsar's directions, accuses his sons at Berytus—They are condemned and sent to Sebaste, and strangled shortly afterward.

Moreover, Salome exasperated Herod's cruelty against his sons; for Aristobulus was desirous to bring her, who was his mother-in-law and his aunt, into the like danger with themselves: so he sent to her to take care of her own safety, and told her that the king was prepared to put her to death on account of the accusation that was laid against her, as if, when she formerly endeavoured to marry herself to Syleus the Arabian, she had discovered the king's grand secrets to him, who was the king's enemy; and this it was that came at the last storm, and entirely sunk the young men, who were in great danger before; for Salome came running to the king, and informed him of what admonition had been given her; whereupon he could bear no longer, but commanded both the young men to be bound, and kept the one asunder from the other. He also sent Volumius, the general of his army, to Cæsar immediately, as also his friend Olympus with him, who carried the information in writing along with them. Now, as soon as they had sailed to Rome and delivered the king's letters to Cæsar, Cæsar was mightily troubled at the case of the young men; yet did not he think he ought to take the power from the father of condemning his sons; so he wrote back to him, and appointed him to have the power over his sons; but said withal, that he would do well to make an examination into this matter of the plot against him in a public court, and to take for his assessors his own kindred and the governors of the province; and if those sons be found guilty, to put them to death; and if they appear to have thought of no more than only flying away from him, that he should, in that case, moderate their punishment.

With these directions Herod complied, and came to Berytus, where Cæsar had ordered the court to be assembled, and got the judicature together. The presidents sat first, as Cæsar's letters had appointed, who were Saturninus and Pedanius, and their lieutenants that were with them, with whom was the procurator Volumnius also; next to them sat the king's kinsmen and friends, with Salome also, and Pheroras; after them sat the principal men of all Syria, excepting Archelaus; for Herod had a suspicion of him, because he was Alexander's father-in-law. Yet did not he produce his sons in open court; and this was done very cunningly, for he knew well enough, that had they but appeared only, they would certainly have been pitied; and if withal they had been suffered to speak, Alexander would easily have answered what they were accused of; but they were in custody at Platane, a village of the Sidonians.

So the king got up, and inveighed against his sons as if they were present; and as for that part of the accusation that they had plotted against him, he urged it but faintly, because he was destitute of proof; but he insisted before the assessors on the reproaches, and jests, and injurious carriage, and ten thousand the like offences against them, which were heavier than death itself; and when nobody contradicted him, he moved them to pity his case, as though he had been condemned himself, now he had gained a bitter victory against his sons. So he asked every one's sentence, which sentence was first of all given by Saturninus, and was this: that he condemned the young men, but not to death; for that it was not fit for him, who had three sons of his own now present, to give his vote for the destruction of the sons of another. The two lieutenants also gave the like vote; some others there were also who followed their example; but Volumnius began to vote on the more melancholy side, and all those that came after this condemned the young men to die—some out of flattery, and some out of hatred to Herod; but none out of indignation at their crimes. And now all Syria and Judea was in great expectation, and waited for the last act of this tragedy; yet did nobody suppose that Herod would be so barbarous as to murder his children: however, he carried them away to Tyre, and thence sailed to Cesarea, and then he deliberated with himself what sort of death the young men should suffer.

Now there was a certain old soldier of the king's whose name was Tero, who had a son that was very familiar with, and a friend to Alexander, and who himself particularly loved the young men. This soldier was in a manner distracted, out of the excess of the indignation he had at what was doing; and at first he cried out aloud, as he went about, that justice

was trampled under foot, that truth had perished, and nature confounded, and that the life of man was full of iniquity, and every thing else that passion could suggest to a man who spared not his own life; and at last he ventured to go to the king, and said, "Truly, I think, thou art a most miserable man, when thou hearkenest to most wicked wretches against those that ought to be dearest to thee; since thou hast frequently resolved that Pheroras and Salome should be put to death, and yet believest them against thy sons, while these, by cutting off the succession of thine own sons, leave all wholly to Antipater, and thereby choose to have thee such a king as may be thoroughly in their own power. However, consider whether this death of Antipater's brethren will not make him hated by the soldiers; for there is nobody but commiserates the young men; and of the captains a great many show their indignation at it openly." Upon his saying this, he named those that had such indignation; but the king ordered those men, with Tero himself, and his son, to be seized upon immediately.

At which time there was a certain barber, whose name was Trypho. This man leaped out from among the people in a kind of madness, and accused himself, and said, "this Tero endeavoured to persuade me also to cut thy throat with my razor when I trimmed thee; and promised that Alexander should give me large presents for so doing." When Herod heard this, he examined Tero, with his son, and the barber by the torture; but as the others denied the accusation, and he said nothing further, Herod gave order that Tero should be racked more severely; but his son, out of pity to his father, promised to discover the whole to the king, if he would grant [that his father should be no longer tortured]. When he had agreed to this, he said that his father, at the persuasion of Alexander, had an intention to kill him. Now some said this was forged, in order to free his father from his torments; and some said it was true.

And now Herod accused the captains and Tero in an assembly of the people, and brought the people together in a body against them; and accordingly, there were they put to death, together with [Trypho] the barber; they were killed by the pieces of wood and stones that were thrown at them. He also sent his sons to Sebaste, a city not far from Cesarea, and ordered them to be there strangled; and as what he had ordered was executed immediately, so he commanded that their dead bodies should be brought to the fortress Alexandrium, to be buried with Alexander, their grand-father by the mother's side. And this was the end of Alexander and Aristobulus.

CHAPTER XXVIII.

Antipater hated by all—the king espouses the sons of those that had been slain to his kindred—Antipater induces him to change them for other women—Herod's marriages and children.

But an intolerable hatred fell upon Antipater from the nation, though he had now an indisputable title to the succession; because they all knew that he was the person who contrived all the calumnies against his brethren. However, he began to be in a terrible fear, as he saw the posterity of those that had been slain growing up; for Alexander had two sons by Glaphyra, Tygranes and Alexander; and Aristobulus had Herod and Agrippa and Aristobulus, his sons, with Herodias and Mariamne, his daughters; and all by Bernice, Salome's daughter. As for Glaphyra, Herod, as soon as he had killed Alexander, sent her back, together with her portion, to Cappadocia. He married Bernice, Aristobulus's daughter, to Antipater's uncle by his mother, and it was Antipater who, in order to reconcile her to him, when she had been at variance with him, contrived this match; he also got into Pheroras's favour, and into the favour of Cæsar's friends, by presents and other ways of obsequiousness, and sent no small sums of money to Rome; Saturninus also, and his friends in Syria, were all well replenished with the presents he made them; yet, the more he gave the more he was hated, as not making these presents out of generosity, but spending his money out of fear. Accordingly it so fell out, that the receivers bore him no more good-will than before, but that those to whom he gave nothing at all were his more bitter enemies. However, he bestowed his money every day more and more profusely, on observing that, contrary to his expectations, the king was taking care about the orphans, and discovering at the same time his repentance for killing their fathers, by his commiseration of those that sprang from them.

Accordingly, Herod got together his kindred and friends, and set them before the children, and with his eyes full of tears, said thus to them: "It was an unlucky fate that took away from me these children's fathers, which children are recommended to me by that natural commiseration which their orphan condition requires; however, I will endeavour, though I have been a most unfortunate father, to appear a better grandfather, and to leave these children such curators after myself as are dearest to me. I therefore betroth thy daughter, Pheroras, to the elder of these brethren, the children of Alexander, that thou mayest be obliged to take care of them. I also betroth to thy son Antipater, the daughter of Aristobulus; be thou, therefore, a father to that orphan; and my son Herod [Philip] shall have her sister, whose grandfather, by the mother's side, was high priest. And let every one that loves me be of my sentiments in these dispositions, whom none that hath an affection for me will abrogate. And I pray God that he will join these children together in marriage, to the advantage of my kingdom, and of my posterity; and may he look down with eyes more serene upon them than he looked upon their fathers."

While he spake these words, he wept, and joined the children's right hands together: after which, he embraced them every one after an affectionate manner, and dismissed the assembly. Upon this, Antipater was in great disorder immediately, and lamented publicly at what was done; for he supposed that this dignity, which was conferred on these orphans, was for his own destruction, even in his father's lifetime, and that he should run another risk of losing the government if Alexander's sons should have both Archelaus [a king] and Pheroras a tetrarch to support them. He also considered how he was himself hated by the nation, and how they pitied these orphans; how great affection the Jews bore to those brethren of his when they were alive, and how gladly they remembered them, now they had perished by his means. So he resolved, by all the ways possible, to get these espousals dissolved.

Now he was afraid of going subtilely about this matter with his father, who was hard to be pleased, and was presently moved upon the least suspicion: so he ventured to go to him directly, and to beg of him before his face, not to deprive him of that dignity which he had been pleased to bestow upon him; and that he might not have the bare name of a king, while the power was in other persons; for that he should never be able to keep the government, if Alexander's son was to have both his grandfather Archelaus and Pheroras for his curators; and he besought him earnestly, since there were so many of the royal family alive, that he would change those [intended] marriages. Now the king had nine wives,* and children by seven of them; Antipater was himself born of Doris, and Herod [Philip] of Mariamne, the high priest's daughter; Antipas also and Archelaus were by Malthace, the Samaritan, as was his daughter Olympias, which† his brother Joseph's† son had married. By Cleopatra of Jerusalem he had Herod and Philip; and by Pallas, Phasaelus: he had also two daughters, Roxana and Salome, the one by Phedra, and the other by Elpis; he had also two wives who had no children, the one his first cousin, and the other his niece; and besides these he had two daughters, the sisters of Alexander and Aristobulus, by Mariamne. Since, therefore, the royal family was so numerous, Antipater prayed him to change these intended marriages.

When the king perceived what disposition he was in toward these orphans, he was angry at it, and a suspicion came into his mind as to those sons whom he had put to death, whether that had not been brought about by the false tales of Antipater; so at that time he made Antipater a long and a peevish answer, and bade him begone. Yet was he afterward prevailed upon cunningly by his flatteries, and changed the marriages; he married Aristobulus's daughter to him, and his son to Pheroras's daughter.

Now one may learn, in this instance, how very much this flattering Antipater

* Dean Aldrich takes notice here, that these nine wives of Herod were alive at the same time, and that if the celebrated Mariamne, who was now dead, be reckoned, those wives were in all ten. Yet it is remarkable that he had no more than fifteen children by them all.

† To prevent confusion, it may not be amiss to distinguish between four Josephs in the history of Herod. 1. Joseph, Herod's uncle, and the [second] husband of his sister Salome, slain by Herod on account of Mariamne. 2. Joseph, Herod's quæstor or treasurer, slain on the same account. 3. Joseph, Herod's brother, slain in battle against Antigonus. 4. Joseph, Herod's nephew, the husband of Olympias, mentioned in this place.

could do,—even what Salome in the like circumstances could not do; for when she, who was his sister, had, by the means of Julia, Cæsar's wife, earnestly desired leave to be married to Sylleus the Arabian, Herod swore he would esteem her his bitter enemy unless she would leave off that project: he also caused her, against her own consent, to be married to Alexas, a friend of his, and that one of her daughters should be married to Alexas's son, and the other to Antipater's uncle by the mother's side. And for the daughters that the king had by Mariamne, the one was married to Antipater, his sister's son, and the other to his brother's son, Phasaelus.

CHAPTER XXIX.

Intolerance of Antipater—he is sent to Rome—Pheroras refuses to divorce his wife.

Now when Antipater had cut off the hopes of the orphans, and had contracted such affinities as would be most for his own advantage, he proceeded briskly, as having a certain expectation of the kingdom; and as he had now assurances added to his wickedness, he became intolerable; for not being able to avoid the hatred of all people, he built his security upon the terror he struck into them. Pheroras also assisted him in his designs, looking upon him as already fixed in the kingdom. There was also a company of women in the court who excited new disturbances; for Pheroras's wife, together with her mother and sister, as also Antipater's mother, grew very impudent in the palace. She also was so insolent as to affront the king's two daughters,* on which account the king hated her to a great degree; yet, although these women were hated by him, they domineered over others: there was also Salome, who opposed their good agreement, and informed the king of their meetings, as not being for the advantage of his affairs; and when those women knew what calumnies she had raised against them, and how much Herod was displeased, they left off their public meetings and friendly entertainments of one another; nay, on the contrary, they pretended to quarrel one with another when the king was within hearing. The like dissimulation did Antipater make use of; and when matters were public, he opposed Pheroras; but still they had private cabals, and merry meetings in the night-time; nor did the observation of others do any more than confirm their mutual agreement. However, Salome knew every thing they did, and told every thing to Herod.

But he was inflamed with anger at them, and chiefly at Pheroras's wife; for Salome had principally accused her. So he got an assembly of his friends and kindred together, and there accused this woman of many things, and particularly of the affronts she had offered his daughter; and that she had supplied the Pharisees with money, by way of rewards for what they had done against him, and had procured his brother to become his enemy, by giving him love-potions. At length he turned his speech to Pheroras, and told him that he would give him his choice of these two things: whether he would keep in with his brother, or with his wife? and when Pheroras said that he certainly would die rather than forsake his wife, Herod, not knowing what to do further in that matter, turned his speech to Antipater, and charged him to have no intercourse either with Pheroras's wife or with Pheroras himself, or with any one belonging to her. Now, though Antipater did not transgress that his injunction publicly, yet did he in secret come to their night-meetings: and because he was afraid that Salome observed what he did, he procured by the means of his Italian friends, that he might go and live at Rome; for when they wrote that it was proper for Antipater to be sent to Cæsar for some time, Herod made no delay, but sent him, and that with a splendid attendance and a great deal of money, and gave him his testament to carry with him, wherein Antipater had the kingdom bequeathed to him, and wherein Herod was named for Antipater's successor; that Herod, I mean, who was the son of Mariamne, the high priest's daughter.

Sylleus also, the Arabian, sailed to Rome, without any regard to Cæsar's injunctions, and this in order to oppose Antipater with all his might, as to that lawsuit which Nicolaus had with him before. This Sylleus had also a great contest with Aretas, his own king, for he had slain many of Aretas's friends, and particularly Sohemus, the most potent man in the city Petra. Moreover, he had prevailed with Phabatus, who was Herod's

* These daughters of Herod, whom Pheroras's wife affronted, were Salome and Roxana.

steward, by giving him a great sum of money, to assist him against Herod; but when Herod gave him more, he induced him to leave Sylleus, and by his means he demanded of him all that Cæsar had required of him to pay; but when Sylleus paid nothing of what he was to pay, and did also accuse Phabatus to Cæsar, and said that he was not a steward for Cæsar's advantage, but for Herod's, Phabatus was angry at him on that account, but was still in very great esteem with Herod, and discovered Sylleus's grand secrets, and told the king that Sylleus had corrupted Corinthus, one of the guards of his body, by bribing him, and of whom he must therefore have a care. Accordingly, the king complied; for this Corinthus, though he was brought up in Herod's kingdom, yet was by birth an Arabian; so the king ordered him to be taken up immediately, and not only him, but two other Arabians, who were caught with him; the one of them was Sylleus's friend, the other the head of a tribe. These last, being put to the torture, confessed that they had prevailed with Corinthus, for a large sum of money, to kill Herod; and when they had been further examined before Saturninus, the president of Syria, they were sent to Rome.

However, Herod did not leave off importuning Pheroras, but proceeded to force him to put away his wife; yet could he not devise any way by which he could bring the woman herself to punishment, although he had many causes of hatred to her; till at length he was in such great uneasiness at her, that he cast both her and his brother out of his kingdom. Pheroras took this injury very patiently, and went away into his own tetrarchy [Perea, beyond Jordan], and swore that there should be but one end put to his flight, and that should be Herod's death; and that he would never return while he was alive. Nor indeed would he return when his brother was sick, although he earnestly sent for him to come to him, because he had a mind to leave some injunctions with him before he died: but Herod unexpectedly recovered. A little afterward Pheroras himself fell sick, when Herod showed great moderation; for he came to him and pitied his case, and took care of him: but his affection for him did him no good, for Pheroras died a little afterward. Now, though Herod had so great an affection for him to the last day of his life, yet was a report spread abroad that he had killed him by poison. However, he took care to have his dead body carried to Jerusalem, and appointed a very great mourning to the whole nation for him, and bestowed a most pompous funeral upon him; and this was the end that one of Alexander's and Aristobulus's murderers came to.

CHAPTER XXX.

Herod inquires into the death of Pheroras—Consequences thereof.

But now the punishment was transferred unto the original author, Antipater, and took its rise from the death of Pheroras; for certain of his freedmen came with a sad countenance to the king, and told him that his brother had been destroyed by poison, and that his wife had brought him somewhat that was prepared after an unusual manner, and that upon his eating it, he presently fell into his distemper; that Antipater's mother and sister, two days before, brought a woman out of Arabia that was skilful in mixing such drugs, that she might prepare a love-potion for Pheroras; and that, instead of a love-potion, she had given him deadly poison; and that this was done by the management of Sylleus, who was acquainted with that woman.

The king was deeply affected with so many suspicions, and had the maidservants and some of the freewomen also tortured; one of them cried out in her agonies, "May that God that governs the earth and the heaven, punish the author of all these our miseries, Antipater's mother!" The king took a handle from this confession, and proceeded to inquire further into the truth of this matter. So this woman discovered the friendship of Antipater's mother to Pheroras and Antipater's women, as also their secret meetings, and that Pheroras and Antipater had drunk with them for a whole night together as they returned from the king, and would not suffer anybody, either manservant or maidservant, to be there; while one of the freewomen discovered the whole of the matter.

Upon this, Herod tortured the maidservants, every one by themselves separately: who all unanimously agreed in the foregoing discoveries, and that accordingly by agreement they went away, Antipater to Rome, and Pheroras to

Perea; for they that oftentimes talked to one another thus: that after Herod had slain Alexander and Aristobulus, he would fall upon them, and upon their wives, because after he had not spared Mariamne and her children, he would spare nobody; and that for this reason it was best to get as far off the wild beast as they were able: and that Antipater oftentimes lamented his own case before his mother; and said to her, that he had already gray hairs upon his head, and that his father grew younger every day, and that perhaps death would overtake him before he should begin to be a king in earnest; and that in case Herod should die, which yet nobody knew when it would be, the enjoyment of the succession could certainly be but for a little time; for that these heads of Hydra, the sons of Alexander and Aristobulus, were growing up: that he was deprived by his father of the hopes of being succeeded by his children, for that his successor after his death was not to be any one of his own sons, but Herod the son of Mariamne: that in this point Herod was plainly distracted, to think that his testament should therein take place; for he would take care that not one of his posterity should remain, because he was, of all fathers, the greatest hater of his children. Yet does he hate his brother still worse; whence it was that he a while ago gave himself 100 talents, that he should not have any intercourse with Pheroras. And when Pheroras said, wherein have we done him any harm? Antipater replied, "I wish he would but deprive us of all we have, and leave us naked and alive only; but it is indeed impossible to escape this wild beast, who is thus given to murder; who will not permit us to love any person openly, although we be together privately; yet may we be so openly too, if we are but endowed with the courage and the hands of men."

These things were said by the women upon the torture: as also that Pheroras resolved to fly with them to Perea. Now Herod gave credit to all they said, on account of the affair of the 100 talents; for he had had no discourse with anybody about them, but only with Antipater. So he vented his anger first of all against Antipater's mother, and took away from her all the ornaments which he had given her, which cost a great many talents, and cast her out of the palace a second time. He also took care of Pheroras's women after their tortures, as being now reconciled to them; but he was in great consternation himself, and inflamed upon every suspicion, and had many innocent persons led to the torture, out of his fear lest he should perhaps leave any guilty person untortured.

And now it was that he betook himself to examine Antipater of Samaria, who was the steward of [his son] Antipater; and upon torturing him, he learned that Antipater had sent for a potion of deadly poison for him out of Egypt, by Antiphilas, a companion of his; that Theudio, the uncle of Antipater, had it from him, and delivered it to Pheroras; for that Antipater had charged him to take his father off while he was at Rome, and so free him from the suspicion of doing it himself: that Pheroras also committed this potion to his wife. Then did the king send for her, and bade her bring to him what she had received immediately. So she came out of her house as if she would bring it with her, but threw herself down from the top of the house, in order to prevent any examination and torture from the king. However, it came to pass, as it seems by the providence of God, when he intended to bring Antipater to punishment, that she fell not upon her head but upon other parts of her body, and escaped. The king, when she was brought to him, took care of her, (for she was at first quite senseless upon her fall,) and asked her why she had thrown herself down; and gave her his oath, that if she would speak the real truth, he would excuse her from punishment; but that if she concealed any thing, he would have her body torn to pieces by torments, and leave no part of it to be buried.

Upon this the woman paused a little, and then said, "Why do I spare to speak of these grand secrets, now Pheroras is dead! that would only tend to save Antipater, who is all our destruction. Hear then, O king, and be thou, and God himself, who cannot be deceived, witnesses to the truth of what I am going to say. When thou didst sit weeping by Pheroras as he was dying, then it was that he called me to him, and said—'My dear wife, I have been greatly mistaken as to the disposition of my brother toward me, and have hated him that is so affectionate to me, and have contrived to kill him who is in such disorder for me before I am dead. As for myself, I receive the

recompense of my impiety; but do thou bring what poison was left with us by Antipater, and which thou keepest, in order to destroy him, and consume it immediately in the fire in my sight, that I may not be liable to the avenger in the invisible world.' This I brought as he bade me, and emptied the greatest part of it into the fire, but reserved a little of it for my own use against uncertain futurity, and out of my fear of thee."

When she had said this, she brought the box, which had a small quantity of this potion in it: but the king let her alone, and transferred the tortures to Antiphilus's mother and brother; who both confessed that Antiphilus brought the box out of Egypt, and that they had received the potion from a brother of his, who was a physician at Alexandria. Then did the ghosts of Alexander and Aristobulus go round all the palace, and became the inquisitors and discoverers of what could not otherwise have been found out, and brought such as were the freest from suspicion to be examined; whereby it was discovered, that Mariamne, the high priest's daughter, was conscious of this plot; and her very brothers, when they were tortured, declared it so to be. Whereupon the king avenged this insolent attempt of the mother upon her son, and blotted Herod, whom he had by her, out of his testament, who had been before named therein as successor to Antipater.

CHAPTER XXXI.

Antipater, convicted by Bathyllus, returns from Rome, and is brought to trial by Herod.

After these things were over, Bathyllus came under examination, in order to convict Antipater, who proved the concluding attestation to Antipater's designs; for indeed he was no other than his freedman. This man came, and brought another deadly potion, the poison of asps and the juices of other serpents, that if the first potion did not do the business, Pheroras and his wife might be armed with this also to destroy the king. He brought also an addition to Antipater's insolent attempts against his father, which was the letters which he wrote against his brethren, Archelaus and Philip, who were the king's sons, and educated at Rome, being yet youths, but of generous dispositions. Antipater set himself to get rid of these as soon as he could, that they might not be prejudicial to his hopes; and to that end he forged letters against them, in the name of his friends at Rome. Some of these he corrupted by bribes, to write how they grossly reproached their father, and did openly bewail Alexander and Aristobulus, and were uneasy at their being recalled; for their father had already sent for them, which was the very thing that troubled Antipater.

Nay, indeed, while Antipater was in Judea, and before he was upon his journey to Rome, he gave money to have the like letters against them sent from Rome, and then came to his father, who as yet had no suspicion of him, apologized for his brethren, and alleged on their behalf that some of the things contained in those letters were false, and others of them were only youthful errors. Yet at the same time that he expended a great deal of his money, by making presents to such as wrote against his brethren, did he aim to bring his accounts into confusion, by buying costly garments, and carpets of various contextures, with silver and gold cups, and a great many more curious things, that so, among the very great expenses laid out upon such furniture, he might conceal the money he had used in hiring men [to write the letters]; for he brought in an account of his expenses, amounting to 200 talents, his main pretence for which was the lawsuit that he had been in with Sylleus. So while all his rogueries, even those of a lesser sort, were covered by his great villany, while all the examinations by torture proclaimed his attempt to murder his father, and the letters proclaimed his second attempt to murder his brethren—yet did no one of those that came to Rome inform him of his misfortunes in Judea, although seven months had intervened between his conviction and his return,—so great was the hatred which they all bore to him. And perhaps they were the ghosts of those brethren of his that had been murdered, that stopped the mouths of those that intended to have told him. He then wrote from Rome, and informed his [friends] that he would soon come to them, and how he was dismissed with honour by Cæsar.

Now the king being desirous to get this plotter against him into his hands, and being also afraid lest he should someway come to the knowledge how his affairs stood, and be upon his guard, he dis-

sembled his anger in his epistle to him, as in other points he wrote kindly to him, and desired him to make haste, because, if he came quickly, he would then lay aside the complaints he had against his mother; for Antipater was not ignorant that his mother had been expelled out of the palace. However, he had before received a letter, which contained an account of the death of Pheroras, at Tarentum,—and made great lamentations at it; for which some commended him, as being for his own uncle; though probably this confusion arose on account of his having thereby failed in his plot [on his father's life]; and his tears were more for the loss of him that was to have been subservient therein, than for [an uncle] Pheroras: moreover, a sort of fear came upon him as to his designs, lest the poison should have been discovered. However, when he was in Cilicia, he received the forementioned epistle from his father, and made great haste accordingly. But when he had sailed to Celenderis, a suspicion came into his mind relating to his mother's misfortunes; as if his soul foreboded some mischief to itself. Those therefore of his friends who were the most considerate, advised him not rashly to go to his father, till he had learned what were the occasions why his mother had been ejected, because they were afraid that he might be involved in the calumnies that had been cast upon his mother; but those that were less considerate, and had more regard to their own desires of seeing their native country than to Antipater's safety, persuaded him to make haste home, and not, by delaying his journey, afford his father ground for an ill suspicion, and give a handle to those that raised stories against him; for that in case any thing had been moved to his disadvantage, it was owing to his absence, which durst not have been done had he been present; and they said it was absurd to deprive himself of certain happiness, for the sake of an uncertain suspicion, and not rather to return to his father, and take the royal authority upon him, which was in a state of fluctuation on his account only. Antipater complied with this last advice; for providence hurried him on [to his destruction]. So he passed over the sea, and landed at Sebastus, the haven of Cesarea.

And here he found a perfect and unexpected solitude, while everybody avoided him, and nobody durst come at him, for he was equally hated by all men; and now that hatred had liberty to show itself, and the dread men were in of the king's anger made men keep from him; for the whole city [of Jerusalem] was filled with the rumours about Antipater, and Antipater himself was the only person who was ignorant of them; for as no man was dismissed more magnificently when he began his voyage to Rome, so was no man now received back with greater ignominy. And, indeed, he began already to suspect what misfortunes there were in Herod's family: yet did he cunningly conceal his suspicion; and while he was inwardly ready to die for fear, he put on a forced boldness of countenance. Nor could he now fly any whither, nor had he any way of emerging out of the difficulties which encompassed him; nor indeed had he even there any certain intelligence of the affairs of the royal family, by reason of the threats the king had given out; yet had he some small hopes of better tidings, for perhaps nothing had been discovered; or, if any discovery had been made, perhaps he should be able to clear himself by impudence and artful tricks, which were the only things he relied upon for his deliverance.

And with these hopes did he screen himself, till he came to the palace, without any friends with him; for these were affronted, and shut out at the first gate. Now Varus, the president of Syria, happened to be in the palace [at this juncture]; so Antipater went in to his father, and, putting on a bold face, he came near to salute him. But Herod stretched out his hands, and turned his head away from him, and cried out, "Even this is an indication of a parricide, to be desirous to get me into his arms, when he is under such heinous accusations. God confound thee, thou vile wretch; do not thou touch me till thou hast cleared thyself of these crimes that are charged upon thee. I appoint thee a court where thou art to be judged; and this Varus, who is very seasonably here, to be thy judge; and get thou thy defence ready against tomorrow, for I give thee so much time to prepare suitable excuses for thyself." And as Antipater was so confounded that he was able to make no answer to this charge, he went away; but his mother and wife came to him, and told him of all the evidence they had gotten against

him. Hereupon he recollected himself, and considered what defence he should make against the accusations.

CHAPTER XXXII.

Antipater accused before Varus—is convicted—his punishment postponed till the recovery of his father.

Now the day following, the king assembled a court of kinsmen and friends, and called in Antipater's friends also. Herod himself, with Varus, were the presidents; and Herod called for all the witnesses, and ordered them to be brought in; among whom some of the domestic servants of Antipater's mother were brought in also, who had but a little while before been caught, as they were carrying the following letter from her to her son:—"Since all those things have been already discovered to thy father, do not thou come to him, unless thou canst procure some assistance from Cæsar." When this and the other witnesses were introduced, Antipater came in, and falling on his face before his father's feet, he said, "Father, I beseech thee, do not thou condemn me beforehand, but let thy ears be unbiassed, and attend to my defence; for if thou wilt give me leave, I will demonstrate that I am innocent."

Hereupon Herod cried out to him to hold his peace, and spake thus to Varus:—"I cannot but think that thou, Varus, and every other upright judge, will determine that Antipater is a vile wretch. I am also afraid that thou wilt abhor my ill fortune and judge me also myself worthy of all sorts of calamity for begetting such children; while yet I ought rather to be pitied, who have been so affectionate a father to such wretched sons; for when I had settled the kingdom on my former sons even when they were young, and when, besides the charges of their education at Rome, I had made them the friends of Cæsar, and made them envied by other kings, I found them plotting against me. These have been put to death, and that, in a great measure, for the sake of Antipater; for as he was then young, and appointed to be my successor, I took care chiefly to secure him from danger: but this profligate wild beast, when he had been over and above satiated with that patience which I showed him, he made use of that abundance I had given him against myself; for I seemed to him to live too long, and he was very uneasy at the old age I had arrived at; nor could he stay any longer, but would be a king by parricide. And justly I am served by him for bringing him back out of the country to court, when he was of no esteem before, and for thrusting out those sons of mine that were born of the queen, and for making him a successor to my dominions. I confess to thee, O Varus, the great folly I was guilty of; for I provoked those sons of mine to act against me, and cut off their just expectations for the sake of Antipater; and, indeed, what kindness did I do to them, that could equal what I have done to Antipater! to whom I have, in a manner, yielded up my royal authority, while I am alive, and whom I have openly named for the successor to my dominions in my testament, and given him a yearly revenue of his own of fifty talents, and supplied him with money to an extravagant degree out of my own revenue; and when he was about to sail to Rome, I gave him 300 talents, and recommended him, and him alone of all my children, to Cæsar, as his father's deliverer. Now what crimes were these other sons of mine guilty of like those of Antipater! and what evidence was there brought against them so strong as there is to demonstrate this son to have plotted against me! Yet does this parricide presume to speak for himself, and hopes to secure the truth by his cunning tricks. Thou, O Varus, must guard thyself against him; for I know the wild beast, and I foresee how plausibly he will talk, and his counterfeit lamentation. This was he who exhorted me to have a care of Alexander, when he was alive, and not to intrust my body with all men! This was he who came to my very bed, and looked about, lest any one should lay snares for me! This was he who took care of my sleep, and secured me from any fear of danger, who comforted me under the trouble I was in upon the slaughter of my sons, and looked to see what affection my surviving brethren bore me! This was my protector, and the guardian of my body! And when I call to mind, O Varus, his craftiness upon every occasion, and his art of dissembling, I can hardly believe that I am still alive, and I wonder how I have escaped such a deep plotter of mischief! However, since some fate or other makes my house desolate, and perpetually raises up those that are dearest to

me against me, I will, with tears, lament my hard fortune, and privately groan under my lonesome condition; yet am I resolved that no one who thirsts after my blood shall escape punishment, although the evidence should extend itself to all my sons."

Upon Herod's saying this, he was interrupted by the confusion he was in; but ordered Nicolaus, one of his friends, to produce the evidence against Antipater. But in the mean time Antipater lifted up his head, (for he lay on the ground before his father's feet,) and cried out aloud, "Thou, O father, hast made my apology for me; for how can I be a parricide, whom thou thyself confessest to have always had for thy guardian? Thou callest my filial affection prodigious lies and hypocrisy! how then could it be that I, who was so subtle in other matters, should here be so mad as not to understand that it was not easy that he who committed so horrid a crime should be concealed from men, but impossible that he should be concealed from the Judge of Heaven, who sees all things, and is present everywhere? or did not I know what end my brethren came to, on whom God inflicted so great a punishment for their evil designs against thee? And, indeed, what was there that could possibly provoke me against thee? Could the hope of being a king do it? I was a king already. Could I suspect hatred from thee? No: was I not beloved by thee? and what other fear could I have? Nay, by preserving thee safe, I was a terror to others. Did I want money? No: for who was able to expend so much as myself? Indeed, father, had I been the most execrable of all mankind, and had I had the soul of the most execrable wild beast, must I not have been overcome with the benefits thou hadst bestowed upon me? whom, as thou thyself sayest, thou broughtest [into the palace]; whom thou didst prefer before so many of thy sons; whom thou madest a king in thine own lifetime, and, by the vast magnitude of the other advantages thou bestowedst on me, thou madest me an object of envy. O miserable man! that thou shouldst undergo this bitter absence, and thereby afford a greater opportunity for envy to arise against thee, and a long space for such as were laying designs against thee! Yet was I absent, father, on thy affairs, that Sylleus might not treat thee with contempt in thine old age. Rome is a witness to my filial affection, and so is Cæsar, the ruler of the habitable earth, who oftentimes called me Philopater.* Take here the letters he hath sent thee; they are more to be believed than the calumnies raised here; these letters are my only apology; these I use as the demonstration of that natural affection I have to thee. Remember, that it was against my own choice that I sailed [to Rome], as knowing the latent hatred that was in the kingdom against me. It was thou, O father, however unwillingly, who hast been my ruin, by forcing me to allow time for the calumnies against me, and envy at me. However, I am come hither, and am ready to hear the evidence there is against me. If I be a parricide, I have passed by land and by sea without suffering any misfortune on either of them; but this method of trial is no advantage to me; for it seems, O father, that I am already condemned, both before God and before thee; and as I am already condemned, I beg that thou wilt not believe the others that have been tortured, but let fire be brought to torment me; let the racks march through my bowels; have no regard to any lamentations that this polluted body can make; for, if I be a parricide, I ought not to die without torture." Thus did Antipater cry out with lamentation and weeping, and moved all the rest, and Varus in particular, to commiserate his case. Herod was the only person whose passion was too strong to permit him to weep, as knowing that the testimonies against him were true.

And now it was that, at the king's command, Nicolaus, when he had premised a great deal about the craftiness of Antipater, and had prevented the effects of their commiseration to him, afterward brought in a bitter and large accusation against him, ascribing all the wickedness that had been in the kingdom to him, and especially the murder of his brethren, and demonstrated that they had perished by the calumnies he had raised against them. He also said, that he had laid designs against them that were still alive, as if they were laying plots for the succession; and (said he) how can it be supposed that he, who prepared poison for his father, should abstain from mischief as to his brethren? He then proceeded to convict him of the attempt to poison Herod, and

* A lover of his father.

gave an account, in order, of the several discoveries that had been made; and had great indignation as to the affair of Pheroras, because Antipater had been for making him murder his brother, and had corrupted those that were dearest to the king, and filled the whole palace with wickedness; and when he had insisted on many other accusations, and the proofs of them, he left off.

Then Varus bade Antipater make his defence; but he lay long in silence, and said no more but this:—"God is my witness that I am entirely innocent." So Varus asked for the potion, and gave it to be drunk by a condemned malefactor, who was then in prison, who died upon the spot. So Varus, when he had had a very private discourse with Herod, and had written an account of this assembly to Cæsar, went away, after a day's stay. The king also bound Antipater, and sent away to inform Cæsar of his misfortunes.

Now after this, it was discovered that Antipater had laid a plot against Salome also; for one of Antiphilus's domestic servants came, and brought letters from Rome, from a maidservant of Julia [Cæsar's wife], whose name was Acme. By her a message was sent to the king, that she had found a letter written by Salome, among Julia's papers, and had sent it to him privately, out of her good-will to him. This letter of Salome contained the most bitter reproaches of the king, and the highest accusation against him. Antipater had forged this letter, and had corrupted Acme, and persuaded her to send it to Herod. This was proved by her letter to Antipater, for thus did this woman write to him:—"As thou desirest, I have written a letter to thy father, and have sent that letter; and am persuaded that the king will not spare his sister when he reads it. Thou wilt do well to remember what thou hast promised, when all is accomplished."

When this epistle was discovered, and what the epistle forged against Salome contained, a suspicion came into the king's mind, that perhaps the letters against Alexander were also forged; he was moreover greatly disturbed, and in a passion, because he had almost slain his sister on Antipater's account. He did no longer delay therefore to bring him to punishment for all his crimes; yet, when he was eagerly pursuing Antipater, he was restrained by a severe distemper he fell into. However, he sent an account to Cæsar about Acme, and the contrivances against Salome: he sent also for his testament, and altered it, and therein made Antipas king, as taking no care of Archelaus and Philip, because Antipater had blasted their reputations with him: but he bequeathed to Cæsar, besides other presents that he gave him, a thousand talents; as also to his wife, and children, and friends, and freedmen about five hundred: he also bequeathed to all others a great quantity of land, and of money, and showed his respects to Salome, his sister, by giving her most splendid gifts. And this was what was contained in his testament, as it was now altered.

CHAPTER XXXIII.

The golden eagle cut to pieces—Herod's barbarity—attempts to kill himself—commands Antipater to be slain—survives him five days.

Now Herod's distemper became more and more severe to him, and this because these his disorders fell upon him in his old age, and when he was in a melancholy condition; for he was already almost seventy years of age, and had been brought low by the calamities that happened to him about his children, whereby he had no pleasure in life, even when he was in health; the grief also that Antipater was still alive aggravated his disease, whom he resolved to put to death now, not at random, but as soon as he should be well again; and resolved to have him slain [in a public manner].

There also now happened to him, among his other calamities, a certain popular sedition. There were two men of learning in the city [Jerusalem] who were thought the most skilful in the laws of their country, and were on that account had in very great esteem all over the nation; they were, the one Judas, the son of Sepphoris, and the other Matthias, the son of Margalus. There was a great concourse of the young men with these men when they expounded the laws, and there got together every day a kind of an army of such as were growing up to be men. Now when these men were informed that the king was wearing away with melancholy, and with a distemper, they dropped words to their acquaintance, how it was now a very proper time to defend the cause of God, and to pull down what had been erected contrary to the laws of their

country; for it was unlawful there should be any such thing in the temple as images or faces, or the like representation of any animal whatsoever. Now the king had put up a golden eagle over the great gate of the temple, which these learned men exhorted them to cut down: and told them, that if there should any danger arise, it was a glorious thing to die for the laws of their country: because that the soul was immortal, and that an eternal enjoyment of happiness did await such as died on that account; while the mean-spirited, and those that were not wise enough to show a right love of their souls, preferred death by a disease, before that which is the result of a virtuous behaviour.

At the same time that these men made this speech to their disciples, a rumour was spread abroad that the king was dying, which made the young men set about the work with greater boldness; they therefore let themselves down from the top of the temple with thick cords, and this at midday, and while a great number of people were in the temple, and cut down that golden eagle with axes. This was presently told to the king's captain of the temple, who came running with a great body of soldiers, and caught about forty of the young men, and brought them to the king. And when he asked them, first of all, whether they had been so hardy as to cut down the golden eagle, they confessed they had done so; and when he asked them by whose command they had done it, they replied, at the command of the law of their country; and when he further asked them how they could be so joyful when they were to be put to death, they replied, because they should enjoy greater happiness after they were dead.

At this the king was in such an extravagant passion, that he overcame his disease [for the time], and went out, and spake to the people; wherein he made a terrible accusation against those men, as guilty of sacrilege, and as making greater attempts under pretence of their law; and he thought they deserved to be punished as impious persons. Whereupon the people were afraid lest a great number should be found guilty, and desired that when he had first punished those that put them upon this work, and then those that were caught in it, he would leave off his anger as to the rest. With this the king complied, though not without difficulty; and ordered those that had let themselves down, together with their rabbins, to be burnt alive; but delivered the rest that were caught to the proper officers, to be put to death by them.

After this, the distemper seized upon his whole body, and greatly disordered all its parts with various symptoms; for there was a gentle fever upon him, and an intolerable itching over all the surface of his body, and continual pains in his colon, and dropsical tumours about his feet, and an inflammation of the abdomen,—and a putrefaction of his privy member, that produced worms. Besides which he had a difficulty of breathing upon him, and could not breathe but when he sat upright, and had a convulsion of all his members; insomuch that the diviners said those diseases were a punishment upon him for what he had done to the rabbins. Yet did he struggle with his numerous disorders, and still had a desire to live, and hoped for recovery, and considered of several methods of cure. Accordingly, he went over Jordan, and made use of those hot baths at Callirrhoe, which run into the lake Asphaltitis, but are themselves sweet enough to be drunk. And here the physicians thought proper to bathe his whole body in warm oil, by letting it down into a large vessel full of oil; whereupon his eyes failed him, and he came and went as if he were dying; and as a tumult was then made by his servants, at their voice he revived again. Yet did he after this despair of recovery, and gave orders that each soldier should have fifty drachmæ apiece, and that his commanders and friends should have great sums of money given them.

He then returned back and came to Jericho, in such a melancholy state of body as almost threatened him with present death, when he proceeded to attempt a horrid wickedness; for he got together the most illustrious men of the whole Jewish nation, out of every village, into a place called the Hippodrome, and there shut them in. He then called for his sister Salome, and her husband Alexas, and made this speech to them:—"I know well enough that the Jews will keep a festival upon my death; however, it is in my power to be mourned for on other accounts, and to have a splendid funeral, if you will but be subservient to my commands. Do you but take care to send soldiers to encompass these men that are now in custody, and slay them immediately upon my death, and

then all Judea, and every family of them, will weep at it whether they will or no."

These were the commands he gave them; when there came letters from his ambassadors at Rome, whereby information was given that Acme was put to death at Cæsar's command, and that Antipater was condemned to die; however, they wrote withal, that if Herod had a mind rather to banish him, Cæsar permitted him so to do. So he for a little while revived, and had a desire to live; but presently after he was overborne by his pains, and was disordered by want of food, and by a convulsive cough, and endeavoured to prevent a natural death; so he took an apple, and asked for a knife, for he used to pare apples and eat them; he then looked round about to see that there was nobody to hinder him, and lifted up his right hand as if he would stab himself; but Achiabus, his first cousin, came running to him, and held his hand, and hindered him from so doing; on which occasion a very great lamentation was made in the palace, as if the king were expiring. As soon as ever Antipater heard that, he took courage, and, with joy in his looks, besought his keepers, for a sum of money, to loose him and let him go; but the principal keeper of the prison did not only obstruct him in that his intention, but ran and told the king what his design was: hereupon the king cried out louder than his distemper would well bear, and immediately sent some of his guards and slew Antipater; he also gave order to have him buried at Hyrcanium, and altered his testament again,—and therein made Archelaus, his eldest son, and the brother of Antipas, his successor; and made Antipas tetrarch.

So Herod, having survived the slaughter of his son five days, died, having reigned thirty-four years since he had caused Antigonus to be slain, and obtained his kingdom; but thirty-seven years since he had been made king by the Romans. Now, as for his fortune, it was prosperous in all other respects, if ever any other man could be so; since, from a private man, he obtained the kingdom, and kept it so long, and left it to his own sons; but still, in his domestic affairs, he was a most unfortunate man. Now before the soldiers knew of his death, Salome and her husband came out and dismissed those that were in bonds, whom the king had commanded to be slain, and told them that he had altered his mind, and would have every one of them sent to their own homes. When these men were gone, Salome told the soldiers [the king was dead], and got them and the rest of the multitude together to an assembly, in the amphitheatre at Jericho, where Ptolemy, who was intrusted by the king with his signet-ring, came before them, and spake of the happiness the king had attained, and comforted the multitude, and read the epistle which had been left for the soldiers, wherein he earnestly exhorted them to bear good-will to his successor; and after he had read the epistle, he opened and read his testament, wherein Philip was to inherit Trachonitis and the neighbouring countries, and Antipas was to be tetrarch, as we said before, and Archelaus was made king. He had also been commanded to carry Herod's ring to Cæsar, and the settlement he had made, sealed up, because Cæsar was to be lord of all the settlements he had made, and was to confirm his testament; and he ordered that the dispositions he had made were to be kept as they were in his former testament.

So there was an acclamation made to Archelaus, to congratulate him upon his advancement; and the soldiers, with the multitude, went round about in troops, and promised him their good-will, and besides prayed God to bless his government. After this, they betook themselves to prepare for the king's funeral; and Archelaus omitted nothing of magnificence therein, but brought out all the royal ornaments to augment the pomp of the deceased. There was a bier all of gold, embroidered with precious stones, and a purple bed of various contexture, with the dead body upon it, covered with purple; and a diadem was put upon his head, and a crown of gold above it, and a sceptre in his right hand; and near to the bier were Herod's sons, and a multitude of his kindred; next to whom came his guards, and the regiment of Thracians, the Germans also and Gauls, all accoutred as if they were going to war; but the rest of the army went foremost, armed, and following their captains and officers in a regular manner; after whom, 500 of his domestic servants and freedmen followed, with sweet spices in their hands; and the body was carried 200 furlongs, to Herodium, where he had given order to be buried. And this shall suffice for the conclusion of the life of Herod.

BOOK II.

CONTAINING THE INTERVAL OF SIXTY-NINE YEARS, FROM THE DEATH OF HEROD TILL VESPASIAN WAS SENT TO SUBDUE THE JEWS BY NERO.

CHAPTER I.

Archelaus makes a funeral feast—a great tumult raised by the multitude—the soldiers destroy about 3000 of them.

Now the necessity which Archelaus was under of taking a journey to Rome was the occasion of new disturbances; for when he had mourned for his father seven days,* and had given a very expensive funeral feast to the multitude, (which custom is the occasion of poverty to many of the Jews, because they are forced to feast the multitude; for if any one omits it, he is not esteemed a holy person,) he put on a white garment, and went up to the temple, where the people accosted him with various acclamations. He also spake kindly to the multitude, from an elevated seat and a throne of gold, and returned them thanks for the zeal they had shown about his father's funeral, and the submission they had made to him, as if he were already settled in the kingdom; but he told them withal, that he would not at present take upon him either the authority of a king, or the names thereto belonging, until Cæsar, who is made lord of this whole affair by the testament, confirms the succession; for that when the soldiers would have set the diadem on his head at Jericho, he would not accept of it; but that he would make abundant requitals, not to the soldiers only, but to the people, for their alacrity and good-will to him, when the superior lords [the Romans] should have given him a complete title to the kingdom; for that it should be his study to appear in all things better than his father.

Upon this the multitude were pleased, and presently made a trial of what he intended, by asking great things of him; for some made a clamour that he would ease them in their taxes; others, that he would take off the duties upon commodities; and some, that he would loose those that were in prison; in all which cases he answered readily to their satisfaction, in order to get the good-will of the multitude; after which he offered [the proper] sacrifices, and feasted with his friends. And here it was that a great many of those that desired innovations came in crowds toward the evening, and began then to mourn on their own account, when the public mourning for the king was over. These lamented those that were put to death by Herod, because they had cut down the golden eagle that had been over the gate of the temple. Nor was this mourning of a private nature, but the lamentations were very great, the mourning solemn, and the weeping such as was loudly heard all over the city, as being for those men who had perished for the laws of their country, and for the temple. They cried out, that a punishment ought to be inflicted for these men upon those that were honoured by Herod; and that, in the first place, the man whom he had made high priest should be deprived; and that it was fit to choose a person of greater piety and purity than he was.

At these clamours Archelaus was provoked; but restrained himself from taking vengeance on the authors, on account of the haste he was in of going to Rome, as fearing lest upon his making war on the multitude, such an action might detain him at home. Accordingly, he made trial to quiet the innovators by persuasion rather than by force, and sent his general in a private way to them, and by him exhorted them to be quiet. But the seditious threw stones at him, and drove

* The law or custom of the Jews requires seven days' mourning for the dead; whence the author of the book of Ecclesiasticus (chap. xxii. 12) assigns seven days as the proper time of mourning for the dead, and (chap. xxxviii. 17) enjoins men to mourn for the dead, that they may not be evil spoken of; for, as Josephus says presently, if any one omits this mourning [funeral feast], he is not esteemed a holy person. Now it is certain that such a seven days' mourning has been customary from times of the greatest antiquity Gen. i. 10. Funeral feasts are also mentioned as of considerable antiquity, Ezek. xxiv. 17; Jer. xvi. 7; Prov. xxxi. 6; Deut. xxvi. 14.

him away, as he came into the temple, and before he could say any thing to them. The like treatment they showed to others, who came to them after him, many of whom were sent by Archelaus, in order to reduce them to sobriety, and these answered still on all occasions after a passionate manner; and it openly appeared that they would not be quiet, if their numbers were but considerable. And, indeed, at the feast of unleavened bread, which was now at hand, and is by the Jews called the passover, and used to be celebrated with a great number of sacrifices, an innumerable multitude of the people came out of the country to worship: some of these stood in the temple bewailing the rabbins [that had been put to death], and procured their sustenance by begging, in order to support their sedition. At this Archelaus was affrighted, and privately sent a tribune, with his cohort of soldiers, upon them, before the disease should spread over the whole multitude, and gave orders that they should constrain those that began the tumult, by force to be quiet. At these the whole multitude were irritated, and threw stones at many of the soldiers, and killed them; but the tribune fled away wounded, and had much ado to escape so. After which they betook themselves to their sacrifices, as if they had done no mischief; nor did it appear to Archelaus that the multitude could be restrained without bloodshed; so he sent his whole army upon them, the footmen in great multitudes, by the way of the city, and the horsemen by the way of the plain, who, falling upon them on the sudden, as they were offering their sacrifices, destroyed about 3000 of them; but the rest of the multitude were dispersed upon the adjoining mountains: these were followed by Archelaus's heralds, who commanded every one to retire to their own homes; whither they all went, and left the festival.

CHAPTER II.

Archelaus accused before Cæsar by Antipater—is successfully defended by Nicolaus.

ARCHELAUS went down now to the seaside with his mother and his friends, Poplas and Ptolemy and Nicolaus, and left behind him Philip, to be his steward in the palace, and to take care of his domestic affairs. Salome went also along with him with her sons, as did also the king's brethren and sons-in-law. These, in appearance, went to give him all the assistance they were able, in order to secure his succession, but in reality to accuse him for his breach of the laws by what he had done at the temple.

But as they were come to Cesarea, Sabinus, the procurator of Syria, met them: he was going up to Judea to secure Herod's effects; but Varus [president of Syria], who was come thither, restrained him from going any farther. This Varus, Archelaus had sent for by the earnest entreaty of Ptolemy. At this time, indeed, Sabinus, to gratify Varus, neither went to the citadels, nor did he shut up the treasuries where his father's money was laid up, but promised that he would lie still until Cæsar should have taken cognizance of the affair. So he abode at Cesarea: but as soon as those that were his hinderance were gone, when Varus was gone to Antioch, and Archelaus was sailed to Rome, he immediately went on to Jerusalem, and seized upon the palace; and when he had called for the governors of the citadels and the stewards [of the king's private affairs], he tried to sift out the accounts of the money, and to take possession of the citadels. But the governors of those citadels were not unmindful of the commands laid upon them by Archelaus, and continued to guard them, and said the custody of them rather belonged to Cæsar than to Archelaus.

In the mean time Antipas went also to Rome, to strive for the kingdom, and to insist that the former testament, wherein he was named to be king, was valid before the latter testament. Salome had also promised to assist him, as had many of Archelaus's kindred who sailed along with Archelaus himself also. He also carried along with him his mother, and Ptolemy, the brother of Nicolaus, who seemed one of great weight, on account of the great trust Herod put in him, he having been one of his most honoured friends. However, Antipas depended chiefly upon Iræneus, the orator; upon whose authority he had rejected such as advised him to yield to Archelaus, because he was his elder brother, and because the second testament gave the kingdom to him. The inclination also of all Archelaus's kindred, who hated him, were removed to Antipas, when they came to Rome; although in the first place, every one rather desired to live under their own laws [without a

king], and to be under a Roman governor; but if they should fail in that point, these desired that Antipas might be their king.

Sabinus did also afford these his assistance to the same purpose, by the letters he sent, wherein he accused Archelaus before Cæsar, and highly commended Antipas. Salome also, and those with her, put the crimes which they accused Archelaus of in order, and put them into Cæsar's hands; and after they had done that, Archelaus wrote down the reasons of his claim, and, by Ptolemy, sent in his father's ring, and his father's accounts; and when Cæsar had maturely weighed by himself what both had to allege for themselves, as also had considered of the great burden of the kingdom, and largeness of the revenues, and withal the number of the children Herod had left behind him, and had moreover read the letters he had received from Varus and Sabinus on this occasion, he assembled the principal persons among the Romans together, (in which assembly Caius, the son of Agrippa and his daughter Julias, but by himself adopted for his own son, sat in the first seat,) and gave the pleaders leave to speak.

Then stood up Salome's son, Antipater, (who of all Archelaus's antagonists, was the shrewdest pleader,) and accused him in the following speech:—That Archelaus did in words contend for the kingdom, but that in deeds he had long exercised royal authority, and so did insult Cæsar in desiring to be now heard on that account, since he had not stayed for his determination about the succession, and since he had suborned certain persons, after Herod's death, to move for putting the diadem upon his head; since he had set himself down in the throne, and given answers as a king, and altered the disposition of the army, and granted to some higher dignities: that he had also complied in all things with the people in the requests they had made to him as to their king, and had also dismissed those that had been put into bonds by his father, for most important reasons. Now, after all this, he desires the shadow of that royal authority, whose substance he had already seized to himself, and so hath made Cæsar lord, not of things, but of words. He also reproached him further, that his mourning for his father was only pretended, while he put on a sad countenance in the daytime, but drank to great excess in the night; from which behaviour, he said, the late disturbances among the multitude came, while they had an indignation thereat; and indeed the purport of his whole discourse was to aggravate Archelaus's crime in slaying such a multitude about the temple, which multitude came to the festival, but were barbarously slain in the midst of their own sacrifices; and he said there was such a vast number of dead bodies heaped together in the temple, as even a foreign war, should that come upon them [suddenly] before it was denounced, could not have heaped together; and he added that it was the foresight his father had of that his barbarity, which made him never give him any hopes of the kingdom; but when his mind was more infirm than his body, and he was not able to reason soundly, and did not well know what was the character of that son whom in his second testament he made his successor; and this was done by him at a time when he had no complaints to make of him whom he had named before, when he was sound in body, and when his mind was free from all passion. That, however, if any one should suppose Herod's judgment when he was sick was superior to that at another time, yet had Archelaus forfeited his kingdom by his own behaviour, and those his actions which were contrary to the law, and to its disadvantage. Or what sort of a king will this man be, when he hath obtained the government from Cæsar, who hath slain so many before he hath obtained it!

When Antipater had spoken largely to this purpose, and had produced a great number of Archelaus's kindred as witnesses to prove every part of the accusation, he ended his discourse. Then stood up Nicolaus to plead for Archelaus. He alleged that the slaughter in the temple could not be avoided; that those that were slain were become enemies, not to Archelaus's kingdom only, but to Cæsar, who was to determine about him. He also demonstrated, that Archelaus's accusers had advised him to perpetrate other things of which he might have been accused; but he insisted that the latter testament should, for this reason above all others, be esteemed valid, because Herod had therein appointed Cæsar to be the person who should confirm the succession; for he who showed such prudence as to recede from his own power, and yield it up to the lord of the world, cannot be supposed mistaken in his judgment about him that

was to be his heir; and he that so well knew whom to choose for arbitrator of the succession, could not be unacquainted with him whom he chose for his successor.

When Nicolaus had gone through all he had to say, Archelaus came and fell down before Cæsar's knees, without any noise;—upon which he raised him up, after a very obliging manner, and declared that truly he was worthy to succeed his father. However, he still made no firm determination in his case; but when he had dismissed those assessors that had been with him that day, he deliberated by himself about the allegations which he had heard, whether it were fit to constitute any of those named in the testaments for Herod's successor, or whether the government should be parted among all his posterity; and this because of the number of those that seemed to stand in need of support therefrom.

CHAPTER III.

Revolt of the Jews.

Now before Cæsar had determined any thing about these affairs, Malthace, Archelaus's mother, fell sick and died. Letters also were brought out of Syria from Varus, about a revolt of the Jews. This was foreseen by Varus, who accordingly, after Archelaus was sailed, went up to Jerusalem to restrain the promoters of the sedition, since it was manifest that the nation would not be at rest; so he left one of those legions which he brought with him out of Syria in the city, and went himself to Antioch. But Sabinus came, after he was gone, and gave them an occasion of making innovations; for he compelled the keepers of the citadels to deliver them up to him, and made a bitter search after the king's money, as depending not only on the soldiers who were left by Varus, but on the multitude of his own servants, all whom he armed and used as the instruments of his covetousness. Now when that feast, which was observed after seven weeks, and which the Jews called Pentecost (*i. e.* the fiftieth day) was at hand, its name being taken from the number of the days [after the Passover], the people got together, but not on account of the accustomed divine worship, but of the indignation they had [at the present state of affairs]. Wherefore an immense multitude ran together, out of Galilee, and Idumea, and Jericho, and Perea, that was beyond Jordan; but the people that naturally belonged to Judea itself were above the rest both in number and in the alacrity of the men. So they distributed themselves into three parts, and pitched their camps in three places; one at the north side of the temple, another at the south side, by the hippodrome, and the third part were at the palace on the west. So they lay round about the Romans on every side, and besieged them.

Now Sabinus was affrighted, both at their multitude and at their courage, and sent messengers to Varus continually, and besought him to come to his succour quickly, for that, if he delayed, his legion would be cut to pieces. As for Sabinus himself, he got up to the highest tower of the fortress, which was called Phasaelus; it is of the same name with Herod's brother who was destroyed by the Parthians; and then he made signs to the soldiers of that legion to attack the enemy; for his astonishment was so great, that he durst not go down to his own men. Hereupon the soldiers were prevailed upon, and leaped out into the temple, and fought a terrible battle with the Jews; in which, while there were none over their heads to distress them, they were too hard for them, by their skill, and the others' want of skill in war; but when once many of the Jews had gotten up to the top of the cloisters, and threw their darts downward upon the heads of the Romans, there were a great many of them destroyed. Nor was it easy to avenge themselves upon those that threw their weapons from on high, nor was it more easy for them to sustain those who came to fight them hand to hand.

Since, therefore, the Romans were sorely afflicted by both these circumstances, they set fire to the cloisters, which were works to be admired, both on account of their magnitude and costliness. Whereupon those that were above them were presently encompassed with the flame, and many of them perished therein; as many of them also were destroyed by the enemy, who came suddenly upon them; some of them also threw themselves down from the walls backward, and some there were, who, from the desperate condition they were in, prevented the fire, by killing themselves with their own swords; but so many of them as crept out from the walls, and came upon the Romans, were easily mastered by them, by reason of the as

tonishment they were under; until at last, some of the Jews being destroyed, and others dispersed by the terror they were in, the soldiers fell upon the treasure of God, which was now deserted, and plundered about 400 talents, of which sum Sabinus got together all that was not carried away by the soldiers.

However, this destruction of the works [about the temple], and of the men, occasioned a much greater number, and those of a more warlike sort, to get together, to oppose the Romans. These encompassed the palace round, and threatened to destroy all that were in it, unless they went their ways quickly; for they promised that Sabinus should come to no harm, if he should go out with his legion. There were also a great many of the king's party who deserted the Romans and assisted the Jews; yet did the most warlike body of them all, who were 3000 of the men of Sebaste, go over to the Romans. Rufus also, and Gratus, their captains, did the same, (Gratus having the foot of the king's party under him, and Rufus the horse;) each of whom, even without the forces under them, were of great weight, on account of their strength and wisdom, which turn the scales in war. Now the Jews persevered in the siege, and tried to break down the walls of the fortress, and cried out to Sabinus and his party that they should go their ways and not prove a hinderance to them, now they hoped, after a long time, to recover that ancient liberty which their forefathers had enjoyed. Sabinus indeed was well contented to get out of the danger he was in; but he distrusted the assurances the Jews gave him, and suspected such gentle treatment was but a bait laid as a snare for them: this consideration, together with the hopes he had of succour from Varus, made him bear the siege still longer.

CHAPTER IV.

Herod's veteran soldiers become tumultuous—robberies of Judas—Simon and Athrongeus assume the name of king.

At this time there were great disturbances in the country, and that in many places; and the opportunity that now offered itself induced a great many to set up for kings; and indeed, in Idumea, 2000 of Herod's veteran soldiers got together, and armed themselves, and fought against those of the king's party; against whom Achiabus, the king's first cousin, fought, and that out of some of the places that were the most strongly fortified; but so as to avoid a direct conflict with them in the plains. In Sepphoris also, a city of Galilee, there was one Judas, (the son of that archrobber Hezekias, who formerly overran the country, and had been subdued by King Herod;) this man got no small multitude together, and broke open the place where the royal armour was laid up, and armed those about him, and attacked those that were so earnest to gain the dominion.

In Perea, also, Simon, one of the servants to the king, relying upon the handsome appearance and tallness of his body, put a diadem upon his own head also; he also went about with a company of robbers that he had gotten together, and burnt down the royal palace that was at Jericho, and many other costly edifices besides, and procured himself very easily spoils by rapine, as snatching them out of the fire; and he had soon burnt down all the fine edifices, if Gratus, the captain of the foot of the king's party, had not taken the Trachonite archers, and the most warlike of Sebaste, and met the man. His footmen were slain in the battle in abundance. Gratus also cut to pieces Simon himself, as he was flying along a straight valley, when he gave him an oblique stroke upon his neck, as he ran away, and broke it. The royal palaces that were near Jordan, at Betharamptha, were also burnt down by some other of the seditious that came out of Perea.

At this time it was that a certain shepherd ventured to set himself up for a king: he was called Athrongeus. It was his strength of body that made him expect such a dignity, as well as his soul, which despised death; and besides these qualifications, he had four brethren like himself. He put a troop of armed men under each of these his brethren, and made use of them as his generals and commanders, when he made his incursions, while he did himself act like a king, and meddled only with the more important affairs; and at this time he put a diadem about his head, and continued after that to overrun the country for no little time with his brethren, and became their leader in killing both the Romans and those of the king's party; nor did any Jew escape him, if any gain could

accrue to him thereby. He once ventured to encompass a whole troop of Romans at Emmaus, who were carrying corn and weapons to their legion: his men shot their arrows and darts, and thereby slew their centurion Arius, and forty of the stoutest of his men, while the rest of them, who were in danger of the same fate, upon the coming of Gratus, with those of Sebaste, to their assistance, escaped; and when these men had thus served both their own countrymen and foreigners, and that through this whole war, three of them were after some time subdued; the eldest by Archelaus, the two next by falling into the hands of Gratus and Ptolemeus; but the fourth delivered himself up to Archelaus, upon his giving him his right hand for this security. However, this their end was not till afterward, while at present they filled all Judea with piratic war.

CHAPTER V.

Varus quells the tumults in Judea—crucifies about two thousand of the seditious.

UPON Varus's reception of the letters that were written by Sabinus and the captains, he could not avoid being afraid for the whole legion [he had left there]. So he made haste to their relief, and took with him the other two legions, with the four troops of horsemen to them belonging, and marched to Ptolemais, having given orders for the auxiliaries that were sent by the kings and governors of cities to meet him there. Moroever, he received from the people of Berytus, as he passed through their city, 1500 armed men. Now as soon as the other body of auxiliaries were come to Ptolemais, as well as Aretas the Arabian, (who, out of the hatred he bore to Herod, brought a great army of horse and foot,) Varus sent a part of his army presently to Galilee, which lay near to Ptolemais, and Caius, one of his friends, for their captain. This Caius put those that met him to flight, and took the city Sepphoris, and burnt it, and made slaves of its inhabitants. But as for Varus himself, he marched to Samaria with his whole army, where he did not meddle with the city itself, because he found that it had made no commotion during these troubles, but pitched his camp about a certain village which was called Arius. It belonged to Ptolemy, and on that account was plundered by the Arabians, who were very angry even at Herod's friends also. He thence marched on to the village Sampho, another fortified place, which they plundered, as they had done the other. As they carried off all the money they lighted upon belonging to the public revenues, all was now full of fire and bloodshed, and nothing could resist the plunders of the Arabians. Emmaus was also burnt, upon the flight of its inhabitants, and this at the command of Varus, out of his rage at the slaughter of those that were about Arius.

Thence he marched on to Jerusalem, and as soon as he was but seen by the Jews, he made their camps disperse themselves: they also went away, and fled up and down the country. But the citizens received him, and cleared themselves of having any hand in this revolt, and said that they had raised no commotions, but had only been forced to admit the multitude, because of the festival, and that they were rather besieged together with the Romans, than assisted those that had revolted. There had before this met him Joseph, the first cousin of Archelaus, and Gratus, together with Rufus, who led those of Sebaste, as well as the king's army: there also met him those of the Roman legion, armed after their accustomed manner; for as to Sabinus, he durst not come into Varus's sight, but was gone out of the city before this, to the seaside. But Varus sent a part of his army into the country, against those that had been the authors of this commotion, and as they caught great numbers of them, those that appeared to have been the least concerned in these tumults he put into custody, but such as were the most guilty he crucified: these were in number about 2000.

He was also informed that there continued in Idumea 10,000 men still in arms; but when he found that the Arabians did not act like auxiliaries, but managed the war according to their own passions, and did mischief to the country otherwise than he intended, and this out of their hatred to Herod, he sent them away, but made haste, with his own legions, to march against those that had revolted; but these, by the advice of Achiabus, delivered themselves up to him before it came to a battle. Then did Varus forgive the multitude their offences, but sent their captains to Cæsar to be examined by him. Now Cæsar forgave the rest, but gave

orders that certain of the king's relations (for some of those that were among them were Herod's kinsmen) should be put to death, because they had engaged in a war against a king of their own family. When, therefore, Varus had settled matters at Jerusalem after this manner, and had left the former legion there as a garrison, he returned to Antioch.

CHAPTER VI.

The Jews complain of Archelaus, and desire that they may be made subject to Roman governors.

But now came another accusation from the Jews against Archelaus at Rome, which he was to answer to. It was made by those ambassadors who before the revolt had come, by Varus's permission, to plead for the liberty of their country; those that came were fifty in number, but there were more than 8000 of the Jews at Rome who supported them; and when Cæsar had assembled a council of the principal Romans in Apollo's* temple, that was in the palace, (this was what he had himself built and adorned, at a vast expense,) the multitude of the Jews stood with the ambassadors, and on the other side stood Archelaus, with his friends: but as for the kindred of Archelaus, they stood on neither side; for to stand on Archelaus's side, their hatred to him, and envy at him, would not give them leave, while yet they were afraid to be seen by Cæsar with his accusers. Besides these, there was present Archelaus's brother, Philip, being sent thither beforehand, out of kindness, by Varus, for two reasons: the one was this, that he might be assisting to Archelaus; and the other was this, that in case Cæsar should make a distribution of what Herod possessed among his posterity, he might obtain some share of it.

And now, upon the permission that was given the accusers to speak, they, in the first place, went over Herod's breaches of their law, and said that he was not a king, but the most barbarous of all tyrants, and that they had found him to be such by the sufferings they underwent from him: that when a very great number had been slain by him, those that were left had endured such miseries that they called those that were dead happy men; that he had not only tortured the bodies of his subjects, but entire cities, and had done much harm to the cities of his own country while he adorned those that belonged to foreigners; and shed the blood of Jews in order to do kindness to those people who were out of their bounds: that he had filled the nation full of poverty, and of the greatest iniquity, instead of that happiness and those laws which they had anciently enjoyed: that, in short, the Jews had borne more calamities from Herod, in few years, than had their forefathers during all that interval of time that had passed since they had come out of Babylon, and returned home, in the reign of Xerxes:* that, however, the nation was come to so low a condition, by being inured to hardships, that they submitted to his successor of their own accord, though he brought them into bitter slavery; that, accordingly, they readily called Archelaus, though he was the son of so great a tyrant, king, after the decease of his father, and joined with him in mourning for the death of Herod, and in wishing him good success in that his succession; while yet this Archelaus, lest he should be in danger of not being thought the genuine son of Herod, began his reign with the murder of 3000 citizens; as if he had a mind to offer so many bloody sacrifices to God for his government, and to fill the temple with the like number of dead bodies at that festival: that, however, those that were left after so many miseries, had just reason to consider now at last the calamities they had undergone, and to oppose themselves, like soldiers in war, to receive those stripes upon their faces [but not upon their backs as hitherto]. Whereupon they prayed that the Romans would have compassion upon the [poor] remains of Judea, and not expose what was left of them to such as barbarously tore them to pieces, and that they would join their country to Syria, and administer the government by their own commanders, whereby it would [soon] be demonstrated that those who are now under the calumny of seditious persons, and lovers of war, know how to bear governors that are set

* This holding of a council in the temple of Apollo, in the emperor's palace at Rome, by Augustus, and even the building of this temple magnificently by himself in that palace, are exactly agreeable to Augustus in his elder years.

* Here we have a strong confirmation that it was Xerxes, and not Artaxerxes, under whom the main part of the Jews returned out of the Babylonian captivity; *i. e.* in the days of Ezra and Nehemiah.

over them, if they be but tolerable ones. So the Jews concluded their accusations with this request. Then rose up Nicolaus, and confuted the accusations that were brought against the kings, and himself accused the Jewish nation, as hard to be ruled, and as naturally disobedient to kings. He also reproached all those kinsmen of Archelaus who had left him and were gone over to his accusers.

So Cæsar, after he had heard both sides, dissolved the assembly for that time; but a few days afterward he gave the one half of Herod's kingdom to Archelaus, by the name of ethnarch, and promised to make him king also afterward, if he rendered himself worthy of that dignity; but as to the other half, he divided it into two tetrarchies, and gave them to two other sons of Herod, the one of them to Philip, and the other to that Antipas who contested the kingdom with Archelaus. Under this last was Perea and Galilee, with a revenue of 200 talents; but Batanea, and Trachonitis, and Auranitis, and certain parts of Zeno's house about Jamnia, with a revenue of 100 talents, were made subject to Philip; while Idumea and all Judea, and Samaria, were parts of the ethnarchy of Archelaus, although Samaria was eased of one-quarter of its taxes, out of regard to their not having revolted with the rest of the nation. He also made subject to him the following cities, viz. Strato's Tower, and Sebaste, and Joppa, and Jerusalem; but as to the Grecian cities, Gaza, and Gadara, and Hippos, he cut them off from the kingdom, and added them to Syria. Now the revenue of the country that was given to Archelaus was 400 talents. Salome also, besides what the king had left her in his testaments, was now made mistress of Jamnia, and Ashdod, and Phasaelis. Cæsar did moreover bestow upon her the royal palace of Ascalon; by all which she got together a revenue of sixty talents; but he put her house under the ethnarchy of Archelaus; and for the rest of Herod's offspring, they received what was bequeathed to them in his testaments; but, besides that, Cæsar granted to Herod's two virgin daughters 500,000 [drachmæ] of silver, and gave them in marriage to the sons of Pheroras: but after this family distribution, he gave between them what had been bequeathed to him by Herod, which was 1000 talents, reserving to himself only some inconsiderable presents in honour of the deceased.

CHAPTER VII.

History of the spurious Alexander—banishment of Archelaus, and death of Glaphyra.

In the mean time there was a man, who was by birth a Jew, but brought up at Sidon with one of the Roman freedmen, who falsely pretended, on account of the resemblance of their countenances, that he was that Alexander who was slain by Herod. This man came to Rome, in hopes of not being defeated. He had one who was his assistant, of his own nation, and who knew all the affairs of the kingdom, and instructed him to say how those that were sent to kill him and Aristobulus had pity upon them, and stole them away, by putting bodies that were like theirs in their places. This man deceived the Jews that were at Crete, and got a great deal of money of them, for travelling in splendour; and thence sailed to Melos, where he was thought so certainly genuine, that he got a great deal more money, and prevailed with those who had treated him to sail along with him to Rome. So he landed at Dicearchia [Puteoli], and got very large presents from the Jews who dwelt there, and was conducted by his father's friends as if he were a king; nay, the resemblance in his countenance procured him so much credit, that those who had seen Alexander, and had known him very well, would take their oaths that he was the very same person. Accordingly, the whole body of the Jews that were at Rome ran out in crowds to see him, and an innumerable multitude there was who stood in the narrow places through which he was carried; for those of Melos were so far distracted, that they carried him in a sedan, and maintained a royal attendance for him at their own proper charges.

But Cæsar, who knew perfectly well the lineaments of Alexander's face, because he had been accused by Herod before him, discerned the fallacy in his countenance, even before he saw the man. However, he suffered the agreeable fame that went of him to have some weight with him, and sent Celadus, one who well knew Alexander, and ordered him to bring the young man to him. But when Cæsar saw him, he immediately discerned a difference in his countenance; and when he had discovered that his whole body was of a more robust texture, and like that of a slave, he understood the whole

was a contrivance. But the impudence of what he said greatly provoked him to be angry at him; for when he was asked about Aristobulus, he said that he was also preserved alive, and was left on purpose in Cyprus, for fear of treachery, because it would be harder for plotters to get them both into their power while they were separate. Then did Cæsar take him by himself privately, and said to him, "I will give thee thy life, if thou wilt discover who it was that persuaded thee to forge such stories." So he said that he would discover him, and followed Cæsar, and pointed to that Jew who abused the resemblance of his face to get money; for that he had received more presents in every city than ever Alexander did when he was alive. Cæsar laughed at the contrivance, and put this spurious Alexander among his rowers, on account of the strength of his body; but ordered him that persuaded him to be put to death. But for the people of Melos, they had been sufficiently punished for their folly by the expenses they had been at on his account.

And now Archelaus took possession of his ethnarchy, and used not the Jews only, but the Samaritans also, barbarously; and this out of his resentment of their old quarrels with him. Whereupon, they both of them sent ambassadors against him to Cæsar; and, in the ninth year of his government, he was banished to Vienna, a city of Gaul, and his effects were put into Cæsar's treasury. But the report goes, that before he was sent for by Cæsar, he seemed to see nine ears of corn, full and large, but devoured by oxen. When, therefore, he had sent for the diviners, and some of the Chaldeans, and inquired of them what they thought it portended; and when one of them had one interpretation, and another had another, Simon, one of the sect of the Essenes, said, that he thought the ears of corn denoted years; and the oxen denoted a mutation of things, because by their ploughing they made an alteration of the country. That therefore he should reign as many years as there were ears of corn; and after he had passed through various alternations of fortune, should die. Now five days after Archelaus had heard this interpretation, he was called to his trial.

I cannot but think it worthy to be recorded what dream Glaphyra, the daughter of Archelaus, king of Cappadocia, had, who had at first been wife to Alexander, who was the brother of Archelaus, concerning whom we have been discoursing. This Alexander was the son of Herod the king, by whom he was put to death, as we have already related. This Glaphyra was married, after his death, to Juba, king of Libya; and, after his death, was returned home, and lived a widow with her father. Then it was that Archelaus, the ethnarch, saw her, and fell so deeply in love with her, that he divorced Mariamne, who was then his wife, and married her. When, therefore, she was come into Judea, and had been there for a little while, she thought she saw Alexander stand by her, and that he said to her, "Thy marriage with the king of Libya might have been sufficient for thee; but thou wast not contented with him, but art returned again to my family, to a third husband; and him, thou impudent woman, hast thou chosen for thine husband, who is my brother. However, I shall not overlook the injury thou hast offered me; I shall [soon] have thee again, whether thou wilt or no." Now Glaphyra hardly survived the narration of this dream of hers two days.

CHAPTER VIII.

Archelaus's ethnarchy reduced to a [Roman] province—sedition of Judas of Galilee—the three sects of the Jews.

And now Archelaus's part of Judea was reduced into a province, and Coponius, one of the equestrian order among the Romans, was sent as a procurator, having the power of [life and] death put into his hands by Cæsar. Under his administration it was that a certain Galilean, whose name was Judas, prevailed with his countrymen to revolt; and said they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords. This was a teacher of a peculiar sect of his own, and was not at all like the rest of those their leaders.

For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees; of the second, the Sadducees; and the third sect, who pretend to a severer discipline, are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have. These Essenes reject pleasures as an evil,

but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons' children, while they are pliable, and fit for learning; and esteem them to be of their kindred, and form them according to their own manners. They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the lascivious behaviour of women, and are persuaded that none of them preserve their fidelity to one man.

These men are despisers of riches, and so very communicative as raises our admiration. Nor is there any one to be found among them who hath more than another; for it is a law among them, that those who come to them must let what they have be common to the whole order—insomuch, that among them all there is no appearance of poverty or excess of riches, but every one's possessions are intermingled with every other's possessions; and so there is, as it were, one patrimony among all the brethren. They think that oil is a defilement; and if any one be anointed without his own approbation, it is wiped off his body; for they think to be sweaty is to be a good thing, as they do also to be clothed in white garments. They also have stewards appointed to take care of their common affairs, who every one of them have no separate business for any, but what is for the use of them all.

They have no certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open for them, just as if it were their own; and they go into such as they never knew before, as if they had been ever so long acquainted with them. For which reason they carry nothing with them when they travel into remote parts, though still they take their weapons with them, for fear of thieves. Accordingly there is, in every city where they live, one appointed particularly to take care of strangers, and to provide garments and other necessaries for them. But the habit and management of their bodies is such as children use who are in fear of their masters. Nor do they allow of the change of garments, or of shoes, till they be first entirely torn to pieces, or worn out by time. Nor do they either buy or sell any thing to one another; but every one of them gives what he hath to him that wanteth it, and receives from him again in lieu of it what may be convenient for himself; and although there be no requital made, they are fully allowed to take what they want of whomsoever they please.

And as for their piety toward God, it is very extraordinary; for before sunrising they speak not a word about profane matters, but put up certain prayers which they have received from their forefathers, as if they made a supplication for its rising. After this every one of them are sent away by their curators, to exercise some of those arts wherein they are skilled, in which they labour with great diligence till the fifth hour. After which they assemble themselves together again into one place; and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they every one meet together in an apartment of their own, into which it is not permitted to any of another sect to enter; while they go, after a pure manner, into the dining-room, as into a certain holy temple, and quietly set themselves down; upon which the baker lays them loaves in order; the cook also brings a single plate of one sort of food, and sets it before every one of them; but a priest says grace before meat; and it is unlawful for any one to taste of the food before grace be said. The same priest, when he hath dined, says grace again after meat; and when they begin, and when they end, they praise God, as he that bestows their food upon them; after which they lay aside their [white] garments, and betake themselves to their labours again till the evening; then they return home to supper, after the same manner; and if there be any strangers there, they sit down with them. Nor is there ever any clamour or disturbance to pollute their house, but they give every one leave to speak in their turn; which silence thus kept in their house, appears to foreigners like some tremendous mystery; the cause of which is that perpetual sobriety they exercise, and the same settled measure of meat and drink that is allotted to them, and that such as is abundantly sufficient for them.

And truly, as for other things, they do nothing but according to the injunctions of their curators; only these two things are done among them at every one's own free will, which are, to assist those that want it, and to show mercy; for they are

permitted of their own accord to afford succour to such as deserve it, when they stand in need of it, and to bestow food on those that are in distress; but they cannot give any thing to their kindred without the curators. They dispense their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury; for they say, that he who cannot be believed without [swearing by] God, is already condemned. They also take great pains in studying the writings of the ancients, and choose out of them what is most for the advantage of their soul and body; and they inquire after such roots and medicinal stones as may cure their distempers.

But now, if any one hath a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use, for a year, while he continues excluded: and they give him a small hatchet, and the forementioned girdle, and the white garment. And when he hath given evidence, during that time, that he can observe their continence, he approaches nearer to their way of living, and is made a partaker of the waters of purification; yet is he not even now admitted to live with them; for after this demonstration of his fortitude, his temper is tried two more years, and if he appear to be worthy, they then admit him into their society. And before he is allowed to touch their common food, he is obliged to take tremendous oaths; that, in the first place, he will exercise piety toward God; and then, that he will observe justice toward men; and that he will do no harm to any one, either of his own accord, or by the command of others; that he will always hate the wicked, and be assistant to the righteous; that he will ever show fidelity to all men, and especially to those in authority, because no one obtains the government without God's assistance; and that if he be in authority, he will at no time whatever abuse his authority, nor endeavour to outshine his subjects, either in his garments, or any other finery; that he will be perpetually a lover of truth, and propose to himself to reprove those that tell lies; that he will keep his hands clear from theft, and his soul from unlawful gains; and that he will neither conceal any thing from those of his own sect, nor discover any of their doctrines to others, no, not though any one should compel him so to do at the hazard of his life. Moreover, he swears to communicate their doctrines to no one any otherwise than as he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the angels [or messengers]. These are the oaths by which they secure their proselytes to themselves.

But for those that are caught in any heinous sins, they cast them out of their society; and he who is thus separated from them, does often die after a miserable manner; for as he is bound by the oath he hath taken, and by the customs he hath been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger till he perish; for which reason they receive many of them again when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death, to be a sufficient punishment for the sins they have been guilty of.

But in the judgments they exercise they are most accurate and just; nor do they pass sentence by the votes of a court that is fewer than 100. And as to what is once determined by that number, it is unalterable. What they most of all honour, after God himself, is the name of their legislator [Moses]; whom, if any one blaspheme, he is punished capitally. They also think it a good thing to obey their elders, and the major part. Accordingly, if ten of them be sitting together, no one of them will speak while the other nine are against it. They also avoid spitting in the midst of them, or on the right side. Moreover, they are stricter than any other of the Jews in resting from their labours on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not remove any vessel out of its place, nor go to stool thereon. Nay, on the other days they dig a small pit, a foot deep, with a paddle, (which kind of hatchet is given them when they are first admitted among them;) and covering themselves round with their garment, that they may not affront the divine

rays of light, they ease themselves into that pit, after which they put the earth that was dug out again into the pit; and even this they do only in the more lonely places, which they choose out for this purpose; and although this easement of the body be natural, yet it is a rule with them to wash themselves after it, as if it were a defilement to them.

Now after the time of their preparatory trial is over, they are parted into four classes; and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves as if they had intermixed themselves with the company of a foreigner. They are long lived also; insomuch that many of them live above 100 years, by means of the simplicity of their diet; nay, as I think, by means of the regular course of life they observe also. They contemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if it will be for their glory, they esteem it better than living always; and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced either to blaspheme their legislator, or to eat what was forbidden them, yet could they not be made to do either of them, no, nor once to flatter their tormentors, or to shed a tear; but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, as expecting to receive them again.

For their doctrine is this:—That bodies are corruptible, and that the matter they are made of is not permanent; but that the souls are immortal, and continue for ever; and that they come out of the most subtile air, and are united to their bodies as in prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitations beyond the ocean, in a region that is neither oppressed with storms of rain, or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is perpetually blowing from the ocean; while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments. And indeed the Greeks seem to me to have followed the same notion, when they allot the islands of the blessed to their brave men, whom they call heroes and demigods; and to the souls of the wicked the region of the ungodly, in Hades, where their fables relate that certain persons, such as Sisyphus, and Tantalus, and Ixion, and Tityus, are punished; which is built on this first supposition, that souls are immortal; and thence are those exhortations to virtue, and dehortations from wickedness, collected; whereby good men are bettered in the conduct of their life, by the hope they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained, by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. These are the divine doctrines of the Essenes about the soul, which lay an unavoidable bait for such as have once had a taste of their philosophy.

There are also those among them who undertake to fortell things to come, by reading the holy books, and using several sorts of purifications, and being perpetually conversant in the prophets; and it is but seldom that they miss in their predictions.

Moreover, there is another order of Essenes, who agree with the rest as to their way of living, and customs, and laws, but differ from them in the point of marriage, as thinking that by not marrying they cut off the principal part of human life, which is the prospect of succession; nay rather, that if all men should be of the same opinion, the whole race of mankind would fail. However, they try their spouses for three years; and if they find that they have their natural purgations thrice, as trials that they are likely to be fruitful, they then actually marry them. But they do not use to accompany with their wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity. Now the women go into the baths with some of their garments on, as the men do with somewhat girded about them. And these are the customs of this order of Essenes.

But then as to the two other orders at

first mentioned; the Pharisees are those who are esteemed most skilful in the exact explication of their laws, and introduce the first sect. These ascribe all to fate [or providence], and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies,—but that the souls of bad men are subject to eternal punishment. But the Sadducees are those that compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. Moreover, the Pharisees are friendly to one another, and are for the exercise of concord and regard for the public. But the behaviour of the Sadducees one toward another is in some degree wild; and their conversation with those that are of their own party is as barbarous as if they were strangers to them. And this is what I had to say concerning the philosophic sects among the Jews.

CHAPTER IX.

Death of Salome—Pilate occasions disturbances—Tiberius puts Agrippa into bonds—Cains frees him, and makes him king—Herod Antipas banished.

And now, as the ethnarchy of Archelaus was fallen into a Roman province, the other sons of Herod, Philip, and that Herod who was called Antipas, each of them took upon them the administration of their own tetrarchies; for when Salome died, she bequeathed to Julia, the wife of Augustus, both her toparchy, and Jamnia, as also her plantation of palm-trees that were in Phasaelis. But when the Roman empire was translated to Tiberius, the son of Julia, upon the death of Augustus, who had reigned fifty-seven years, six months, and two days, both Herod and Philip continued in their tetrarchies; and the latter of them built the city Cesarea, at the fountains of Jordan, and in the region of Paneas; as also the city Julias, in the Lower Gaulonitis. Herod also built the city Tiberias in Galilee, and in Perea [beyond Jordan] another that was also called Julias.

Now Pilate, who was sent as procurator into Judea by Tiberius, sent by night those images of Cæsar that are called ensigns, into Jerusalem. This excited a very great tumult among the Jews when it was day; for those that were near them were astonished at the sight of them, as indications that their laws were trodden under foot: for those laws do not permit any sort of image to be brought into the city. Nay, besides the indignation which the citizens themselves had at this procedure, a vast number of people came running out of the country. These came zealously to Pilate to Cesarea, and besought him to carry those ensigns out of Jerusalem, and to preserve them their ancient laws inviolable; but upon Pilate's denial of their request, they fell down prostrate upon the ground, and continued immovable in that posture for five days and as many nights.

On the next day Pilate sat upon his tribunal, in the open market-place, and called to him the multitude, as desirous to give them an answer; and then gave a signal to the soldiers that they should all by agreement at once encompass the Jews with their weapons; so the band of soldiers stood round about the Jews in three ranks. The Jews were under the utmost consternation at the unexpected sight. Pilate also said to them, that they should be cut in pieces, unless they would admit of Cæsar's images; and gave intimation to the soldiers to draw their naked swords. Hereupon the Jews, as it were at one signal, fell down in vast numbers together, and exposed their necks bare, and cried out that they were sooner ready to be slain, than that their law should be transgressed. Hereupon Pilate was greatly surprised at their prodigious superstition, and gave orders that the ensigns should be presently carried out of Jerusalem.

After this he raised another disturbance by expending that sacred treasure which is called corban* upon aqueducts, whereby he brought water from the distance of 400 furlongs. At this the multitude had great indignation; and when Pilate was come to Jerusalem, they came about his

* This use of corban, or oblation, as here applied to the sacred money dedicated to God in the treasury of the temple, illustrates the words of Christ, Mark vii. 11, 12.

tribunal, and made a clamour at it. Now when he was apprized beforehand of this disturbance, he mixed his own soldiers in their armour with the multitude, and ordered them to conceal themselves under the habits of private men, and not indeed to use their swords, but with their staves beat those that made the clamour. He then gave the signal from his tribunal [to do as he had bidden them]. Now the Jews were so sadly beaten, that many of them perished by the stripes they received, and many of them perished as trodden to death, by which means the multitude was astonished at the calamity of those that were slain, and held their peace.

In the mean time, Agrippa, the son of that Aristobulus who had been slain by his father Herod, came to Tiberius to accuse Herod the tetrarch; who not admitting of his accusation, stayed at Rome, and cultivated a friendship with others of the men of note, but principally with Caius, the son of Germanicus, who was then but a private person. Now this Agrippa, at a certain time, feasted Caius; and as he was very complaisant to him on several other accounts, he at length stretched out his hands, and openly wished that Tiberius might die, and that he might quickly see him emperor of the world. This was told to Tiberius by one of Agrippa's domestics; who thereupon was very angry, and ordered Agrippa to be bound, and had him very ill treated in the prison for six months, until Tiberius died, after he had reigned twenty-two years, and six months, and three days.

But when Caius was made Cæsar, he released Agrippa from his bonds, and made him king of Philip's tetrarchy, who was now dead; but when Agrippa had arrived at that degree of dignity, he inflamed the ambitious desires of Herod the tetrarch, who was chiefly induced to hope for the royal authority by his wife Herodias, who reproached him for his sloth, and told him that it was only because he would not sail to Cæsar that he was destitute of that great dignity; for since Cæsar had made Agrippa a king from a private person, much more would he advance him from a tetrarch to that dignity. These arguments prevailed with Herod, so that he came to Caius, by whom he was punished for his ambition, by being banished into Spain; for Agrippa followed him, in order to accuse him; to whom also Caius gave his tetrarchy, by way of addition. So Herod died in Spain, whither his wife had followed him.

CHAPTER X.

Caius commands that his statue should be set up in the temple.

Now Caius Cæsar did so grossly abuse the fortune he had arrived at, as to take himself to be a god, and to desire to be so called also, and to cut off those of the greatest nobility out of his country. He also extended his impiety as far as the Jews. Accordingly, he sent Petronius with an army to Jerusalem, to place his statues in the temple,* and commanded him that, in case the Jews would not admit of them, he should slay those that opposed it, and carry all the rest of the nation into captivity: but God concerned himself with these commands. However, Petronius marched out of Antioch into Judea, with three legions, and many Syrian auxiliaries. Now as to the Jews, some of them could not believe the stories that spake of a war; but those that did believe them were in the utmost distress how to defend themselves, and the terror diffused itself presently through them all; for the army was already come to Ptolemais.

This Ptolemais is a maritime city of Galilee, built in the great plain. It is encompassed with mountains: that on the east side, sixty furlongs off, belongs to Galilee; but that on the south belongs to Carmel, which is distant from it 120 furlongs; and that on the north is the highest of them all, and is called by the people of the country, the "ladder" of the Tyrians, which is at the distance of 100 furlongs. The very small river Belus runs by it, at the distance of two furlongs; near which there is Memnon's monument, and hath near it a place no larger than 100 cubits, which deserves admiration; for the place is round and hollow, and affords such sand as glass is made of; which place, when it hath been emptied by the many ships there loaded, it is filled again by the winds, which bring into it, as it were on purpose, that sand which lay remote, and was no more than bare common sand, while this mine presently turns it into glassy sand; and, what is to me

* Tacitus owns that Caius commanded the Jews to place his statue in their temple, though he is mistaken when he adds that the Jews thereupon took arms.

still more wonderful, that glassy sand which is superfluous, and is once removed out of the place, becomes bare common sand again; and this is the nature of the place we are speaking of.

But now the Jews got together in great numbers, with their wives and children, into that plain that was by Ptolemais, and made supplication to Petronius, first for their laws, and, in the next place, for themselves. So he was prevailed upon by the multitude of the supplicants, and by their supplications, and left his army and statues at Ptolemais, and then went forward into Galilee, and called together the multitude and all the men of note to Tiberias, and showed them the power of the Romans, and the threatenings of Cæsar; and, besides this, proved that their petition was unreasonable, because, while all the nations in subjection to them had placed the images of Cæsar in their several cities, among the rest of their gods,—for them alone to oppose it, was almost like the behaviour of revolters, and was injurious to Cæsar.

And when they insisted on their law, and the custom of their country, and how it was not only not permitted them to make either an image of God, or indeed of a man, and to put it in any despicable part of their country, much less in the temple itself, Petronius replied, "And am not I also," said he, "bound to keep the law of my own lord? For if I transgress it, and spare you, it is but just that I perish; while he that sent me, and not I, will commence a war against you; for I am under command as well as you." Hereupon the whole multitude cried out, that they were ready to suffer for their law. Petronius then quieted them, and said to them, "Will you then make war against Cæsar?" The Jews said, "We offer sacrifices twice every day for Cæsar, and for the Roman people;" but that if he would place the images among them, he must first sacrifice the whole Jewish nation; and that they were ready to expose themselves, together with their children and wives, to be slain. At this Petronius was astonished, and pitied them on account of the inexpressible sense of religion the men were under, and that courage of theirs which made them ready to die for it; so they were dismissed without success.

But on the following days, he got together the men of power privately, and the multitude publicly, and sometimes he used persuasions to them, and sometimes he gave them his advice; but he chiefly made use of threatenings to them, and insisted upon the power of the Romans, and the anger of Caius; and besides upon the necessity he was himself under [to do as was enjoined]. But as they could in no way be prevailed upon, and he saw that the country was in danger of lying without tillage, (for it was about seed time that the multitude continued for fifty days together idle,) so he at last got them together, and told them, that it was best for him to run some hazard himself; "for either, by the divine assistance, I shall prevail with Cæsar; and shall myself escape the danger as well as you, which will be matter of joy to us both; or, in case Cæsar continue in his rage, I will be ready to expose my own life for such a great number as you are." Whereupon he dismissed the multitude, who prayed greatly for his prosperity; and he took the army out of Ptolemais, and returned to Antioch; from whence he presently sent an epistle to Cæsar, and informed him of the irruption he had made into Judea, and of the supplications of the nation; and that unless he had a mind to lose both the country and the men in it, he must permit them to keep their law, and must countermand his former injunction. Caius answered that epistle in a violent way, and threatened to have Petronius put to death for his being so tardy in the execution of what he had commanded. But it happened that those who brought Caius's epistle were tossed by a storm, and were detained on the sea for three months, while others that brought the news of Caius's death had a good voyage. Accordingly, Petronius received the epistle concerning Caius, twenty-seven days before he received that which was against himself.

CHAPTER XI.

The government of Claudius, and the reign of Agrippa—death of Agrippa and of Herod.

Now when Caius had reigned three years and eight months, and had been slain by treachery, Claudius was hurried away by the armies that were at Rome to take the government upon him; but the senate, upon the reference of the consuls, Sentius Saturninus, and Pomponius Secundus, gave orders to the three regiments of soldiers that stayed with them, to keep

the city quiet, and went up into the capitol in great numbers, and resolved to oppose Claudius by force, on account of the barbarous treatment they had met with from Caius; and they determined either to settle the nation under an aristocracy, as they had of old been governed, or at least to choose by vote such an one for emperor as might be worthy of it.

Now it happened that at this time Agrippa sojourned at Rome, and that both the senate called him to consult with them, and at the same time Claudius sent for him out of the camp, that he might be serviceable to him, as he should have occasion for his service. So he, perceiving that Claudius was in effect made Cæsar already, went to him, who sent him as an ambassador to the senate, to let them know what his intentions were: that, in the first place, it was without his seeking that he was hurried away by the soldiers; moreover, that he thought it was not just to desert those soldiers in such their zeal for him, and that if he should do so, his own fortune would be in uncertainty; for that it was a dangerous case to have been once called to the empire. He added further, that he would administer the government as a good prince, and not like a tyrant; for that he would be satisfied with the honour of being called emperor, but would, in every one of his actions, permit them all to give him their advice; for that although he had not been by nature for moderation, yet would the death of Caius afford him a sufficient demonstration how soberly he ought to act in that station.

This message was delivered by Agrippa; to which the senate replied, that since they had an army, and the wisest counsels on their side, they would not endure a voluntary slavery. When Claudius heard what answer the senate had made, he sent Agrippa to them again, with the following message:—That he could not bear the thoughts of betraying them that had given their oaths to be true to him; and that he saw he must fight, though unwillingly, against such as he had no mind to fight; that however [if it must come to that], it was proper to choose a place without the city for the war; because it was not agreeable to piety to pollute the temples of their own city with the blood of their own countrymen, and this only on occasion of their imprudent conduct. And when Agrippa had heard this message, he delivered it to the senators.

In the mean time, one of the soldiers belonging to the senate drew his sword, and cried out, "O my fellow-soldiers, what is the meaning of this choice of ours, to kill our brethren, and to use violence to our kindred that are with Claudius! While we may have him for our emperor whom no one can blame, and who hath so many just reasons [to lay claim to the government]! and this with regard to those against whom we are going to fight!" When he had said this, he marched through the whole senate, and carried all the soldiers along with him. Upon which all the patricians were immediately in a great fright at their being thus deserted. But still, because there appeared no other way whither they could turn themselves for deliverance, they made haste the same way with the soldiers, and went to Claudius. But those that had the greatest luck in flattering the good fortune of Claudius betimes, met them before the walls with their naked swords, and there was reason to fear that those that came first might have been in danger, before Claudius could know what violence the soldiers were going to offer them, had not Agrippa run before, and told him what a dangerous thing they were going about, and that unless he restrained the violence of these men, who were in a fit of madness against the patricians, he would lose those on whose account it was most desirable to rule, and would be emperor over a desert.

When Claudius heard this, he restrained the violence of the soldiery, and received the senate into the camp, and treated them after an obliging manner, and went out with them presently, to offer their thank-offerings to God, which were proper upon his first coming to the empire. Moreover, he bestowed on Agrippa his whole paternal kingdom immediately, and added to it, besides those countries that had been given by Augustus to Herod, Trachonitis and Auranitis, and still besides these, that kingdom which was called the kingdom of Lysanias. This gift he declared to the people by a decree, but ordered the magistrates to have the donations engraved on the tables of brass, and to be set up in the capitol. He bestowed on his brother Herod, who was also his son-in-law, by marrying

[his daughter] Bernice, the kingdom of Chalcis.

So now riches flowed into Agrippa by his enjoyment of so large a dominion; nor did he abuse the money he had on small matters, but he began to encompass Jerusalem with such a wall, which, had it been brought to perfection, had made it impracticable for the Romans to take it by siege; but his death, which happened at Cesarea, before he had raised the walls to their due height, prevented him. He had then reigned three years, as he had governed his tetrarchies three other years. He left behind him three daughters, born to him by Cypros—Bernice, Mariamne, and Drusilla; and a son born of the same mother, whose name was Agrippa: he was left a very young child, so that Claudius made the country a Roman province, and sent Cuspius Fadus to be its procurator, and after him Tiberius Alexander, who, making no alterations of the ancient laws, kept the nation in tranquillity. Now after this, Herod the king of Chalcis died, and left behind him two sons, born to him of his brother's daughter Bernice; their names were Bernicianus and Hyrcanus. [He also left behind him] Aristobulus, whom he had by his former wife, Mariamne. There was, besides, another brother of his that died a private person,—his name was also Aristobulus,—who left behind him a daughter, whose name was Jotape; and these, as I have formerly said, were the children of Aristobulus, the son of Herod; which Aristobulus and Alexander were born to Herod by Mariamne, and were slain by him. But as for Alexander's posterity, they reigned in Armenia.

CHAPTER XII.

Tumults under Cumanus—suppressed by Quadratus—Felix procurator of Judea—Agrippa advanced from Chalcis to a larger kingdom.

Now after the death of Herod, king of Chalcis, Claudius set Agrippa, the son of Agrippa, over his uncle's kingdom, while Cumanus took upon him the office of procurator of the rest, which was a Roman province, and therein he succeeded Alexander; under which Cumanus began the troubles, and the Jews' ruin came on; for when the multitude were come together to Jerusalem, to the feast of unleavened bread, and a Roman cohort stood over the cloisters of the temple, (for they always were armed and kept guard at the festivals, to prevent any innovation which the multitude thus gathered together might make,) one of the soldiers pulled back his garment, and cowering down after an indecent manner, turned his breech to the Jews, and spake such words as you might expect upon such a posture. At this the whole multitude had indignation, and made a clamour to Cumanus that he would punish the soldier; while the rasher part of the youth, and such as were naturally the most tumultuous, fell to fighting, and caught up stones, and threw them at the soldiers. Upon which Cumanus was afraid lest all the people should make an assault upon him, and sent to call for more armed men, who, when they came in great numbers into the cloisters, the Jews were in a very great consternation; and being beaten out of the temple, they ran into the city; and the violence with which they crowded to get out was so great, that they trod upon each other, and squeezed one another, till 10,000 of them were killed, insomuch that this feast became the cause of mourning to the whole nation, and every family lamented [their own relations].

Now there followed after this another calamity, which arose from a tumult made by robbers; for at the public road of Bethhoren, one Stephen, a servant of Cæsar, carried some furniture, which the robbers fell upon and seized. Upon this Cumanus sent men to go round about to the neighbouring villages, and to bring their inhabitants to him bound, as laying it to their charge that they had not pursued after the thieves, and caught them. Now here it was that a certain soldier finding the sacred book of the law, tore it to pieces, and threw it into the fire.* Hereupon the Jews were in great disorder, as if their whole country were in a flame, and assembled themselves so many of them by their zeal for their religion, as by an engine; and ran together with united clamour to Cesarea, to Cumanus, and made supplication to him that he would not overlook this man, who had offered such an affront to God and to his law, but punish him for what he had done. Accordingly, he perceiving that the multitude would not be quiet unless they had a comfortable answer from him, gave order that the soldier should be brought,

* The Talmud, in recounting ten sad accidents for which the Jews ought to rend their garments, reckons this for one;—"When they hear that the law of God is burnt."

and drawn through those that required to have him punished, to execution; which being done, the Jews went their ways.

After this there happened a fight between the Galileans and the Samaritans: it happened at a village called Geman, which is situate in the great plain of Samaria; where, as a great number of Jews were going up to Jerusalem to the feast [of tabernacles], a certain Galilean was slain; and besides, a vast number of people ran together out of Galilee, in order to fight with the Samaritans. But the principal men among them came to Cumanus, and besought him that, before the evil became incurable, he would come into Galilee, and bring the authors of this murder to punishment; for that there was no other way to make the multitude separate, without coming to blows. However, Cumanus postponed their supplications to the other affairs he was then about, and sent the petitioners away without success.

But when the affair of this murder came to be told at Jerusalem, it put the multitude into disorder, and they left the feast; and without any generals to conduct them, they marched with great violence to Samaria; nor would they be ruled by any of the magistrates that were set over them; but they were managed by one Eleazar, the son of Dineas, and by Alexander, in these their thievish and seditious attempts. These men fell upon those that were in the neighbourhood of the Acrabatene toparchy, and slew them, without sparing any age, and set the villages on fire.

But Cumanus took one troop of horsemen, called the Troop of Sebaste, out of Cesarea, and came to the assistance of those that were spoiled; he also seized upon a great number of those that followed Eleazar, and slew more of them. And as for the rest of the multitude of those that went so zealously to fight with the Samaritans, the rulers of Jerusalem ran out, clothed with sackcloth, and having ashes on their heads, and begged of them to go their ways, lest by their attempt to revenge themselves upon the Samaritans, they should provoke the Romans to come against Jerusalem—to have compassion upon their country and temple, their children and their wives, and not bring the utmost dangers of destruction upon them, in order to avenge themselves upon one Galilean only. The Jews complied with these persuasions of theirs, and dispersed themselves; but still there was a great number who betook themselves to robbing, in hopes of impunity; and rapines and insurrections of the bolder sort happened over the whole country. And the men of power among the Samaritans came to Tyre, to Ummidius Quadratus, the president of Syria, and desired that they that had laid waste the country might be punished: the great men also of the Jews, and Jonathan the son of Ananus, the high priest, came thither, and said that the Samaritans were the beginners of the disturbance, on account of that murder they had committed; and that Cumanus had given occasion to what had happened, by his unwillingness to punish the original authors of that murder.

But Quadratus put both parties off for that time, and told them, that when he should come to those places he would make a diligent inquiry after every circumstance. After which he went to Cesarea, and crucified all those whom Cumanus had taken alive; and when from thence he was come to the city Lydda, he heard the affair of the Samaritans, and sent for eighteen of the Jews, whom he had learned to have been concerned in that fight, and beheaded them; but he sent two others that were of the greatest power among them, and both Jonathan and Ananias, the high priests, as also Ananus the son of this Ananias, and certain others that were eminent among the Jews, to Cæsar; as he did in like manner by the most illustrious of the Samaritans. He also ordered that Cumanus [the procurator] and Celer the tribune should sail to Rome, in order to give an account of what had been done to Cæsar. When he had finished these matters, he went up from Lydda to Jerusalem, and finding the multitude celebrating their feast of unleavened bread without any tumult, he returned to Antioch.

Now when Cæsar at Rome had heard what Cumanus and the Samaritans had to say, (where it was done in the hearing of Agrippa, who zealously espoused the cause of the Jews, as in like manner many of the great men stood by Cumanus,) he condemned the Samaritans, and commanded that three of the most powerful men among them should be put to death: he banished Cumanus, and sent Celer bound to Jerusalem, to be delivered over to the Jews to be tormented—that he should be drawn round the city, and then beheaded.

After this, Cæsar sent Felix, the brother of Pallas, to be procurator of Galilee, and Samaria, and Perea, and removed Agrippa from Chalcis unto a greater kingdom; for he gave him the tetrarchy which had belonged to Philip, which contained Batanea, Trachonitis, and Gaulonitis: he added to it the kingdom of Lysanias, and that province [Abilene] which Varus had governed. But Claudius himself, when he had administered the government thirteen years, eight months, and twenty days, died, and left Nero to be his successor in the empire, whom he had adopted by his wife Agrippina's delusions, in order to be his successor, although he had a son of his own, whose name was Britannicus, by Messalina his former wife, and a daughter, whose name was Octavia, whom he had married to Nero: he had also another daughter, by Petina, whose name was Antonia.

CHAPTER XIII.

Nero adds four cities to Agrippa's kingdom—disturbances raised by the Sicarii, the magicians, and an Egyptian false prophet.

Now as to the many things in which Nero acted like a madman, out of the extravagant degree of the felicity and riches which he enjoyed, and by that means used his good fortune to the injury of others; and after what manner he slew his brother, and wife, and mother, from whom his barbarity spread itself to others that were most nearly related to him; and how, at last, he was so distracted that he became an actor in the scenes, and upon the theatre, I omit to say any more about them, because there are writers enough upon those subjects everywhere; but I shall turn myself to those actions of his time in which the Jews were concerned.

Nero therefore bestowed the kingdom of the Lesser Armenia upon Aristobulus, Herod's* son, and he added to Agrippa's kingdom four cities, with the toparchies to them belonging: I mean Abila, and that Julias which is in Perea, Tarichea also, and Tiberias of Galilee; but over the rest of Judea he made Felix procurator. This Felix took Eleazar the arch-robber, and many that were with him, alive, when they had ravaged the country for twenty years together, and sent them to Rome; but as to the number of the robbers whom he caused to be crucified, and who were caught among them, and those he brought to punishment, they were a multitude not to be enumerated.

When the country was purged of these, there sprang up another sort of robbers in Jerusalem, which were called Sicarii, who slew men in the daytime, and in the midst of the city: this they did chiefly at the festivals, when they mingled themselves among the multitude, and concealed daggers under their garments, with which they stabbed those that were their enemies; and when any fell down dead, the murderers became a part of those that had indignation against them; by which means they appeared persons of such reputation, that they could by no means be discovered. The first man who was slain by them was Jonathan the high priest, after whose death many were slain every day, while the fear men were in of being so served, was more afflicting than the calamity itself; and while everybody expected death every hour, as men do in war, so men were obliged to look before them, and to take notice of their enemies at a great distance; nor, if their friends were coming to them, durst they trust them any longer; but, in the midst of their suspicions and guarding of themselves, they were slain. Such was the celerity of the plotters against them, and so cunning was their contrivance.

There was also another body of wicked men gotten together, not so impure in their actions, but more wicked in their intentions, who laid waste the happy state of the city no less than did these murderers. These were such men as deceived and deluded the people under pretence of divine inspiration, but were for procuring innovations and changes of the government; and these prevailed with the multitude to act like madmen, and went before them into the wilderness, as pretending that God would there show them the signals of liberty; but Felix thought this procedure was to be the beginning of a revolt; so he sent some horsemen, and footmen both armed, who destroyed a great number of them.

But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together 30,000 men that were deluded by him: these he led round about from the wilderness to the mount which was called

* Herod, king of Chalcis.

the Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his that were to break into the city with him; but Felix prevented his attempt, and met him with his Roman soldiers, while all the people assisted him in his attack upon them, insomuch that when it came to a battle, the Egyptian ran away, with a few others, while the greatest part of those that were with him were either destroyed or taken alive; but the rest of the multitude were dispersed every one to their own homes, and there concealed themselves.

Now, when these were quieted, it happened, as it does in a diseased body, that another part was subject to an inflammation; for a company of deceivers and robbers got together, and persuaded the Jews to revolt, and exhorted them to assert their liberty, inflicting death on those that continued in obedience to the Roman government, and saying, that such as willingly chose slavery, ought to be forced from such their desired inclinations; for they parted themselves into different bodies, and lay in wait up and down the country, and plundered the houses of the great men, and slew the men themselves, and set the villages on fire; and this till all Judea was filled with the effects of their madness. And thus the flame was every day more and more blown up, till it came to a direct war.

There was also another disturbance at Cesarea—those Jews who were mixed with the Syrians that lived there, raising a tumult against them. The Jews pretended that the city was theirs, and said that he who built it was a Jew; meaning King Herod. The Syrians confessed also that its builder was a Jew; but they still said, however, that the city was a Grecian city; for that he who set up statues and temples in it could not design it for the Jews. On which account both parties had a contest with one another; and this contest increased so much, that it came at last to arms, and the bolder sort of them marched out to fight; for the elders of the Jews were not able to put a stop to their own people that were disposed to be tumultuous, and the Greeks thought it a a shame for them to be overcome by the Jews. Now these Jews exceeded the others in riches and strength of body; but the Grecian part had the advantage of assistance from the soldiery; for the greatest part of the Roman garrison was raised out of Syria; and being thus related to the Syrian part, they were ready to assist it. However, the governors of the city were concerned to keep all quiet, and whenever they caught those that were most for fighting on either side, they punished them with stripes and bonds. Yet did not the sufferings of those that were caught affright the remainder, or make them desist; but they were still more and more exasperated, and deeper engaged in the sedition. And as Felix came once into the market-place, and commanded the Jews, when they had beaten the Syrians, to go their ways, and threatened them if they would not, and they would not obey him, he sent his soldiers out upon them, and slew a great many of them, upon which it fell out that what they had was plundered. And as the sedition still continued, he chose out the most eminent men on both sides as ambassadors to Nero, to argue about their several privileges.

CHAPTER XIV.

Festus, Albinus, and Florus, successively procurators of Judea—the Jews resist the cruelties of Florus.

Now it was that Festus succeeded Felix as procurator, and made it his business to correct those that made disturbances in the country. So he caught the greatest part of the robbers, and destroyed a great many of them. But then Albinus, who succeeded Festus, did not execute his office as the other had done; nor was there any sort of wickedness that could be named but he had a hand in it. Accordingly, he did not only, in his political capacity, steal and plunder every one's substance, nor did he only burden the whole nation with taxes, but he permitted the relations of such as were in prison for robbery, and had been laid there, either by the senate of every city, or by the former procurators, to redeem them for money; and nobody remained in the prisons as a malefactor but he who gave him nothing. At this time it was that the enterprises of the seditious at Jerusalem were very formidable; the principal men among them purchasing leave of Albinus to go on with their seditious practices; while that part of the people who delighted in distur-

bances joined themselves to such as had fellowship with Albinus; and every one of these wicked wretches were encompassed with his own band of robbers, while he himself, like an archrobber, or a tyrant, made a figure among his company, and abused his authority over those about him, in order to plunder those that lived quietly. The effect of which was this, that those who lost their goods were forced to hold their peace, when they had reason to show great indignation at what they had suffered; but those who had escaped, were forced to flatter him that deserved to be punished, out of the fear they were in of suffering equally with the others. Upon the whole, nobody durst speak their minds, for tyranny was generally tolerated; and at this time were those seeds sown which brought the city to destruction.

And although such was the character of Albinus, yet did Gessius Florus, who succeeded him, demonstrate him to have been a most excellent person, upon the comparison: for the former did the greatest part of his rogueries in private, and with a sort of dissimulation; but Gessius did his unjust actions to the harm of the nation after a pompous manner; and as though he had been sent as an executioner to punish condemned malefactors, he omitted no sort of rapine, or of vexation: where the case was really pitiable, he was most barbarous; and in things of the greatest turpitude, he was more impudent; nor could any one outdo him in disguising the truth; nor could any one contrive more subtle ways of deceit than he did. He indeed thought it but a petty offence to get money out of single persons; so he spoiled whole cities, and ruined entire bodies of men at once, and did almost publicly proclaim it all the country over, that they had liberty given them to turn robbers, upon this condition, that he might go shares with them in the spoils. Accordingly, this his greediness of gain was the occasion that entire toparchies were brought to desolation, and a great many of the people left their own country, and fled into foreign provinces.

And truly, while Cestius Gallus was president of the province of Syria, nobody durst do so much as send an embassage to him against Florus; but when he was come to Jerusalem, upon the approach of the feast of unleavened bread, the people came about him not fewer in number than 3,000,000:* these besought him to commiserate the calamities of their nation, and cried out upon Florus as the bane of their country. But as he was present, and stood by Cestius, he laughed at their words. However, Cestius, when he had quieted the multitude, and had assured them that he would take care that Florus should hereafter treat them in a more gentle manner, returned to Antioch: Florus also conducted him as far as Cesarea, and deluded him, though he had at that very time the purpose of showing his anger at the nation, and procuring a war upon them, by which means alone it was that he supposed he might conceal his enormities; for he expected that, if the peace continued, he should have the Jews for his accusers before Cæsar: but that if he could procure them to make a revolt, he should divert their laying lesser crimes to his charge, by a misery that was so much greater; he therefore did every day augment their calamities, in order to induce them to a rebellion.

Now at this time it happened that the Grecians at Cesarea had been too hard for the Jews, and had obtained of Nero the government of the city, and had brought the judicial determination: at the same time began the war, in the twelfth year of the reign of Nero, and the seventeenth of the reign of Agrippa, in the month of Artemissus [Jyar]. Now the occasion of this war was by no means proportionable to those heavy calamities which it brought upon us; for the Jews that dwelt at Cesarea had a synagogue near the place, whose owner was a certain Cesarean Greek: the Jews had endeavoured frequently to have purchased the possession of the place, and had offered many times its value for its price; but as the owner overlooked their offers, so did he raise other buildings upon the place, in way of affront to them, and made working-shops of them, and left them but a narrow passage, and such as was very troublesome for them to go along to their synagogue; whereupon the warmer part of the Jewish youth went hastily to the workmen, and forbade them to build there; but as Florus would not permit them to use force, the great men of the Jews, with

* Three millions of the Jews were present at the passover, A. D. 65, which confirms Josephus's statement, that at a passover a little later, they counted 256,500 paschal lambs; which, at twelve persons to each lamb, will produce 3,078,000.

John the publican, being in the utmost distress what to do, persuaded Florus, with the offer of eight talents, to hinder the work. He then, being intent upon nothing but getting money, promised he would do for them all they desired of him, and then went away from Cesarea to Sebaste, and left the sedition to take its full course, as if he had sold a license to the Jews to fight it out.

Now on the next day, which was the seventh day of the week, when the Jews were crowding apace to their synagogue, a certain man of Cesarea, of a seditious temper, got an earthen vessel, and set it, with the bottom upward, at the entrance of that synagogue, and sacrificed birds.* This thing provoked the Jews to an incurable degree, because their laws were affronted, and the place was polluted; whereupon the sober and moderate part of the Jews thought it proper to have recourse to their governors again, while the seditious part, and such as were in the fervour of their youth, were vehemently inflamed to fight. The seditious also among [the Gentiles of] Cesarea stood ready for the same purpose; for they had, by agreement, sent the man to sacrifice beforehand [as ready to support him]; so that it soon came to blows. Hereupon Jucundus, the master of the horse, who was ordered to prevent the fight, came thither, and took away the earthen vessel, and endeavoured to put a stop to the sedition; but when he was overcome by the violence of the people of Cesarea, the Jews caught up their books of the law, and retired to Narbata, which was a place to them belonging, distant from Cesarea sixty furlongs. But John, and twelve of the principal men with him, went to Florus, to Sebaste, and made a lamentable complaint of their case, and besought him to help them; and with all possible decency, put him in mind of the eight talents they had given him; but he had the men seized upon, and put in prison, and accused them for carrying the books of the law out of Cesarea.

Moreover, as to the citizens of Jerusalem, although they took this matter very ill, yet did they restrain their passion; but Florus acted herein as if he had been hired, and blew up the war into a flame, and sent some to take seventeen talents out of the sacred treasure, and pretended that Cæsar wanted them. At this the people were in confusion immediately, and ran together to the temple, with prodigious clamours, and called upon Cæsar by name, and besought him to free them from the tyrannny of Florus. Some also of the seditious cried out upon Florus, and cast the greatest reproaches upon him, and carried a basket about, and begged some spills of money for him, as for one that was destitute of possessions, and in a miserable condition. Yet was not he made ashamed hereby of his love of money, but was more enraged, and provoked to get still more; and instead of coming to Cesarea, as he ought to have done, and quenching the flame of war, which was beginning thence, and so taking away the occasion of any disturbances, on which account it was that he had received a reward [of eight talents], he marched hastily with an army of horsemen and footmen against Jerusalem, that he might gain his will by the arms of the Romans, and might by his terror, and by his threatenings, bring the city into subjection.

But the people were desirous of making Florus ashamed of his attempt, and met his soldiers with acclamations, and put themselves in order to receive him very submissively; but he sent Capito, a centurion, beforehand, with fifty soldiers, to bid them go back, and not now make a show of receiving him in an obliging manner, whom they had so foully reproached before; and said that it was incumbent on them, in case they had generous souls, and were free speakers, to jest upon him to his face, and appear to be lovers of liberty, not only in words, but with their weapons also. With this message was the multitude amazed; and upon the coming of Capito's horsemen into the midst of them, they were dispersed before they could salute Florus, or manifest their submissive behaviour to him. Accordingly, they retired to their own houses, and spent that night in fear and confusion of face.

Now at this time Florus took up his quarters at the palace; and on the next day he had his tribunal set before it, and sat upon it, when the high priests, and the men of power, and those of the great-

* "By this action, the killing of a bird over an earthen vessel, the Jews were exposed as a leprous people; for that was to be done by the law in the cleansing of a leper. (Lev. ch. xiv.) It is also known, that the Gentiles reproached the Jews as subject to the leprosy, and believed that they were driven out of Egypt on that account."—Dr. Hudson.

est eminence in the city, came all before that tribunal; upon which Florus commanded them to deliver up to him those that had reproached him, and told them that they should themselves partake of the vengeance to them belonging, if they did not produce the criminals; but these demonstrated that the people were peaceably disposed, and they begged forgiveness for those that had spoken amiss; for that it was no wonder at all that in so great a multitude there should be some more daring than they ought to be, and, by reason of their younger age, foolish also; and that it was impossible to distinguish those that offended from the rest, while every one was sorry for what he had done, and denied it out of fear of what would follow: that he ought, however, to provide for the peace of the nation, and to take such counsels as might preserve the city for the Romans, and rather, for the sake of a great number of innocent people, to forgive a few that were guilty, than for the sake of a few of the wicked, to put so large and good a body of men into disorder.

Florus was more provoked at this, and called aloud to the soldiers to plunder that which was called the Upper Market-place, and to slay such as they met with. So the soldiers, taking this exhortation of their commander in a sense agreeable to their desire of gain, did not only plunder the place they were sent to, but forcing themselves into every house, they slew its inhabitants; so the citizens fled along the narrow lanes, and the soldiers slew those that they caught, and no method of plunder was omitted; they also caught many of the quiet people, and brought them before Florus, whom he first chastised with stripes, and then crucified. Accordingly, the whole number of those that were destroyed that day, with their wives and children, (for they did not spare even the infants themselves,) was about 3600; and what made this calamity the heavier, was this new method of Roman barbarity; for Florus ventured then to do what no one had done before, that is, to have men of the equestrian order whipped,* and nailed to the cross before his tribunal; who, although they were by birth Jews, yet were they of Roman dignity notwithstanding.

* Native Jews, who were of the equestrian order among the Romans, ought never to have been whipped or crucified, according to the Roman laws. See a parallel case in St. Paul, Acts xxii. 25–29.

CHAPTER XV.

Bernice petitions Florus to spare the Jews—Cruelties and avarice of Florus.

About this very time King Agrippa was going to Alexandria, to congratulate Alexander upon his having obtained the government of Egypt from Nero; but as his sister Bernice was come to Jerusalem, and saw the wicked practices of the soldiers, she was sorely affected at it, and frequently sent the masters of her horse and her guards to Florus, and begged of him to leave off these slaughters; but he would not comply with her request, nor have any regard either to the multitude of those already slain, or to the nobility of her that interceded, but only to the advantage he should make by his plundering; nay, this violence of the soldiers broke out to such a degree of madness, that it spent itself on the queen herself; for they did not only torment and destroy those whom they had caught under her very eyes, but indeed had killed herself also, unless she had prevented them by flying to the palace, and had stayed there all night with her guards, which she had about her for fear of an insult from the soldiers. Now she dwelt then at Jerusalem, in order to perform a vow which she had made to God; for it is usual with those that had been either afflicted with a distemper, or with any other distresses, to make vows; and for thirty days before they are to offer their sacrifices, to abstain from wine, and to shave the hair of their head. Which things Bernice was now performing, and stood barefoot before Florus's tribunal, and besought him [to spare the Jews]. Yet could she neither have reverence paid to her, nor could she escape without some danger of being slain herself.*

This happened upon the sixteenth day of the month Artemissus [Jyar]. Now on the next day, the multitude, who were in a great agony, ran together to the Upper Market-place, and made the loudest lamentations for those that had perished; and the greatest part of the cries were

* Juvenal, in his sixth satire, alludes to this remarkable penance or submission of Bernice to Jewish discipline, and jests upon her for it. Tacitus, Dio, Suetonius, and Sextus Aurelius mention her as one well known at Rome.

such as reflected on Florus; at which the men of power were affrighted, together with the high priests, and rent their garments, and fell down before each of them, and besought them to leave off, and not to provoke Florus to some incurable procedure, besides what they had already suffered. Accordingly, the multitude complied immediately, out of reverence to those that had desired it of them, and out of the hope they had that Florus would do them no more injuries.

So Florus was troubled that the disturbances were over, and endeavoured to kindle that flame again, and sent for the high priests, with the other eminent persons, and said, the only demonstration that the people would not make any other innovations should be this—that they must go out and meet the soldiers that were ascending from Cesarea, whence two cohorts were coming; and while these men were exhorting the multitude so to do, he sent beforehand, and gave directions to the centurions of the cohorts, that they should give notice to those that were under them, not to return the Jews' salutations; and that if they made any reply to his disadvantage, they should make use of their weapons. Now the high priests assembled the multitude in the temple, and desired them to go and meet the Romans, and to salute the cohorts very civilly, before their miserable case should become incurable. Now the seditious part would not comply with these persuasions; but the consideration of those that had been destroyed made them incline to those that were the boldest for action.

At this time it was that every priest, and every servant of God, brought out the holy vessels, and the ornamental garments wherein they used to minister in sacred things. The harpers also, and the singers of hymns, came out with their instruments of music, and fell down before the multitude, and begged of them that they would preserve those holy ornaments to them, and not to provoke the Romans to carry off those sacred treasures. You might also see then the high priests themselves, with dust sprinkled in great plenty upon their heads, with bosoms deprived of any covering but what was rent; these besought every one of the eminent men by name, and the multitude in common, that they would not for a small offence betray their country to those that were desirous to have it laid waste; saying, "What benefit will it bring to the soldiers to have a salutation from the Jews? or what amendment of your affairs will it bring you, if you do not now go out to meet them? and that if they saluted them civilly, all handle would be cut off from Florus to begin a war; that they should thereby gain their country, and freedom from all further sufferings; and that, besides, it would be a sign of great want of command of themselves, if they should yield to a few seditious persons, while it was fitter for them, who were so great a people, to force the others to act soberly."

By these persuasions, which they used to the multitude and to the seditious, they restrained some by threatenings, and others by the reverence that was paid them. After this they led them out, and they met the soldiers quietly, and after a composed manner, and when they were come up with them, they saluted them; but when they made no answer, the seditious exclaimed against Florus, which was the signal given for falling upon them. The soldiers therefore encompassed them presently, and struck them with their clubs, and as they fled away, the horsemen trampled them down; so that a great many fell down dead by the strokes of the Romans, and more by their own violence, in crushing one another. Now there was a terrible crowding about the gates, and while everybody was making haste to get before another, the flight of them all was retarded, and a terrible destruction there was among those that fell down, for they were suffocated and broken to pieces by the multitude of those that were uppermost; nor could any of them be distinguished by his relations, in order to the care of his funeral; the soldiers also who beat them, fell upon those whom they overtook, without showing them any mercy, and thrust the multitude through the place called Bezetha,* as they forced their way, in order to get in and seize upon the temple, and the tower Antonia. Florus also, being desirous to get those places into his possession, brought such as were with him out of the king's palace, and would have compelled them to get as far as the citadel [Antonia]; but his attempt failed, for the people immediately turned back upon him, and stopped the violence of his at-

* Perhaps in the vicinity of the "pool of Bethesda," mentioned in John v. 1.

tempt; and as they stood upon the tops of their houses they threw their darts at the Romans, who, as they were sorely galled thereby, because those weapons came from above, and they were not able to make a passage through the multitude, which stopped up the narrow passages, they retired to the camp which was at the palace.

But for the seditious, they were afraid lest Florus should come again, and get possession of the temple, through Antonia; so they got immediately upon those cloisters of the temple that joined to Antonia, and cut them down. This cooled the avarice of Florus; for whereas he was eager to obtain the treasures of God [in the temple], and on that account was desirous of getting into Antonia, as soon as the cloisters were broken down he left off his attempt; he then sent for the high priests and the sanhedrim, and told them that he was indeed himself going out of the city, but that he would leave them as large a garrison as they should desire. Hereupon they promised that they would make no innovations, in case he would leave them one band; but not that which had fought with the Jews, because the multitude bore ill-will against that band on account of what they had suffered from it; so he changed the band as they desired, and with the rest of his forces returned to Cesarea.

CHAPTER XVI.

Florus accuses the Jews of revolting from the Roman government—Agrippa's speech to the Jews on their intended war against the Romans.

However, Florus contrived another way to oblige the Jews to begin the war, and sent to Cestius and accused the Jews falsely of revolting [from the Roman government], and imputed the beginning of the former fight to them, and pretended they had been the authors of that disturbance, wherein they were only the sufferers. Yet were not the governors of Jerusalem silent upon this occasion, but did themselves write to Cestius, as did Bernice also, about the illegal practices of which Florus had been guilty against the city; who, upon reading both accounts, consulted with his captains [what he should do]. Now some of them thought it best for Cestius to go up with his army, either to punish the revolt, if it was real, or to settle the Roman affairs on a surer foundation, if the Jews continued quiet under them; but he thought it best himself to send one of his intimate friends beforehand, to see the state of affairs, and to give him a faithful account of the intentions of the Jews. Accordingly, he sent one of his tribunes, whose name was Neopolitanus, who met with King Agrippa, as he was returning from Alexandria, at Jamnia, and told him who it was that sent him, and on what errands he was sent.

And here it was that the high priests, and men of power among the Jews, as well as the sanhedrim, came to congratulate the king [upon his safe return]; and after they had paid him their respects, they lamented their own calamities, and related to him what barbarous treatment they had met with from Florus. At which barbarity Agrippa had great indignation, but transferred after a subtle manner, his anger toward those Jews whom he really pitied, that he might beat down their high thoughts of themselves, and would have them believe that they had not been so unjustly treated, in order to dissuade them from avenging themselves. So these great men, as of better understanding than the rest, and desirous of peace, because of the possessions they had, understood that this rebuke which the king gave them was intended for their good; but as to the people, they came sixty furlongs out of Jerusalem, and congratulated both Agrippa and Neopolitanus; but the wives of those that had been slain came running first of all and lamenting. The people also, when they heard their mourning, fell into lamentations also, and besought Agrippa to assist them; they also cried out to Neopolitanus, and complained of the many miseries they had endured under Florus; and they showed them, when they were come into the city, how the market-place was made desolate, and the houses plundered. They then persuaded Neopolitanus, by the means of Agrippa, that he would walk round the city, with only one servant, as far as Siloam, that he might inform himself that the Jews submitted to all the rest of the Romans, and were only displeased at Florus, by reason of his exceeding barbarity to them. So he walked round, and had sufficient experience of the good temper the people were in, and then went up to the temple, where he called the multitude together and highly

commended them for their fidelity to the Romans, and earnestly exhorted them to keep the peace; and having performed such parts of divine worship at the temple as he was allowed to do, he returned to Cestius.

But as for the multitude of the Jews, they addressed themselves to the king, and to the high priests, and desired they might have leave to send ambassadors to Nero against Florus, and not by their silence afford a suspicion that they had been the occasion of such great slaughters as had been made, and were disposed to revolt, alleging that they should seem to have been the first beginners of the war, if they did not prevent the report by showing who it was that began it; and it appeared openly that they would not be quiet, if anybody should hinder them from sending such an embassage. But Agrippa, although he thought it too dangerous a thing for them to appoint men to go as the accusers of Florus, yet did he not think it fit for him to overlook them, as they were in a disposition for war. He therefore called the multitude together into a large gallery, and placed his sister Bernice in the house of the Asamoneans, that she might be seen by them, (which house was over the gallery, at the passage to the upper city, where the bridge joined the temple to the gallery,) and spake to them as follows :—

* "Had I perceived that you were all zealously disposed to go to war with the Romans, and that the purer and more sincere part of the people did not propose to live in peace, I had not come out to you, nor been so bold as to give you counsel; for all discourses that tend to persuade men to do what they ought to do is superfluous, when the hearers are agreed to do the contrary. But because some are earnest to go to war because they are young, and without experience of the miseries it brings; and because some are for it, out of an unreasonable expectation of regaining their liberty; and because others hope to get by it, and are therefore earnestly bent upon it, that in the confusion of your affairs they may gain what belongs to those that are too weak to resist them—I have thought proper to get you all together, and to say to you what I think to be for your advantage; that so the former may grow wiser, and change their minds, and that the best men may come to no harm by the ill conduct of some others. And let not any one be tumultuous against me, in case what they hear me say do not please them; for, as to those that admit of no cure, but are resolved upon a revolt, it will still be in their power to retain the same sentiments after my exhortation is over; but still my discourse will fall to the ground, even with relation to those that have a mind to hear me, unless you will all keep silence. I am well aware that many make a tragical exclamation concerning the injuries that have been offered you by your procurators, and concerning the glorious advantages of liberty; but before I begin the inquiry, who you are that must go to war, and who they are against whom you must fight, I shall first separate those pretences that are by some connected together; for, if you aim at avenging yourselves on those that have done you injury, why do you pretend this to be a war for recovering your liberty? but, if you think all servitude intolerable, to what purpose serve your complaints against your particular governors? for, if they treated you with moderation, it would still be equally an unworthy thing to be in servitude. Consider now the several cases that may be supposed, how little occasion there is for your going to war. Your first occasion is, the accusations you have to make against your procurators; now here you ought to be submissive to those in authority, and not give them any provocation; but when you reproach men greatly for small offences, you excite those whom you reproach to be your adversaries; for this will only make them leave off hurting you privately, and with some degree of modesty, and to lay what you have waste openly. Now, nothing so much damps the force of strokes as bearing them with patience; and the quietness of those who are injured diverts the injurious persons from afflicting. But let us take it for granted, that the Roman ministers are injurious to you, and are incurably severe; yet are they not all the Romans who thus injure you; nor hath Cæsar, against whom you are going to make war, injured you; it is not by their command that any wicked governor is sent to you; for they

* In this speech of King Agrippa's we have an authentic account of the extent and strength of the Roman empire when the Jewish war began. He is the same Agrippa who said to Paul, "Almost thou persuadest me to be a Christian," Acts xxvi. 28; and of whom St. Paul said, "He was expert in all the customs and questions of the Jews."

who are in the west cannot see those that are in the east; nor, indeed, is it easy for them there even to hear what is done in these parts. Now, it is absurd to make war with a great many for the sake of one; to do so with such mighty people for a small cause; and this when these people are not able to know of what you complain: nay, such crimes as we complain of may soon be corrected, for the same procurator will not continue for ever; and probable it is that the successors will come with more moderate inclinations. But, as for war, if it be once begun, it is not easily laid down again, nor borne without calamities coming therewith.—However, as to the desire of recovering your liberty, it is unseasonable to indulge it so late; whereas you ought to have laboured earnestly in old time that you might never have lost it; for the first experience of slavery was hard to be endured, and the struggle that you might never have been subject to it would have been just; but that slave who hath been once brought into subjection, and then runs away, is rather a refractory slave than a lover of liberty; for it was then the proper time for doing all that was possible, that you might never have admitted the Romans [into your city] when Pompey first came into the country. But so it was, that our ancestors and their kings, who were in much better circumstances than we are, both as to money and [strong] bodies, and [valiant] souls, did not bear the onset of a small body of the Roman army. And yet you, who have accustomed yourselves to obedience from one generation to another, and who are so much inferior to those who first submitted in your circumstances, will venture to oppose the entire empire of the Romans; while those Athenians, who, in order to preserve the liberty of Greece, did once set fire to their own city—who pursued Xerxes, that proud prince, when he sailed upon the sea, and could not be contained by the seas, but conducted such an army as was too broad for Europe—and made him run away like a fugitive in a single ship, and brake so great a part of Asia as the Lesser Salamis, are yet at this time servants to the Romans; and those injunctions which are sent from Italy become laws to the principal governing city of Greece. Those Lacedemonians also, who got the great victories at Thermopylæ and Platea, and had Agesilaus [for their king], and searched every corner of Asia, are contented to admit the same lords. These Macedonians also, who still fancy what great men their Philip and Alexander were, and see that the latter had promised them the empire over the world, these bear so great a change and pay their obedience to those whom fortune hath advanced in their stead. Moreover, 10,000 other nations there are who had greater reason than we to claim their entire liberty, and yet do submit. You are the only people who think it a disgrace to be servants to those to whom all the world hath submitted. What sort of an army do you rely on? What are the arms you depend on? Where is your fleet that may seize upon the Roman seas? and where are those treasures which may be sufficient for your undertakings? Do you suppose, I pray you, that you are to make war with the Egyptians and with the Arabians? Will you not carefully reflect upon the Roman empire? Will you not estimate your own weakness? Hath not your army been often beaten even by your neighbouring nations, while the power of the Romans is invincible in all parts of the habitable earth? nay, rather, they seek for somewhat still beyond that; for all Euphrates is not a sufficient boundary for them on the east side, nor the Danube on the north; and for their southern limit, Libya hath been searched over by them, as far as countries uninhabited, as is Cadiz their limit on the west; nay, indeed, they have sought for another habitable earth beyond the ocean, and have carried their arms as far as such British islands as were never known before. What, therefore, do you pretend to? Are you richer than the Gauls, stronger than the Germans, wiser than the Greeks, more numerous than all men upon the habitable earth? What confidence is it that elevates you to oppose the Romans? Perhaps it will be said, It is hard to endure slavery. Yes; but how much harder is it to the Greeks, who were esteemed the noblest of all people under the sun! These, though they inhabit a large country, are in subjection to six bundles of Roman rods. It is the same case with the Macedonians, who have juster reason to claim their liberty than you have. What is the case of 500 cities of Asia? Do they not submit to a single governor, and to the consular bundle of rods? What need I speak of the Heniochi and

Colchi, and the nation of Tauri, those that inhabit the Bosphorus, and the nations about Pontus and Meotis, who formerly knew not so much as a lord of their own, but are now subject to 3000 armed men, and where forty long ships keep the sea in peace, which before was not navigable, and very tempestuous? How strong a plea may Bithynia and Cappadocia, and the people of Pamphylia, the Lycians, and Cilicians, put in for liberty! but they are made tributary without an army. What are the circumstances of the Thracians, whose country extends in breadth five days' journey, and in length seven, and is of a much more harsh constitution, and much more defensible than yours, and, by the rigour of its cold, sufficient to keep off armies from attacking them? Do not they submit to 2000 men of the Roman garrisons? Are not the Illyrians, who inhabit the country adjoining, as far as Dalmatia and the Danube, governed by barely two legions? by which also they put a stop to the incursions of the Dacians; and for the Dalmatians, who have made such frequent insurrections, in order to regain their liberty, and who could never before be so thoroughly subdued but that they always gathered their forces together again, and revolted, yet are they now very quiet under one Roman legion. Moreover, if great advantages might provoke any people to revolt, the Gauls might do it best of all, as being so thoroughly walled round by nature; on the east side by the Alps, on the north by the river Rhine, on the south by the Pyrenean mountains, and on the west by the ocean. Now, although these Gauls have such obstacles before them to prevent any attack upon them, and have no fewer than 305 nations among them, nay have, as one may say, the fountains of domestic happiness within themselves, and send out plentiful streams of happiness over almost the whole world, these bear to be tributary to the Romans, and derive their prosperous condition from them; and they undergo this, not because they are of effeminate minds, or because they are of an ignoble stock, as having borne a war of eighty years, in order to preserve their liberty; but by reason of the great regard they have to the power of the Romans, and their good fortune, which is of greater efficacy than their arms. These Gauls, therefore, are kept in servitude by 1200 soldiers, who are hardly so many as are their cities; nor hath the gold dug out of the mines of Spain been sufficient for the support of a war to preserve their liberty, nor could their vast distance from the Romans by land and by sea do it; nor could the martial tribes of the Lusitanians and Spaniards escape; no more could the ocean, with its tide, which yet was terrible to the ancient inhabitants. Nay, the Romans have extended their arms beyond the pillars of Hercules, and have walked among the clouds, upon the Pyrenean mountains, and have subdued these nations; and one legion is a sufficient guard for these people, although they were so hard to be conquered, and at a distance so remote from Rome. Who is there among you that hath not heard of the great number of the Germans? You have, to be sure, yourselves seen them to be strong and tall, and that frequently, since the Romans have them among their captives everywhere; yet these Germans, who dwell in an immense country, who have minds greater than their bodies, and a soul that despises death, and who are in rage more fierce than wild beasts, have the Rhine for the boundary of their enterprises, and are tamed by eight Roman legions. Such of them as were taken captives became their servants; and the rest of the entire nations were obliged to save themselves by flight.

"Do you also, who depend on the walls of Jerusalem, consider what a wall the Britons had: for the Romans sailed away to them, and subdued them while they were encompassed by the ocean, and inhabited an island that is not less than [the continent of] this habitable earth, and four legions are a sufficient guard to so large an island: and why should I speak much more about this matter, while the Parthians, that most warlike body of men, and lords of so many nations, and encompassed with such mighty forces, send hostages to the Romans; whereby you may see if you please, even in Italy, the noblest nation of the east, under the notion of peace, submitting to serve them. Now, when almost all people under the sun submit to the Roman arms, will you be the only people that make war against them? and this without regarding the fate of the Carthaginians, who, in the midst of their boasts of the great Hannibal, and the nobility of their Phœnician original, fell by the hand of Scipio. Nor, indeed, have the Cyrenians, derived from the Lacede-

monians, nor the Marmaridæ, a nation extended as far as the regions uninhabitable for want of water, nor have the Syrtes, a place terrible to such as barely hear it described, the Nasamons and Moors, and the immense multitude of the Numidians, been able to put a stop to the Roman valour; and as for the third part of the habitable earth [Africa], whose nations are so many that it is not easy to number them, and which is bounded by the Atlantic sea and the Pillars of Hercules, and feeds an innumerable multitude of Ethiopians, as far as the Red sea, these have the Romans subdued entirely. And besides the annual fruits of the earth, which maintain the multitude of the Romans for eight months in the year, this, over and above, pays all sorts of tribute, and affords revenues suitable to the necessities of the government. Nor do they, like you, esteem such injunctions a disgrace to them, although they have but one Roman legion that abides among them; and indeed what occasion is there for showing you the power of the Romans over remote countries, when it is so easy to learn it from Egypt, in your neighbourhood? This country is extended as far as the Ethiopians, and Arabia the Happy, and borders upon India; it hath 7,500,000 men, besides the inhabitants of Alexandria, as may be learned from the revenue of the poll-tax; yet it is not ashamed to submit to the Roman government, although it hath Alexandria as a grand temptation to a revolt, by reason it is so full of people and of riches, and is besides exceeding large, its length being thirty furlongs, and its breadth no less than ten; and it pays more tribute to the Romans in one month than you do in a year: nay, besides what it pays in money, it sends corn to Rome that supports it for four months [in the year]: it is also walled round on all sides, either by almost impassable deserts, or seas that have no havens, or by rivers, or by lakes; yet have none of these things been found too strong for the Roman good fortune; however, two legions that lie in that city are a bridle both for the remoter parts of Egypt, and for the parts inhabited by the more noble Macedonians. Where then are those people whom you are to have for your auxiliaries? Must they come from the parts of the world that are uninhabited? for all that are in the habitable earth are [under the] Romans. Unless any of you extend his hopes as far as beyond the Euphrates, and suppose that those of your own nation that dwell in Adiabene will come to your assistance; (but certainly these will not embarrass themselves with an unjustifiable war, nor, if they should follow such ill advice, will the Parthians permit them so to do;) for it is their concern to maintain the truce that is between them and the Romans, and they will be supposed to break the covenants between them, if any under their government march against the Romans. What remains, therefore, is this, that you have recourse to divine assistance; but this is already on the side of the Romans; for it is impossible that so vast an empire should be settled without God's providence. Reflect upon it, how impossible it is your zealous observation of your religious customs should be here preserved, which are hard to be observed, even when you fight with those whom you are able to conquer; and how can you then most of all hope for God's assistance, when, by being forced to transgress his law, you will make him turn his face from you? and if you do observe the custom of the Sabbath-days, and will not be prevailed on to do any thing thereon, you will easily be taken, as were your forefathers by Pompey, who was the busiest in his siege on those days on which the besieged rested; but if in time of war you transgress the law of your country, I cannot tell on whose account you will afterward go to war; for your concern is but one, that you do nothing against any of your forefathers; and how will you call upon God to assist you, when you are voluntarily transgressing against his religion? Now, all men that go to war, do it either as depending on divine or on human assistance; but since your going to war will cut off both those assistances, those that are for going to war choose evident destruction. What hinders you from slaying your children and wives with your own hands, and burning this most excellent native city of yours? for by this mad prank you will, however, escape the reproach of being beaten; but it were best, O my friends, it were best, while the vessel is still in the haven, to foresee the impending storm, and not to set sail out of the port into the middle of the hurricanes; for we justly pity those who fall into great misfortunes without foreseeing them; but for him who rushes into manifest

ruin, he gains reproaches [instead of commiseration]. But certainly no one can imagine that you can enter into a war as by an agreement, or that when the Romans have got you under their power, they will use you with moderation, or will not rather, for an example to other nations, burn your holy city, and utterly destroy your whole nation; for those of you who shall survive the war will not be able to find a place whither to flee, since all men have the Romans for their lords already, or afraid they shall have hereafter. Nay, indeed, the danger concerns not those Jews that dwell here only, but those of them who dwell in other cities also; for there is no people upon the habitable earth which have not some portion of you among them, whom your enemies will slay, in case you go to war, and on that account also; and so every city which hath Jews in it will be filled with slaughter for the sake only of a few men, and they who slay them will be pardoned; but if that slaughter be not made by them, consider how wicked a thing it is to take arms against those that are so kind to you. Have pity, therefore, if not on your children and wives, yet upon this your metropolis, and its sacred walls; spare the temple, and preserve the holy house, with its holy furniture, for yourselves; for if the Romans get you under their power, they will no longer abstain from them, when their former abstinence shall have been so ungratefully requited. I call to witness your sanctuary, and the holy angels of God, and this country, common to us all, that I have not kept back any thing that is for your preservation; and if you will follow that advice which you ought to do, you will have that peace which will be common to you and to me; but if you indulge your passions, you will run those hazards which I shall be free from."

When Agrippa had spoken thus, both he and his sister wept, and by their tears repressed a great deal of the violence of the people; but still they cried out, that they would not fight against the Romans but against Florus, on account of what they had suffered by his means. To which Agrippa replied, that what they had already done was like such as make war against the Romans; "for you have not paid the tribute which is due to Cæsar;* and you have cut off the cloisters [of the temple] from joining to the tower Antonia. You will therefore prevent any occasion of revolt, if you will but join these together again, and if you will but pay your tribute; for the citadel does not now belong to Florus, nor are you to pay the tribute-money to Florus."

CHAPTER XVII.

Commencement of the Jewish war with the Romans—Manahem heads the Jewish insurgents, who are defeated with great slaughter.

THIS advice the people hearkened to, and went up into the temple with the king and Bernice, and began to rebuild the cloisters: the rulers also and senators divided themselves into the villages, and collected the tributes, and soon got together forty talents, which was the sum that was deficient. And thus did Agrippa then put a stop to that war which was threatened. Moreover, he attempted to persuade the multitude to obey Florus, until Cæsar should send one to succeed him; but they were hereby more provoked, and cast reproaches upon the king, and got him excluded out of the city; nay, some of the seditious had the impudence to throw stones at him. So when the king saw that the violence of those that were for innovations was not to be restrained, and being very angry at the contumelies he had received, he sent their rulers, together with their men of power, to Florus, to Cesarea, that he might appoint whom he thought fit to collect the tribute in the country, while he retired into his own kingdom.

And at this time it was that some of those that principally excited the people to go to war, made an assault upon a certain fortress called Masada. They took it by treachery, and slew the Romans that were there, and put others of their own party to keep it. At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those that officiated in the divine service to receive no gift or sacrifice for any foreigner. And this was the true beginning of our war with the Romans; for they rejected the sacrifice of Cæsar on this account: and when many of the high priests and

* Julius Cæsar had decreed that the Jews of Jerusalem should pay an annual tribute to the Romans, excepting the city of Joppa, and for the sabbatical year.

principal men besought them not to omit the sacrifice, which it was customary for them to offer for their princes, they would not be prevailed upon. These relied much upon their multitude, for the most flourishing part of the innovators assisted them; but they had the chief regard to Eleazar, the governor of the temple.

Hereupon the men of power got together, and conferred with the high priests, as did also the principal of the Pharisees; and thinking all was at stake, and that their calamities were becoming incurable, took counsel what was to be done. Accordingly, they determined to try what they could do with the seditious by words, and assembled the people before the brazen gate, which was that gate of the inner temple [court of the priests] which looked toward the sunrising. And, in the first place, they showed the great indignation they had at this attempt for a revolt, and for their bringing so great a war upon their country: after which they confuted their pretence as unjustifiable, and told them, that their forefathers had adorned their temple in great part with donations bestowed on them by foreigners, and had always received what had been presented to them from foreign nations; and that they had been so far from rejecting any person's sacrifice, (which would be the highest instance of impiety,) that they had themselves placed those donations about the temple, which were still visible, and had remained there so long a time: that they did now irritate the Romans to take arms against them, and invited them to make war upon them, and brought up novel rules of strange divine worship, and determined to run the hazard of having their city condemned for impiety, while they would not allow any foreigner, but Jews only, either to sacrifice or to worship therein. And if such a law should ever be introduced in the case of a single person only, he would have indignation at it as an instance of inhumanity determined against him; while they have no regard to the Romans or to Cæsar, and forbade even their oblations to be received also: that however they cannot but fear, lest by thus rejecting their sacrifices, they shall not be allowed to offer their own; and that this city will lose its principality, unless they grow wiser quickly, and restore the sacrifices as formerly; and, indeed, amend the injury [they have offered to foreigners] before the report of it comes to the ears of those that have been injured.

And as they said these things, they produced those priests that were skilful in the customs of their country, who made the report, that all their forefathers had received the sacrifices from foreign nations. But still not one of the innovators would hearken to what was said; nay, those that ministered about the temple would not attend their divine service, but were preparing matters for beginning the war. So the men of power, perceiving that the sedition was too hard for them to subdue, and that the danger which would arise from the Romans would come upon them first of all, endeavoured to save themselves, and sent ambassadors; some to Florus, the chief of whom was Simon the son of Ananias; and others to Agrippa, among whom the most eminent were Saul, and Antipas, and Costobarus, who were of the king's kindred; and they desired of them both that they would come with an army to the city, and cut off the sedition before it should be too hard to be subdued. Now this terrible message was good news to Florus; and because his design was to have a war kindled, he gave the ambassadors no answer at all. But Agrippa was equally solicitous for those that were revolting, and for those against whom the war was to be made, and was desirous to preserve the Jews for the Romans, and the temple and metropolis for the Jews; he was also sensible that it was not for his own advantage that the disturbances should proceed; so he sent 3000 horsemen to the assistance of the people, out of Auranitis, and Batanea, and Trachonitis, and these under Darius, the master of his horse, and Philip, the son of Jacimus, the general of his army.

Upon this the men of power, with the high priests, as also all the part of the multitude that were desirous of peace, took courage, and seized upon the upper city [Mount Sion]; for the seditious part had the lower city and the temple in their power: so they made use of stones and slings perpetually against one another, and threw darts continually on both sides; and sometimes it happened that they made excursions by troops, and fought it out hand to hand, while the seditious were superior in boldness, but the king's soldiers in skill. These last strove chiefly to gain the temple, and to drive those out of it who profaned it; as did the seditious,

with Eleazar, (besides what they had already,) labour to gain the upper city. Thus were there perpetual slaughters on both sides for seven days' time; but neither side would yield up the parts they had seized upon.

Now the next day was the festival of Xylophory; upon which the custom was for every one to bring wood for the altar, (that there might never be a want of fuel for that fire which was unquenchable and always burning.) Upon that day they excluded the opposite party from the observation of this part of religion. And when they had joined to themselves many of the sicarii, who crowded in among the weaker people, (that was the name for such robbers as had under their bosoms swords called sicæ,) they grew bolder, and carried their undertakings further; insomuch that the king's soldiers were overpowered by their multitude and boldness; and so they gave way, and were driven out of the upper city by force. The others then set fire to the house of Ananias the high priest, and to the palaces of Agrippa and Bernice; after which they carried the fire to the place where the archives were deposited, and made haste to burn the contracts belonging to their creditors, and thereby dissolve their obligations for paying their debts; and this was done in order to gain the multitude of those who had been debtors, and that they might persuade the poorer sort to join in their insurrection with safety against the more wealthy; so the keepers of the records fled away, and the rest set fire to them. And when they had thus burnt down the nerves of the city, they fell upon their enemies; at which time some of the men of power, and of the high priests, went into the vaults under ground, and concealed themselves, while others fled with the king's soldiers to the upper palace, and shut the gates immediately: among whom were Ananias the high priest, and the ambassadors that had been sent to Agrippa. And now the seditious were contented with the victory they had gotten, and the buildings they had burnt down, and proceeded no further.

But on the next day, which was the fifteenth of the month Louis [Ab], they made an assault upon Antonia, and besieged the garrison which was in it two days, and then took the garrison, and slew them, and set the citadel on fire; after which they marched to the palace, whither the king's soldiers were fled, and parted themselves into four bodies, and made an attack upon the walls. As for those that were within it, no one had the courage to sally out, because those that assaulted them were so numerous; but they distributed themselves into the breastworks and turrets, and shot at the besiegers, whereby many of the robbers fell under the walls; nor did they cease to fight one with another, either by night or by day; while the seditious supposed that those within would grow weary for want of food; and those without, supposed the others would do the like by the tediousness of the siege.

In the mean time, one Manahem, the son of Judas, that was called the Galilean, (who was a very cunning sophister, and had formerly reproached the Jews under Cyrenius, that after God they were subject to the Romans,) took some of the men of note with him, and retired to Massada, where he broke open King Herod's armoury, and gave arms not only to his own people, but to other robbers also. These he made use of for a guard, and returned in the state of a king to Jerusalem; he became the leader of the sedition, and gave orders for continuing the siege; but they wanted proper instruments, and it was not practicable to undermine the wall, because the darts came down upon them from above. But still they dug a mine, from a great distance, under one of the towers, and made it totter; and having done that, they set on fire what was combustible, and left it; and when the foundations were burnt below, the tower fell down suddenly. Yet did they then meet with another wall that had been built within, for the besieged were sensible beforehand of what they were doing, and probably the tower shook as it was undermining; so they provided themselves of another fortification; which, when the besiegers unexpectedly saw, while they thought they had already gained the place, they were under some consternation. However, those that were within sent to Manahem, and to the other leaders of the sedition, and desired they might go out upon a capitulation; this was granted to the king's soldiers and their own countrymen only, who went out accordingly; but the Romans that were left alone were greatly dejected, for they were not able to force their way through such a multitude; and to desire them to give them

their right hand for their security, they thought would be a reproach to them; and besides, if they should give it them, they durst not depend upon it; so they deserted their camp, as easily taken, and ran away to the royal towers—that called Hippicus, that called Phasaelus, and that called Mariamne. But Manahem and his party fell upon the place whence the soldiers were fled, and slew as many of them as they could catch, before they got up to the towers, and plundered what they left behind them, and set fire to their camp This was executed on the sixth day of the month Gorpieus [Elul].

But on the next day the high priest was caught, where he had concealed himself in an aqueduct; he was slain, together with Hezekiah, his brother, by the robbers: hereupon the seditious besieged the towers, and kept them guarded, lest any one of the soldiers should escape. Now the overthrow of the places of strength, and the death of the high priest Ananias, so puffed up Manahem, that he became barbarously cruel; and, as he thought he had no antagonist to dispute the management of affairs with him, he was no better than an insupportable tyrant: but Eleazar and his party, when words had passed between them, how it was not proper, when they revolted from the Romans out of the desire of liberty, to betray that liberty to any of their own people, and to bear a lord, who, though he should be guilty of no violence, was yet meaner than themselves; as also, that, in case they were obliged to set some one over their public affairs, it was fitter they should give that privilege to any one rather than to him, they made an assault upon him in the temple; for he went up thither to worship in a pompous manner, and adorned with royal garments, and had his followers with him in their armour. But Eleazar and his party fell violently upon him, as did also the rest of the people, and taking up stones to attack him withal, they threw them at the sophister, and thought that if he were once ruined, the entire sedition would fall to the ground. Now Manahem and his party made resistance for a while; but when they perceived that the whole multitude were falling upon them, they fled which way every one was able: those that were caught were slain, and those that hid themselves were searched for. A few there were of them who privately escaped to Massada, among whom was Eleazar, the son of Jarius, who was kin to Manahem, and acted the part of a tyrant at Massada afterward. As for Manahem himself, he ran away to the place called Ophla, and there lay skulking in private; but they took him alive, and drew him out before them all; they then tortured him with many sorts of torments, and after all slew him, as they did by those that were captains under him also, and particularly by the principal instrument of his tyranny, whose name was Apsalom.

And, as I said, so far truly the people assisted them, while they hoped this might afford some amendment to the seditious practices; but the others were not in haste to put an end to the war, but hoped to prosecute it with less danger, now they had slain Manahem. It is true, that when the people earnestly desired that they would leave off besieging the soldiers, they were the more earnest in pressing it forward, and this till Metilius, who was the Roman general, sent to Eleazar, and desired that they would give them security to spare their lives only; but agreed to deliver up their arms, and what else they had with them. The others readily complied with their petition, and sent to them Gorion, the son of Nicodemus, and Ananias, the son of Sadduk, and Judas, the son of Jonathan, that they might give the security of their right hands, and of their oaths: after which Metilius brought down his soldiers; which soldiers, while they were in arms, were not meddled with by any of the seditious, nor was there any appearance of treachery: but as soon as, according to the articles of capitulation, they had all laid down their shields and their swords, and were under no further suspicion of any harm, but were going away, Eleazar's men attacked them after a violent manner, and encompassed them round, and slew them, while they neither defended themselves nor entreated for mercy, but only cried out upon the breach of their articles of capitulation and their oaths. And thus were all these men barbarously murdered, excepting Metilius; for when he entreated for mercy, and promised that he would turn Jew, and be circumcised, they saved him alive, but none else. This loss to the Romans was but light, there being no more than a few slain out of an immense army; but still it appeared to be a prelude to the Jews' own destruction, while men made

public lamentation when they saw that such occasions were afforded for a war as were incurable; that the city was all over polluted with such abominations, from which it was but reasonable to expect some vengeance, even though they should escape revenge from the Romans; so that the city was filled with sadness, and every one of the moderate men in it were under great disturbance, as likely themselves to undergo punishment for the wickedness of the seditious; for indeed it so happened that this murder was perpetrated on the Sabbath-day, on which day the Jews have a respite from their works on account of divine worship.

CHAPTER XVIII.

Dreadful slaughters and sufferings of the Jews.

Now the people of Cesarea had slain the Jews that were among them on the very same day and hour [when the soldiers were slain], which one would think must have come to pass by the direction of Providence; insomuch that in one hour's time above 20,000 Jews were killed, and all Cesarea was emptied of its Jewish inhabitants; for Florus caught such as ran away, and sent them in bonds to the galleys. Upon which stroke that the Jews received at Cesarea, the whole nation was greatly enraged; so they divided themselves into several parties, and laid waste the villages of the Syrians, and their neighbouring cities, Philadelphia, and Sebonitis, and Gerasa, and Pella, and Scythopolis, and after them Gadara, and Hippos; and falling upon Gaulonitis, some cities they destroyed there, and some they set on fire, and then they went to Kedasa, belonging to the Tyrians, and to Ptolemais, and to Gaba, and to Cesarea; nor was either Sebaste (Samaria) or Askelon able to oppose the violence with which they were attacked; and when they had burned these to the ground, they entirely demolished Anthedon and Gaza; many also of the villages that were about every one of those cities were plundered, and an immense slaughter was made of the men who were caught in them.

However, the Syrians were even with the Jews in the multitude of the men whom thy slew; for they killed those whom they caught in their cities, and that not only out of the hatred they bare them, as formerly, but to prevent the danger under which they were from them; so that the disorders in all Syria were terrible, and every city was divided into two armies encamped one against another, and the preservation of the one party was in the destruction of the other; so the daytime was spent in shedding of blood, and the night in fear—which was of the two the more terrible; for when the Syrians thought they had ruined the Jews, they had the Judaizers in suspicion also; and as each side did not care to slay those whom they only suspected on the other, so did they greatly fear them when they were mingled with the other, as if they were certainly foreigners. Moreover, greediness of gain was a provocation to kill the opposite party, even to such as had of old appeared very mild and gentle toward them; for they without fear plundered the effects of the slain, and carried off the spoils of those whom they slew to their own houses, as if they had been gained in a set battle; and he was esteemed a man of honour who got the greatest share, as having prevailed over the greatest number of his enemies. It was then common to see cities filled with dead bodies, still lying unburied, and those of old men, mixed with infants, all dead, and scattered about together; women also lay among them, without any covering for their nakedness: you might then see the whole province full of inexpressible calamities, while the dread of still more barbarous practices which were threatened, was everywhere greater than what had been already perpetrated.

And thus far the conflict had been between Jews and foreigners; but when they made excursions to Scythopolis, they found Jews that acted as enemies; for as they stood in battle-array with those of Scythopolis, and preferred their own safety before their relation to us, they fought against their own countrymen; nay, their alacrity was so very great, that those of Scythopolis suspected them. These were afraid, therefore, lest they should make an assault upon the city in the night-time, and to their great misfortune, should thereby make an apology for themselves to their own people for their revolt from them. So they commanded them, that in case they would confirm their agreement, and demonstrate their fidelity to them, who were of a different nation, they should go out of the city, with their families, to a neighbouring grove: and when they

had done as they were commanded, without suspecting any thing, the people of Scythopolis lay still for the interval of two days, to tempt them to be secure; but on the third night they watched their opportunity, and cut all their throats, some of them as they lay unguarded, and some as they lay asleep. The number that was slain was above 13,000; and then they plundered them of all that they had.

It will deserve our relation what befell Simon: he was the son of one Saul, a man of reputation among the Jews. This man was distinguished from the rest by the strength of his body and the boldness of his conduct, although he abused them both to the mischief of his countrymen; for he came every day and slew a great many of the Jews of Scythopolis, and he frequently put them to flight, and became himself alone the cause of his army's conquering. But a just punishment overtook him for the murders he had committed upon those of the same nation with him; for when the people of Scythopolis threw their darts at them in the grove, he drew his sword, but did not attack any of the enemy; for he saw that he could do nothing against such a multitude; but he cried out, after a very moving manner, and said—"O you people of Scythopolis, I deservedly suffer for what I have done with relation to you, when I gave you such security of my fidelity to you, by slaying so many of those that were related to me. Wherefore we very justly experience the perfidiousness of foreigners, while we acted after a most wicked manner against our own nation. I will therefore die, polluted wretch as I am, by mine own hands; for it is not fit I should die by the hand of our enemies; and let the same action be to me both a punishment for my great crimes, and a testimony of my courage to my commendation, that so no one of our enemies may have it to boast of, that he it was that slew me; and no one may insult upon me as I fall." Now when he had said this, he looked round about him upon his family with eyes of commiseration and of rage; (that family consisted of a wife and children, and his aged parents;) so, in the first place, he caught his father by his gray hairs, and ran his sword through him; and after him he did the same to his mother, who willingly received it; and after them he did the like to his wife and children, every one almost offering themselves to his sword, as desirous to prevent being slain by their enemies; so when he had gone over all his family, he stood upon their bodies to be seen by all, and stretching out his right hand, that his action might be observed by all, he sheathed his entire sword into his own bowels. This young man was to be pitied, on account of the strength of his body and the courage of his soul; but since he had assured foreigners of his fidelity [against his own countrymen], he suffered deservedly.

Besides this murder at Scythopolis, the other cities rose up against the Jews that were among them: those of Askelon slew 2500, and those of Ptolemais, 2000, and put now a few into bonds; those of Tyre also put a great number to death, but kept a greater number in prison; moreover, those of Hippos and those of Gadara did the like, while they put to death the boldest of the Jews, but kept those of whom they were most afraid in custody; as did the rest of the cities of Syria, according as they every one either hated them or were afraid of them; only the Antiochians, the Sidonians, and Apamians, spared those that dwelt with them, and they would not endure either to kill any of the Jews or to put them in bonds. And perhaps they spared them, because their own number was so great that they despised their attempts. But I think that the greatest part of this favour was owing to their commiseration of those whom they saw to make no innovations. As for the Gerasens, they did no harm to those that abode with them; and for those who had a mind to go away, they conducted them as far as their borders reached.

There was also a plot laid against the Jews in Agrippa's kingdom; for he was himself gone to Cestius Gallus, to Antioch, but had left one of his companions, whose name was Noarus, to take care of the public affairs; which Noarus was of kin to King Sohemus. Now there came certain men, seventy in number, out of Batanea, who were the most considerable for their families and prudence of the rest of the people; these desired to have an army put into their hands, that if any tumult should happen, they might have about them a guard sufficient to restrain such as might rise up against them. This Noarus sent out some of the king's armed

men by night, and slew all those [seventy] men; which bold action he ventured upon without the consent of Agrippa, and was such a lover of money, that he chose to be so wicked to his own countrymen, although he brought ruin on the kingdom thereby; and thus cruelly did he treat that nation, and this contrary to the laws also, until Agrippa was informed of it, who did not indeed dare to put him to death, out of regard to Sohemus; but still he put an end to his procuratorship immediately. But as to the seditious, they took the citadel which was called Cypros, and was above Jericho, and cut the throats of the garrison, and utterly demolished the fortifications. This was about the same time that the multitude of the Jews that were at Macherus persuaded the Romans who were in garrison to leave the place, and deliver it up to them. These Romans being in great fear lest the place should be taken by force, made an agreement with them to depart upon certain conditions; and when they had obtained the security they desired, they delivered up the citadel, into which the people of Macherus put a garrison for their own security, and held it in their own power.

But for Alexandria, the sedition of the people of the place against the Jews was perpetual, and this from that very time when Alexander [the Great], upon finding the readiness of the Jews in assisting him against the Egyptians, and as a reward for such their assistance, gave them equal privileges in this city with the Grecians themselves;—which honorary reward continued among them under his successors, who also set apart for them a particular place, that they might live without being polluted [by the Gentiles], and were thereby not so much intermixed with foreigners as before: they also gave them this further privilege, that they should be called Macedonians. Nay, when the Romans got possession of Egypt, neither the first Cæsar, nor any one that came after him, thought of diminishing the honours which Alexander had bestowed on the Jews. But still conflicts perpetually arose with the Grecians; and although the governors did every day punish many of them, yet did the sedition grow worse; but at this time especially, when there were tumults in other places also, the disorders among them were put into a greater flame; for when the Alexandrians had once a public assembly, to deliberate about an embassage they were sending to Nero, a great number of Jews came flocking to the theatre; but when their adversaries saw them, they immediately cried out, and called them their enemies, and said they came as spies upon them; upon which they rushed out and laid violent hands upon them; and as for the rest, they were slain as they ran away; but there were three men whom they caught, and hauled them along, in order to have them burnt alive; but all the Jews came in a body to defend them, who at first threw stones at the Grecians; but after that they took lamps, and rushed with violence into the theatre, and threatened that they would burn the people to a man; and this they had soon done, unless Tiberius Alexander, the governor of the city, had restrained their passions. However, this man did not begin to teach them wisdom by arms, but sent among them privately some of the principal men, and thereby entreated them to be quiet, and not provoke the Roman army against them; but the seditious made a jest of the entreaties of Tiberius, and reproached him for so doing.

Now, when he perceived that those who were for innovations would not be pacified till some great calamity should overtake them, he sent out upon them those two Roman legions that were in the city, and, together with them, 5000 other soldiers, who, by chance, were come together out of Lybia, to the ruin of the Jews. They were also permitted not only to kill them, but to plunder them of what they had, and set fire to their houses. These soldiers rushed violently into that part of the city which was called Delta, where the Jewish people lived together, and did as they were bidden, though not without bloodshed on their own side also; for the Jews got together, and set those that were the best armed among them in the forefront, and made resistance for a great while; but when once they gave back they were destroyed unmercifully; and this their destruction was complete, some being caught in the open field, and others forced into their houses, which houses were first plundered of what was in them, and then set on fire by the Romans; wherein no mercy was shown to the infants, and no regard had to the aged; but they went on to the slaughter of persons of every age, till all the place

was overflowed with blood, and 50,000 of them lay dead upon heaps; nor had the remainder been preserved, had they not betaken themselves to supplication. So Alexander commiserated their condition, and gave orders to the Romans to retire: accordingly these, being accustomed to obey orders, left off killing at the first intimation; but the populace of Alexandria bore so very great hatred to the Jews, that it was difficult to recall them; and it was a hard thing to make them leave their dead bodies.

And this was the miserable calamity which at this time befell the Jews at Alexandria. Hereupon Cestius thought fit no longer to lie still, while the Jews were everywhere up in arms; so he took out of Antioch the twelfth legion entire, and out of each of the rest he selected 2000, with six cohorts of footmen, and four troops of horsemen, besides those auxiliaries which were sent by the kings, of which Antiochus sent 2000 horsemen, and 3000 footmen, with as many archers; and Agrippa sent the same number of footmen, and 1000 horsemen; Sohemus also followed with 4000, a third part whereof were horsemen, but most part were archers, and thus did he march to Ptolemais. There were also great numbers of auxiliaries gathered together from the [free] cities, who, indeed, had not the same skill in martial affairs, but made up in their alacrity and in their hatred to the Jews what they wanted in skill. There came also along with Cestius Agrippa himself, both as a guide in his march over the country and a director of what was fit to be done; so Cestius took part of his forces and marched hastily to Zabulon, a strong city of Galilee, which was called the City of Men, and divides the country of Ptolemais from our nation; this he found deserted by its men, the multitude having fled to the mountains, but full of all sorts of good things; those he gave leave to the soldiers to plunder, and set fire to the city, although it was of admirable beauty, and had its houses built like those in Tyre, and Sidon, and Berytus. After this he overran all the country, and seized upon whatsoever came in his way, and set fire to the villages that were round about them, and then returned to Ptolemais. But when the Syrians, and especially those of Berytus, were busy in plundering, the Jews plucked up their courage again, for they knew that Cestius was retired, and fell upon those that were left behind unexpectedly, and destroyed about 2000 of them.

And now Cestius himself marched from Ptolemais, and came to Cesarea; but he sent part of his army before him to Joppa, and gave orders that if they could take that city [by surprise] they should keep it; but that in case the citizens should perceive they were coming to attack them, they then should stay for him, and for the rest of the army. So some of them made a brisk march by the seaside, and some by land, and so coming upon them on both sides, they took the city with ease; and, as the inhabitants had made no provision beforehand for a flight, nor had gotten any thing ready for fighting, the soldiers fell upon them, and slew them all, with their families, and then plundered and burnt the city. The number of the slain was 8400. In like manner, Cestius sent also a considerable body of horsemen to the toparchy of Narbatene, that adjoined to Cesarea, who destroyed the country, and slew a great multitude of its people; they also plundered what they had, and burnt their villages.

But Cestius sent Gallus, the commander of the twelfth legion, into Galilee, and delivered to him as many of his forces as he supposed sufficient to subdue that nation. He was received by the strongest city of Galilee, which was Sepphoris, with acclamations of joy; which wise conduct of that city occasioned the rest of the cities to be in quiet; while the seditious part and the robbers ran away to that mountain which lies in the very middle of Galilee, and is situated over against Sepphoris; it is called Asamon. So Gallus brought his forces against them; but while those men were in the superior parts above the Romans, they easily threw their darts upon the Romans, as they made their approaches, and slew about 200 of them; but when the Romans had gone round the mountains, and were gotten into the parts above their enemies, the others were soon beaten; nor could they who had only light armour on sustain the force of them that fought them armed all over; nor when they were beaten could they escape the enemy's horsemen; insomuch that only some few concealed themselves in certain places hard to be come at, among the mountains, while the rest, above 2000 in number, were slain.

CHAPTER XIX.

Cestius besieges Jerusalem—retreats from the city—The Jews pursue him, and defeat him with great slaughter.

And now Gallus, seeing nothing more that looked toward an innovation in Galilee, returned with his army to Cesarea; but Cestius removed with his whole army and marched to Antipatris; and when he was informed that there was a great body of Jewish forces gotten together in a certain tower called Aphek, he sent a party before to fight them; but this party dispersed the Jews by affrighting them before it came to a battle: so they came, and, finding their camp deserted, they burnt it, as well as the villages that lay about it. But when Cestius had marched from Antipatris to Lydda, he found the city empty of its men, for the whole multitude* were gone up to Jerusalem to the Feast of Tabernacles; yet did he destroy fifty of those that showed themselves, and burnt the city, and so marched forward; and ascending by Bethoron, he pitched his camp at a certain place called Gabao, fifty furlongs distant from Jerusalem.

But as to the Jews, when they saw the war approaching to their metropolis, they left the feast, and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard, but that rage which made them forget the religious observation [of the Sabbath] made them too hard for their enemies in the fight: with such violence, therefore, did they fall upon the Romans, as to break into their ranks, and to march through the midst of them, making a great slaughter as they went, insomuch that unless the horsemen, and such part of the footmen as were not yet tired in the action, had wheeled round, and succoured that part of the army which was not yet broken, Cestius, with his whole army, had been in danger; however, 515 of the Romans were slain, of which number 400 were footmen, and the rest horsemen, while the Jews lost only twenty-two, of whom the most valliant were the kinsmen of Monobazus, king of Adiabene, and their names were Monobazus and Kenedeus; and next to them were Niger of Perea, and Silas of Babylon, who had deserted from King Agrippa to the Jews; for he had formerly served in his army. When the front of the Jewish army had been cut off, the Jews retired into the city; but still Simon, the son of Giora, fell upon the backs of the Romans as they were ascending up Bethoron, and put the hindmost of the army into disorder, and carried off many of the beasts that carried the weapons of war, and led them into the city; but, as Cestius tarried there three days, the Jews seized upon the elevated parts of the city, and set watches at the entrances into the city, and appeared openly resolved not to rest when once the Romans should begin to march.

And now when Agrippa observed that even the affairs of the Romans were likely to be in danger, while such an immense multitude of their enemies had seized upon the mountains round about, he determined to try what the Jews would agree to by words, as thinking that he should either persuade them all to desist from fighting, or, however, that he should cause the sober part of them to separate themselves from the opposite party. So he sent Borceus and Phebus, the persons of his party that were the best known to them, and promised them that Cestius should give them his right hand, to secure them of the Romans' entire forgiveness of what they had done amiss, if they would throw away their arms and come over to them; but the seditious, fearing lest the whole multitude, in hopes of security to themselves, should go over to Agrippa, resolved immediately to fall upon and kill the ambassadors: accordingly, they slew Phebus before he said a word; but Borceus was only wounded, and so prevented his fate by flying away. And when the people were very angry at this, they had the seditious beaten with stones and clubs, and drove them before them into the city.

But now Cestius, observing that the disturbances that were begun among the Jews afforded him a proper opportunity to attack them, took his whole army along with him, and put the Jews to flight, and pursued them to Jerusalem. He then pitched his camp upon the elevation called Scopus [or watch-tower], which was distant seven furlongs from the city; yet

* An Hebraism. "All," or "the whole multitude," meaning the greater part of the male population.

did he not assault them in three days' time, out of expectation that those within might perhaps yield a little; and in the mean time he sent out a great many of his soldiers into the neighbouring villages, to seize upon their corn; and on the fourth day, which was the thirtieth of the month Hyperbereteus [Tisri], when he put his army in array, he brought it into the city. Now, for the people, they were kept under by the seditious; but the seditious themselves were greatly affrighted at the good order of the Romans, and retired from the suburbs, and retreated into the inner part of the city, and into the temple. But when Cestius was come into the city, he set the part called Bezetha, which is also called Cenopolis [or the new city], on fire; as he did also to the timber-market: after which he came into the upper city, and pitched his camp over against the royal palace; and had he but at this very time attempted to get within the walls by force, he had won the city presently, and the war had been put an end to at once; but Tyrannus Priscus, the muster-master of the army, and a great number of the officers of the horse, had been corrupted by Florus, and diverted him from that his attempt; and that was the occasion that this war lasted so very long, and thereby the Jews were involved in such incurable calamities.

In the mean time, many of the principal men of the city were persuaded by Ananus, the son of Jonathan, and invited Cestius into the city, and were about to open the gates for him; but he overlooked this offer, partly out of his anger at the Jews, and partly because he did not thoroughly believe they were in earnest; whence it was that he delayed the matter so long, that the seditious perceived the treachery, and threw Ananus and those of his party down from the wall, and, pelting them with stones, drove them into their houses; but they stood themselves at proper distances in the towers, and threw their darts at those that were getting over the wall. Thus did the Romans make their attack against the wall for five days, but to no purpose. But, on the next day, Cestius took a great many of his choicest men, and with them the archers, and attempted to break into the temple at the northern quarter of it; but the Jews beat them off from the cloisters, and repulsed them several times when they were gotten near to the wall, till at length the multitude of darts cut them off, and made them retire: but the first rank of the Romans rested their shields upon the wall, and so did those that were behind them, and the like did those that were still more backward, and guarded themselves with what they call testudo, [the back of] a tortoise, upon which the darts that were thown fell, and slided off without doing them any harm; so the soldiers undermined the wall, without being themselves hurt, and got all things ready for setting fire to the gate of the temple.

And now it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set upon the gates, and to admit Cestius as their benefactor, who, had he but continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day.

It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and, by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world. That when the robbers perceived this unexpected retreat of his, they resumed their courage, and ran after the hinder parts of his army, and destroyed a considerable number of both their horsemen and footmen; and now Cestius lay all night at the camp, which was at Scopus; and as he went off farther next day, he thereby invited the enemy to follow him, who still fell upon the hindmost, and destroyed them; they also fell upon the flank on each side of the army, and threw darts upon them obliquely, nor durst those that were hindmost turn back upon those who wounded them behind, as imagining that the multitude of those that pursued them was immense; nor did they venture to drive away those that pressed upon them on each side, because they were heavy with their arms, and were afraid of breaking their ranks to pieces, and because they saw the Jews

were light and ready for making incursions upon them. And this was the reason why the Romans suffered greatly, without being able to revenge themselves upon their enemies; so they were galled all the way, and their ranks were put into disorder, and those that were thus put out of their ranks were slain; among whom were Priscus, the commander of the sixth legion, and Longinus, the tribune, and Emilius Secundus, the commander of a troop of horsemen. So it was not without difficulty that they got to Gabao, their former camp, and that not without the loss of a great part of their baggage. There it was that Cestius stayed two days; and was in great distress to know what he should do in these circumstances; but when, on the third day, he saw a still greater number of enemies, and all the parts round about him full of Jews, he understood that his delay was to his own detriment, and if he stayed any longer there, he should have still more enemies upon him.

That therefore he might fly the faster, he gave orders to cast away what might hinder his army's march; so they killed the mules and other creatures, excepting those that carried their darts and machines, which they retained for their own use, and this principally because they were afraid lest the Jews should seize upon them. He then made his army march on as far as Bethoron. Now the Jews did not so much press upon them when they were in large, open places; but when they were penned up in their descent through narrow passages, then did some of them get before, and hindered them from getting out of them; and others of them thrust the hindermost down into the lower places; and the whole multitude extended themselves over against the neck of the passage, and covered the Roman army with their darts. In which circumstances, as the footmen knew not how to defend themselves, so the danger pressed the horsemen still more, for they were so pelted, that they could not march along the road in their ranks, and the ascents were so high that the cavalry were not able to march against the enemy; the precipices, also, and valleys, into which they frequently fell, and tumbled down, were such on each side of them, that there was neither place for their flight, nor any contrivance could be thought of for their defence, till the distress they were at last in was so great, that they betook themselves to lamentations, and to such mournful cries as men use in the utmost despair: the joyful acclamations of the Jews also, as they encouraged one another, echoed the sounds back again, these last composing a noise of those that at once rejoiced and were in a rage. Indeed these things were come to such a pass, that the Jews had almost taken Cestius's entire army prisoners, had not the night come on, when the Romans fled to Bethoron, and the Jews seized upon all the places round about them, and watched for their coming out [in the morning].

And then it was that Cestius, despairing of obtaining room for a public march, contrived how he might best run away; and when he had selected 400 of the most courageous of his soldiers, he placed them at the strongest of their fortifications, and gave order, that when they went up to the morning guard, they should erect their ensigns, that the Jews might be made to believe that the entire army was there still, while he himself took the rest of his forces with him, and marched, without any noise, thirty furlongs. But when the Jews perceived, in the morning, that the camp was empty, they ran upon those 400 who had deluded them, and immediately threw their darts at them, and slew them; and then pursued after Cestius. But he had already made use of a great part of the night in his flight, and still marched quicker when it was day; insomuch, that the soldiers, through the astonishment and fear they were in, left behind them their engines for sieges, and for throwing of stones, and a great part of the instruments of war. So the Jews went on pursuing the Romans as far as Antipatris; after which, seeing they could not overtake them, they came back and took the engines, and spoiled the dead bodies; and gathered the prey together which the Romans had left behind them, and came back running and singing to their metropolis; while they had themselves lost a few only, but had slain of the Romans 5300 footmen, and 380 horsemen. This defeat happened on the eighth day of the month Dius [Marhesvan], in the twelfth year of the reign of Nero.

CHAPTER XX.

Cestius sends ambassadors to Nero—the Damascenes destroy the Jews in their cities—Jerusalem put in a state of defence—Josephus made a general of the Jewish forces.

After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink: Costobarus, therefore, and Saul, who were brethren, together with Philip, the son of Jacimus, who was the commander of King Agrippa's forces, ran away from the city and went to Cestius. But then how Antipas, who had been besieged with them in the king's palace, but would not fly away with them, was afterward slain by the seditious, we shall relate hereafter. However, Cestius sent Saul and his friends, at their own desire, to Achia, to Nero, to inform him of the great distress they were in; and to lay the blame of their kindling the war upon Florus, as hoping to alleviate his own danger, by provoking his indignation against Florus.

In the mean time the people of Damascus, when they were informed of the destruction of the Romans, set about the slaughter of those Jews that were among them; and as they had them already cooped up together in the place of public exercises, which they had done, out of the suspicion they had of them, they thought they should meet with no difficulty in the attempt; yet did they distrust their own wives, who were almost all of them addicted to the Jewish religion; on which account it was that their greatest concern was how they might conceal these things from them; so they came upon the Jews, and cut their throats, as being in a narrow place, in number 10,000, and all of them unarmed, and this in one hour's time, without anybody to disturb them.

But as to those who had pursued after Cestius, when they were returned back to Jerusalem, they overbore some of those that favoured the Romans by violence, and some they persuaded [by entreaties] to join with them, and got together in great numbers in the temple, and appointed a great many generals for the war. Joseph also, the son of Gorion, and Ananus, the high priest, were chosen as governors of all affairs within the city, and with a particular charge to repair the walls of the city; for they did not ordain Eleazar, the son of Simon, to that office, although he had gotten into his possession the prey they had taken from the Romans, and the money they had taken from Cestius, together with a great part of the public treasures, because they saw he was of a tyrannical temper; and that his followers were, in their behaviour, like guards about him. However, the want they were in of Eleazar's money, and the subtle tricks used by him, brought all so about, that the people were circumvented, and submitted themselves to his authority in all public affairs.

They also chose other generals for Idumea; Jesus, the son of Sapphias, one of the high priests; and Eleazar, the son of Ananias, the high priest; they also enjoined Niger, the then governor of Idumea,* (who was of a family that belonged to Perea, beyond Jordan, and was thence called the Peraite,) that he should be obedient to those forenamed commanders. Nor did they neglect the care of other parts of the country; but Joseph, the son of Simon, was sent as general to Jericho, as was Manasseh to Perea, and John, the Essene, to the toparchy of Thamma; Lydda was also added to his portion, and Joppa and Emmaus. But John, the son of Matthias, was made the governor of the toparchies of Gophnitica and Acrabastene; as was Josephus, the son of Matthias, of both the Galilees. Gamala also, which was the strongest city in those parts, was put under his command.

So every one of the other commanders administered the affairs of his portion with that alacrity and prudence they were masters of; but as to Josephus, when he came into Galilee, his first care was to gain the goodwill of the people of that country, as sensible that he should thereby have in general good success, although he should fail in other points. And being conscious to himself that if he communicated part of his power to the great men, he should make them his fast friends; and that he should gain the same favour from the multitude, if he executed his commands by persons of their own country, and with whom they were well acquainted; he chose out seventy† of the

* The Idumeans, having been proselytes of justice since the days of John Hyrcanus, during about 195 years, were now esteemed as part of the Jewish nation, and provided with a Jewish commander accordingly.

† Josephus imitated Moses, as well as the Romans, in the number and distribution of the subaltern officers of his army, (Exod. xviii. 25; Deut.

most prudent men, and those elders in age, and appointed them to be rulers of all Galilee, as he chose seven judges in every city to hear the lesser quarrels; for as to the greater causes, and those wherein life and death were concerned, he enjoined they should be brought to him and the seventy elders.

Josephus also, when he had settled these rules for determining causes by the law, with regard to the people's dealings one with another, betook himself to make provisions for their safety against external violence; and as he knew the Romans would fall upon Galilee, he built walls in proper places about Jotapata, and Bersabee, and Salamis; and besides these about Capharecho, and Japha, and Sigo, and what they call Mount Tabor, and Tarichcæ, and Tiberias. Moreover, he built walls about the caves near the lake of Gennessar, which places lay in the Lower Galilee; the same as he did to the places of Upper Galilee, as well as to the rock called the Rock of the Achabari, and to Seph, and Jamnith, and Meroth; and in Gaulanitis he fortified Seleucia, and Sogane, and Gamala; but as to those of Sepphoris, they were the only people to whom he gave leave to build their own walls, and this because he perceived they were rich and wealthy, and ready to go to war, without standing in need of any injunctions for that purpose. The case was the same with Gischala, which had a wall built about it by John, the son of Levi, himself, but with the consent of Josephus; but for the building of the rest of the fortresses, he laboured together with all the other builders, and was present to give all the necessary orders for that purpose. He also got together an army out of Galilee, of more than 100,000 young men, all of whom he armed with the old weapons which he had collected together and prepared for them.

And when he had considered that the Roman power became invincible chiefly by their readiness in obeying orders, and the constant exercise of their arms, he despaired of teaching these his men the use of their arms, which was to be obtained by experience; but observing that their readiness in obeying orders was owing to the multitude of their officers, he made his partitions in his army more after the Roman manner, and appointed a great many subalterns. He also distributed the soldiers into various classes, whom he put under captains of tens, and captains of hundreds, and then under captains of thousands; and besides these he had commanders of larger bodies of men. He also taught them to give the signals one to another, and to call and recall the soldiers by the trumpets, how to expand the wings of an army, and make them wheel about; and when one wing had had success, to turn again and assist those that were hard set, and to join in the defence of what had most suffered. He also continually instructed them in what concerned the courage of the soul, and the hardiness of the body; and, above all, he exercised them for war, by declaring to them distinctly the good order of the Romans, and that they were to fight with men who, both by the strength of their bodies and courage of their souls, had conquered in a manner the whole habitable earth. He told them that he should make trial of the good order they would observe in war, even before it came to any battle, in case they would abstain from the crimes they used to indulge themselves in, such as theft, and robbery, and rapine, and from defrauding their own countrymen, and never to esteem the harm done to those that were so near of kin to them to be any advantage to themselves; for that wars are then managed the best when the warriors preserve a good conscience; but that such as are ill men in private life, will not only have those for enemies which attack them, but God himself also for their antagonist.

And thus did he continue to admonish them. Now he chose for the war such an army as was sufficient, *i. e.* 60,000 footmen, and 250 horsemen;* and besides these, on which he put the greatest trust, there were about 4500 mercenaries: he had also 600 men as guards of his body. Now the cities easily maintained the rest of his army, excepting the mercenaries: for every one of the cities enumerated before sent out half their men to their army, and retained the other half at home, in order to get provisions for them; insomuch that the one part went to the war, and the other part to their work: and so those that sent out their corn were paid

ii. 15;) and in his charge against the offences common among soldiers. (Deut. xxiii. 9.)

* A very small body of cavalry to so large an army of foot-soldiers; in all probability the thousands are dropped in our present copies.

for it by those that were in arms, by that security which they enjoyed from them.

CHAPTER XXI.

Josephus defeats the plots of John of Gischala, and recovers the revolted cities.

Now, as Josephus was thus engaged in the administration of the affairs of Galilee, there arose a treacherous person, a man of Gischala, the son of Levi, whose name was John. His character was that of a very cunning and very knavish person, beyond the ordinary rate of the other men of eminence there; and for wicked practices he had not his fellow anywhere. Poor he was at first, and for a long time his wants were a hinderance to him in his wicked designs. He was a ready liar, and yet very sharp in gaining credit to his fictions: he thought it a point of virtue to delude people, and would delude even such as were the dearest to him. He was a hypocritical pretender to humanity, but where he had hopes of gain, he spared not the shedding of blood: his desires were ever carried to great things, and he encouraged his hopes from those mean, wicked tricks which he was the author of. He had a peculiar knack at thieving; but in some time he got certain companions in his impudent practices: at first they were but few, but as he proceeded on in his evil course, they became still more and more numerous. He took care that none of his partners should be easily caught in their rogueries, but chose such out of the rest as had the strongest constitutions of body and the greatest courage of soul, together with great skill in martial affairs; so he got together a band of 400 men, who came principally out of the country of Tyre, and were vagabonds that had run away from its villages; and by the means of these he laid waste all Galilee, and irritated a considerable number, who were in great expectation of a war then suddenly to arise among them.

However, John's want of money had hitherto restrained him in his ambition after command, and in his attempts to advance himself; but when he saw that Josephus was highly pleased with the activity of his temper, he persuaded him, in the first place, to intrust him with repairing of the walls of his native city [Gischala]; in which work he got a great deal of money from the rich citizens. He after that contrived a very shrewd trick, and pretending that the Jews who dwelt in Syria were obliged to make use of oil that was made by others than those of their own nation, he desired leave of Josephus to send oil to their borders; so he bought four amphoræ with such Tyrian money as was of the value of four Attic drachmæ, and sold every half-amphora at the same price; and as Galilee was very fruitful in oil, and was peculiarly so at that time, by sending away great quantities, and having the sole privilege so to do, he gathered an immense sum of money together, which money he immediately used to the disadvantage of him who gave him that privilege; and, as he supposed that if he could once overthrow Josephus, he should himself obtain the government of Galilee, so he gave order to the robbers that were under his command, to be more zealous in their thievish expeditions, that by the rise of many that desired innovations in the country, he might either catch their general in his snares, as he came to the country's assistance, and then kill him; or, if he should overlook the robbers, he might accuse him for his negligence to the people of the country; he also spread abroad a report, far and near, that Josephus was delivering up the administration of affairs to the Romans; and many such plots did he lay in order to ruin him.

Now at the same time that certain young men of the village Dabaritta, who kept guard in the Great Plain, laid snares for Ptolemy, who was Agrippa's and Bernice's steward, and took from him all that he had with him; among which things there were a great many costly garments, and no small number of silver cups, and 600 pieces of gold; yet were they not able to conceal what they had stolen, but brought it all to Josephus, to Taricheæ. Hereupon he blamed them for the violence they had offered to the king and queen, and deposited what they brought to him with Eneas, the most potent man of Taricheæ, with an intention of sending the things back to the owners at a proper time; which act of Josephus brought him into the greatest danger; for those that had stolen the things had an indignation at him, both because they gained no share of it for themselves, and because they perceived beforehand what was Josephus's intention, and that he would freely deliver up what had cost them so much pains to the king and queen. These ran away

by night to their several villages, and declared to all men that Josephus was going to betray them; they also raised great disorders in all the neighbouring cities, insomuch that in the morning 100,000 armed men came running together; which multitude was crowded together in the hippodrome at Tarichææ, and made a very peevish clamour against him; while some cried out that they should depose the traitor; and others, that they should burn him. Now John irritated a great many, as did also one Jesus, the son of Sapphias, who was then governor of Tiberias. Then it was that Josephus's friends, and the guards of his body, were so affrighted at this violent assault of the multitude, that they all fled away but four; and as he was asleep, they awaked him, as the people were going to set fire to the house; and although those four that remained with him persuaded him to run away, he was neither surprised at his being himself deserted, nor at the great multitude that came against him, but leaped out to them with his clothes rent, and ashes sprinkled on his head, with his hands behind him, and his sword hanging at his neck. At this sight his friends, especially those of Tarichææ, commiserated his condition; but those that came out of the country, and those in their neighbourhood, to whom his government seemed burdensome, reproached him, and bade him produce the money which belonged to them all immediately, and to confess the agreement he had made to betray them; for they imagined, from the habit in which he appeared, that he could deny nothing of what they suspected concerning him, and that it was in order to obtain pardon that he had put himself entirely into so pitiable a posture; but this humble appearance was only designed as preparatory to a stratagem of his, who thereby contrived to set those that were so angry at him at variance one with another about the things they were angry at. However, he promised he would confess all: hereupon he was permitted to speak, when he said, "I did neither intend to send this money back to Agrippa, nor to gain it myself; for I did never esteem one that was your enemy to be my friend; nor did I look upon what would tend to your disadvantage to be my advantage. But, O you people of Tarichææ, I saw that your city stood in more need than others of fortifications for your security, and that it wanted money in order for the building it a wall. I was also afraid lest the people of Tiberias and other cities should lay a plot to seize upon these spoils, and therefore it was that I intended to retain this money privately, that I might encompass you with a wall. But if this does not please you, I will produce what was brought me, and leave it to you to plunder it: but if I have conducted myself so well as to please you, you may, if you please, punish your benefactor.

Hereupon the people of Tarichææ loudly commended him; but those of Tiberias, with the rest of the company, gave him hard names, and threatened what they would do to him; so both sides left off quarrelling with Josephus, and fell to quarrelling with one another. So he grew bold upon the dependence he had on his friends, which were the people of Tarichææ, and about 40,000 in number, and spake more freely to the whole multitude, and reproached them greatly for their rashness; and told them, that with this money he would build walls about Tarichææ, and would put the other cities in a state of security also; for that they should not want money, if they would but agree for whose benefit it was to be procured, and would not suffer themselves to be irritated against him who had procured it for them.

Hereupon the rest of the multitude that had been deluded retired; but yet so that they went away angry, and 2000 of them made an assault upon him in their armour; and as he was already gone to his own house, they stood without and threatened him. On which occasion Josephus again used a second stratagem to escape them; for he got upon the top of the house, and with his right hand desired them to be silent, and said to them, "I cannot tell what you would have, nor can hear what you say, for the confused noise you make:" but he said he would comply with all their demands, in case they would but send some of their number into him that might talk with him about it. And when the principal of them, with their leaders, heard this, they came into the house. He then drew them to the most retired part of the house, and shut the door of that hall where he put them, and then had them whipped till every one of their inward parts appeared naked In the mean time the multitude stood round the house, and supposed that he had a

long discourse with those that were gone in, about what they claimed of him. He had then the doors set open immediately, and sent the men out all bloody, which so terribly affrighted those that had before threatened him, that they threw away their arms and ran away.

But as for John, his envy grew greater [upon this escape of Josephus], and he framed a new plot against him: he pretended to be sick, and by a letter desired that Josephus would give him leave to use the hot baths that were at Tiberias, for the recovery of his health. Hereupon Josephus, who hitherto suspected nothing of John's plots against him, wrote to the governors of the city, that they would provide a lodging and necessaries for John; which favours, when he had made use of, in two days' time he did what he came about; some he corrupted with delusive frauds, and others with money, and so persuaded them to revolt from Josephus. This Silas, who was appointed guardian of the city by Josephus, wrote to him immediately, and informed him of the plot against him; which epistle when Josephus had received, he marched with great diligence all night, and came early in the morning to Tiberias; at which time the rest of the multitude met him. But John, who suspected that his coming was not for his advantage, sent, however, one of his friends, and pretended that he was sick, and that being confined to his bed, he could not come to pay him his respects. But as soon as Josephus had got the people of Tiberias together in the stadium, and tried to discourse with them about the letters that he had received, John privately sent some armed men, and gave them orders to slay him. But when the people saw that the armed men were about to draw their swords, they cried out;—at which cry Josephus turned himself about, and when he saw that the swords were just at his throat, he marched away in great haste to the seashore, and left off that speech which he was going to make to the people, upon an elevation of six cubits high. He then seized on a ship which lay in the haven, and leaped into it, with two of his guards, and fled away into the midst of the lake.

But now the soldiers he had with him took up their arms immediately, and marched against the plotters, but Josephus was afraid lest a civil war should be raised by the envy of a few men, and bring the city to ruin; so he sent some of his party to tell them that they should do no more than provide for their own safety; that they should not kill anybody, nor accuse any for the occasion they had afforded [of a disorder.] Accordingly, these men obeyed his orders, and were quiet; but the people of the neighbouring country, when they were informed of his plot, and of the plotter, got together in great multitudes to oppose John. But he prevented their attempt, and fled away to Gischala, his native city, while the Galileans came running out of their several cities to Josephus; and as they were now become many ten thousands of armed men, they cried out that they were come against John the common plotter against their interest, and would at the same time burn him, and that city which had received him. Hereupon Josephus told them that he took their goodwill to him kindly, but still he restrained their fury, and intended to subdue his enemies by prudent conduct, rather than by slaying them; so he excepted those of every city which had joined in this revolt with John, by name, who had readily been shown him by those that came from every city, and caused public proclamation to be made that he would seize upon the effects of those that did not forsake John within five days' time, and would burn both their houses and their families with fire. Whereupon 3000 of John's party left him immediately, who came to Josephus, and threw their arms down at his feet. John then betook himself, together with his 2000 Syrian runagates, from open attempts, to more secret ways of treachery. Accordingly, he privately sent messengers to Jerusalem, to accuse Josephus, as having too great power, and to let them know that he would soon come as a tyrant to their metropolis, unless they prevented him. This accusation the people were aware of beforehand, but had no regard to it. However, some of the grandees, out of envy, and some of the rulers also, sent money to John privately, that he might be able to get together mercenary soldiers, in order to fight Josephus; they also made a decree of themselves, and this for recalling him from his government, yet did they not think that decree sufficient; so they sent withal 2500 armed men, and four persons of the highest rank among them; Joazar, the son of Nomicus, and Ananias, the

son of Sadduk; as also Simon and Judas, the sons of Jonathan, (all very able men in speaking,) that these persons might withdraw the good-will of the people from Josephus. These had it in charge, that if he would voluntarily come away, they should permit him to [come and] give an account of his conduct; but if he obstinately insisted upon continuing in his government, they should treat him as an enemy. Now, Josephus's friends had sent him word that an army was coming against him, but they gave him no notice beforehand what the reason of their coming was, that being only known among some secret councils of his enemies; and by this means it was that four cities revolted from him immediately, Sepphoris, and Gamala, and Gischala, and Tiberias. Yet did he recover these cities without war; and when he had routed these four commanders by stratagems, and had taken the most potent of their warriors, he sent them to Jerusalem; and the people [of Galilee] had great indignation at them, and were in a zealous disposition to slay, not only these forces, but those that sent them also, had not these forces prevented it by running away.

Now John was detained afterward within the walls of Gischala, by the fear he was in of Josephus; but within a few days Tiberias revolted again, the people within it inviting King Agrippa [to return to the exercise of his authority there]; and when he did not come at the time appointed, and when a few Roman horsemen appeared that day, they expelled Josephus out of the city. Now, this revolt of theirs was presently known at Taricheæ; and as Josephus had sent out all the soldiers that were with him to gather corn, he knew not how either to march out alone against the revolters, or to stay where he was, because he was afraid the king's soldiers might prevent him if he tarried, and might get into the city; for he did not intend to do any thing on the next day, because it was the Sabbath-day, and would hinder his proceeding. So he contrived to circumvent the revolters by a stratagem; and, in the first place, he ordered the gates of Taricheæ to be shut, that nobody might go out and inform [those of Tiberias], for whom it was intended, what stratagem he was about: he then got together all the ships that were upon the lake, which were found to be 230, and in each of them he put no more than four mariners. So he sailed to Tiberias with haste, and kept at such a distance from the city that it was not easy for the people to see the vessels, and ordered that the empty vessels should float up and down there, while himself, who had but seven of his guards with him, and those unarmed also, went so near as to be seen; but when his adversaries, who were still reproaching him, saw him from the walls, they were so astonished that they supposed all the ships were full of armed men, and threw down their arms, and by signals of intercession they besought him to spare the city.

Upon this Josephus threatened them terribly, and reproached them, that when they were the first that took up arms against the Romans, they should spend their force beforehand in civil dissensions, and do what their enemies desired above all things; and that besides, they should endeavour so hastily to seize upon him, who took care of their safety, and had not been ashamed to shut the gates of their city against him that built their walls; that, however, he would admit of any intercessors from them that might make some excuse for them, and with whom he would make such agreements as might be for the city's security. Hereupon ten of the most potent men of Tiberias came down to him presently, and when he had taken them into one of his vessels, he ordered them to be carried a great way off from the city. He then commanded that fifty others of their senate, such as were men of the greatest eminence, should come to him, that they also might give him some security on their behalf. After which, under one new pretence or another, he called forth others, one after another, to make the leagues between them. He then gave orders to the masters of those vessels which he had thus filled, to sail away immediately for Taricheæ, and to confine those men in the prison there; till at length he took all their senate, consisting of 600 persons, and about 2000 of the populace, and carried them away to Taricheæ.

And when the rest of the people cried out that it was one Clitus that was the chief author of this revolt, they desired him to spend his anger upon him [only]; but Josephus, whose intention it was to slay nobody, commanded one Levius, belonging to his guards, to go out of the vessel, in order to cut off both Clitus's

hands; yet was Levius afraid to go out by himself alone, to such a large body of enemies, and refused to go. Now Clitus saw that Josephus was in a great passion in the ship, and ready to leap out of it, in order to execute the punishment himself; he begged therefore from the shore, that he would leave him one of his hands, which Josephus agreed to, upon condition that he would himself cut off the other hand; accordingly he drew his sword, and with his right hand cut off his left,—so great was the fear he was in of Josephus himself. And thus he took the people of Tiberias prisoners, and recovered the city again with empty ships and seven of his guard. Moreover, a few days afterward he retook Gischala, which had revolted with the people of Sepphoris, and gave his soldiers leave to plunder it; yet did he get all the plunder together, and restored it to the inhabitants; and the like he did to the inhabitants of Sepphoris and Tiberias; for when he had subdued those cities, he had a mind, by letting them be plundered, to give them some good instruction, while at the same time he regained their good-will by restoring them their money again.

CHAPTER XXII.

The Jews prepare for war.

And thus were the disturbances of Galilee quieted, when, upon their ceasing to prosecute their civil dissensions, they betook themselves to make preparations for the war with the Romans. Now in Jerusalem the high priest Ananus, and as many of the men of power as were not in the interest of the Romans, both repaired the walls, and made a great many warlike instruments, insomuch that, in in all parts of the city, darts and all sorts of armour were upon the anvil. Although the multitude of the young men were engaged in exercises, without any regularity, and all places were full of tumultuous doings; yet the moderate sort were exceedingly sad; and a great many there were who, out of the prospect they had of the calamities that were coming upon them, made great lamentations. There were also such omens observed as were understood to be forerunners of evils, by such as loved peace, but were by those that kindled the war interpreted so as to suit their own inclinations; and the very state of the city, even before the Romans came against it, was that of a place doomed to destruction. However, Ananus's concern was this, to lay aside, for awhile, the preparations for the war, and to persuade the seditious to consult their own interest, and to restrain the madness of those that had the name of zealots: but their violence was too hard for him; and what end he came to we shall relate hereafter.

But as for the Acrabene toparchy, Simon, the son of Gioras, got a great number of those that were fond of innovations together, and betook himself to ravage the country; nor did he only harass the rich men's houses, but tormented their bodies, and appeared openly and beforehand to affect tyranny in his government. And when an army was sent against him by Ananus, and the other rulers, he and his band retired to the robbers that were at Massada, and stayed there, and plundered the country of Idumea with them, till both Ananus and his other adversaries were slain; and until the rulers of that country were so afflicted with the multitude of those that were slain, and with the continual ravage of what they had, that they raised an army, and put garrisons into the villages, to secure them from those insults. And in this state were the affairs of Judea at that time.

BOOK III.

CONTAINING THE INTERVAL OF ABOUT ONE YEAR, FROM VESPASIAN'S COMING TO SUBDUE THE JEWS TO THE TAKING OF GAMALA.

CHAPTER I.

Vespasian sent into Syria by Nero, to make war with the Jews.

When Nero was informed of the Romans' ill success in Judea, a concealed consternation and terror, as is usual in such cases, fell upon him; although he openly looked very big, and was very angry, and said, that what had happened was rather owing to the negligence of the commander than to any valour of the enemy: and as he thought it fit for him, who bare the burden of the whole empire, to despise such misfortunes, he now pretended so to do, and to have a soul superior to all such sad accidents whatsoever. Yet did the disturbance that was in his soul plainly appear by the solicitude he was in [how to recover his affairs again].

And as he was deliberating to whom he should commit the care of the East, now it was in so great a commotion, and who might be best able to punish the Jews for their rebellion, and might prevent the same distemper from seizing upon the neighbouring nations also—he found no one but Vespasian equal to the task, and able to undergo the great burden of so mighty a war, seeing he was growing an old man already in the camp, and from his youth had been exercised in warlike exploits: he was also a man that had long ago pacified the West, and made it subject to the Romans, when it had been put into disorder by the Germans: he had also recovered to them Britain by his arms, which had been little known before; whereby he procured to his father Claudius to have a triumph bestowed on him without any sweat or labour of his own.

So Nero esteemed these circumstances as favourable omens, and saw that Vespasian's age gave him sure experience, and great skill, and that he had his sons as hostages for his fidelity to himself, and that the flourishing age they were in would make them fit instruments under their father's prudence. Perhaps also there was some interposition of Providence, which was paving the way for Vespasian's being himself emperor afterward. Upon the whole, he sent this man to take upon him the command of the armies that were in Syria; but this not without great encomiums and flattering compellations, such as necessity required, and such as might mollify him into complaisance. So Vespasian sent his son Titus from Achaia, where he had been with Nero, to Alexandria, to bring back with him the fifth and tenth legions, while he himself, when he had passed over the Hellespont, came by land into Syria, where he gathered together the Roman forces, with a considerable number of auxiliaries from the kings in that neighbourhood.

CHAPTER II.

Slaughter of the Jews about Ascalon—Vespasian arrives at Ptolemais.

Now the Jews, after they had beaten Cestius, were so much elevated with their unexpected success, that they could not govern their zeal, but, like people blown up into a flame by their good fortune, carried the war to remoter places. Accordingly, they presently got together a great multitude of all their most hardy soldiers, and marched away for Ascalon. This is an ancient city, that is distant from Jerusalem 520 furlongs, and was always an enemy to the Jews; on which account they determined to make their first effort against it, and to make their approaches to it as near as possible. This excursion was led on by three men, who were the chief of them all, both for strength and sagacity; Niger, called the Peraite, Silas, of Babylon, and besides them John, the Essene. Now Ascalon was strongly walled about, but had almost no assistance to be relied on [near them], for the garrison consisted of one cohort of footmen, and one troop of horsemen, whose captain was Antonius.

These Jews, therefore, out of their anger, marched faster than ordinary, and, as if they had come but a little way, ap-

proached very near the city, and were come even to it; but Antonius, who was not unapprized of the attack they were going to make upon the city, drew out his horsemen beforehand, and being neither daunted at the multitude, nor at the courage of the enemy, received their first attacks with great bravery; and when they crowded to the very walls, he beat them off. Now the Jews were unskilful in war, but were to fight with those who were skilful therein; they were footmen to fight with horsemen; they were in disorder, to fight those that were united together; they were poorly armed, to fight those that were completely so; they were to fight more by their rage than by sober counsel, and were exposed to soldiers that were exactly obedient, and did every thing they were bidden upon the least intimation. So they were easily beaten; for as soon as ever their first ranks were once in disorder, they were put to flight by the enemy's cavalry, and those of them that came behind, such as crowded to the wall, fell upon their own party's weapons, and became one another's enemies; and this so long till they were all forced to give way to the attacks of the horsemen, and were dispersed all the plain over, which plain was wide, and all fit for the horsemen; which circumstance was very commodious for the Romans, and occasioned the slaughter of the greatest number of the Jews; for such as ran away, they could overrun them, and make them turn back; and when they had brought them back after their flight, and driven them together, they ran them through, and slew a vast number of them, insomuch that others encompassed others of them, and drove them before them whithersoever they turned themselves, and slew them easily with their arrows; and the great number there were of the Jews seemed a solitude to themselves, by reason of the distress they were in, while the Romans had such good success with their small number, that they seemed to themselves to be the greater multitude; and as the former strove zealously under their misfortunes, out of the shame of a sudden flight, and hopes of the change in their success, so did the latter feel no weariness by reason of their good fortune; insomuch that the fight lasted till the evening, till 10,000 men of the Jews' side lay dead, with two of their generals, John and Silas; and the greater part of the remainder were wounded, with Niger, their remaining general, who fled away together to a small city of Idumea, called Sallis. Some few also of the Romans were wounded in this battle.

Yet were not the spirits of the Jews broken by so great a calamity, but the losses they had sustained rather quickened their resolution for other attempts; for, overlooking the dead bodies which lay under their feet, they were enticed by their former glorious actions to venture on a second destruction; so when they had lain still so little a while that their wounds were not yet thoroughly cured, they got together all their forces, and came with greater fury, and in much greater numbers, to Ascalon; but their former ill fortune followed them, as the consequence of their unskilfulness and other deficiencies in war; for Antonius laid ambushes for them in the passages they were to go through, where they fell into snares unexpectedly, and where they were encompassed about with horsemen before they could form themselves into a regular body for fighting, and were above 8000 of them slain; so all the rest of them ran away, and with them Niger, who still did a great many bold exploits in his flight. However, they were driven along together by the enemy, who pressed hard upon them, into a certain strong tower belonging to a village called Bezedel. However, Antonius and his party, that they might neither spend any considerable time about this tower, which was hard to be taken, nor suffer their commander, and the most courageous man of them all, to escape from them, they set the wall on fire; and as the tower was burning, the Romans went away rejoicing, as taking it for granted that Niger was destroyed; but he leaped out of the tower into a subterraneous cave, in the innermost part of it, and was preserved; and on the third day afterward he spake out of the ground to those that with great lamentations were searching for him, in order to give him a decent funeral; and when he was come out, he filled all the Jews with an unexpected joy, as though he were preserved by God's providence to be their commander for the time to come.

And now Vespasian took along with him his army from Antioch (which is the metropolis of Syria, and, without dispute, deserves the place of the third city in the habitable earth that was under the Roman

empire,* both in magnitude and other marks of prosperity,) where he found King Agrippa, with all his forces, waiting for his coming, and marched to Ptolemais. At this city also the inhabitants of Sepphoris of Galilee met him, who were for peace with the Romans. These citizens had beforehand taken care of their own safety, and being sensible of the power of the Romans, they had been with Cestius Gallus before Vespasian came, and had given their faith to him, and received the security of his right hand; and had received a Roman garrison, and at this time withal they received Vespasian, the Roman general, very kindly, and readily promised that they would assist him against their own countrymen. Now the general delivered them, at their desire, as many horsemen and footmen as he thought sufficient to oppose the incursions of the Jews, if they should happen to come against them; and indeed the danger of losing Sepphoris would be no small one, in this war which was now beginning, seeing it was the largest city of Galilee, and built in a place by nature very strong, and might be a security of the whole nation's [fidelity to the Romans].

CHAPTER III.

Description of Galilee, Samaria, and Judea.

Now Phœnicia and Syria encompass about the Galilees, which are two, and called the Upper Galilee and the Lower. They are bounded toward the sunsetting, with the borders of the territory belonging to Ptolemais, and by Carmel; which mountain had formerly belonged to the Galileans, but now belonged to the Tyrians; to which mountain adjoins Gaba, which is called the City of Horsemen, because those horsemen that were dismissed by Herod the king dwelt therein; they are bounded on the south with Samaria and Scythopolis, as far as the river Jordan; on the east with Hippene and Gadaris, and also with Gaulanitis, and the borders of the kingdom of Agrippa; its northern parts are bounded by Tyre, and the country of the Tyrians. As for that Galilee which is called the Lower, it extends in length from Tiberias to Zabulon, and of the maritime places, Ptolemais is its neighbour; its breadth is from the village called Xaloth, which lies in the great plain, as far as Bersabe, from which beginning also is taken the breadth of the Upper Galilee, as far as the village Baca, which divides the land of the Tyrians from it; its length is also from Meloth to Thella, a village near to Jordan.

These two Galilees, of so great largeness, and encompassed with so many nations of foreigners, have always been able to make a strong resistance on all occasions of war; for the Galileans are inured to war from their infancy, and have been always very numerous; nor hath the country been ever destitute of men of courage, or wanted a numerous set of them; for their soil is universally rich and fruitful, and full of the plantations of trees of all sorts, insomuch that it invites the most slothful to take pains in its cultivation, by its fruitfulness; accordingly, it is all cultivated by its inhabitants, and no part of it lies idle. Moreover, the cities lie here very thick; and the very many villages there are here, are everywhere so full of people, by the richness of their soil, that the very least of them contain above 15,000 inhabitants.

In short, if any one will suppose that Galilee is inferior to Perea in magnitude, he will be obliged to prefer it before it in its strength: for this is all capable of cultivation, and is everywhere fruitful; but for Perea, which is indeed much larger in extent, the greater part of it is desert, and rough, and much less disposed for the production of the milder kinds of fruits; yet hath it a moist soil [in other parts], and produces all kinds of fruits, and its plains are planted with trees of all sorts, while yet the olive-tree, the vine, and the palm-tree are chiefly cultivated there. It is also sufficiently watered with torrents, which issue out of the mountains, and with springs that never fail to run, even when the torrents fail them, as they do in the dog-days. Now the length of Perea is from Macherus to Pella, and its breadth from Philadelphia to Jordan; its northern parts are bounded by Pella, as we have already said, as well as its western with Jordan; the land of Moab is its southern border, and its eastern limits reach to Arabia, and Silbonitis, and besides to Philadelphene and Gerasa.

Now, as to the country of Samaria, it lies between Judea and Galilee; it begins at a village that is in the great plain

* Spanheim and Reland both agree that the two cities here esteemed greater than Antioch, the metropolis of Syria, were Rome and Alexandria.

called Ginea, and ends at the Acrabbene toparchy, and is entirely of the same nature with Judea; for both countries are made up of hills and valleys, and are moist enough for agriculture, and are very fruitful. They have abundance of trees, and are full of autumnal fruit, both that which grows wild, and that which is the effect of cultivation. They are not naturally watered with many rivers, but derive their chief moisture from rain-water, of which they have no want; and for those rivers which they have, all their waters are exceeding sweet: by reason also of the excellent grass they have, their cattle yield more milk than do those in other places; and, what is the greatest sign of excellency and of abundance, they each of them are very full of people.

In the limits of Samaria and Judea lie the village Anuath, which is also named Borceos. This is the northern boundary of Judea. The southern parts of Judea, if they be measured lengthways, are bounded by a village adjoining to the confines of Arabia; the Jews that dwell there call it Jordan. However, its breadth is extended from the river Jordan to Joppa. The city Jerusalem is situated in the very middle; on which account some have, with sagacity enough, called that city the Navel of the country. Nor indeed is Judea destitute of such delights as come from the sea, since its maritime places extend as far as Ptolemais: it was parted into eleven portions, of which the royal city Jerusalem was the supreme, and presided over all the neighbouring country, as the head does over the body. As to the other cities that were inferior to it, they presided over their several toparchies; Gophna was the second of those cities, and next to that Acrabatta, after them Thamna, and Lydda, and Emmaus, and Pella, and Idumea, and Engeddi, and Herodium, and Jericho; and after them came Jamnia and Joppa, as presiding over the neighbouring people; and besides these there was the region of Gamala, and Gaulanitis, and Batanea, and Trachonitis, which are also parts of the kingdom of Agrippa. This [last] country begins at Mount Libanus, and the fountains of Jordan, and reaches breadthways to the lake of Tiberias; and in length is extended from a village called Arpha, as far as Julias. Its inhabitants are a mixture of Jews and Syrians. And thus have I, with all possible brevity, described the country of Judea, and those that lie round about it.

CHAPTER IV.

Josephus makes an attempt upon Sepphoris, but is repelled—Titus joins Vespasian at Ptolemais.

Now the auxiliaries who were sent to assist the people of Sepphoris, being 1000 horsemen, and 6000 footmen, under Placidus, the tribune, pitched their camp in two bodies in the great plain. The foot were put into the city to be a guard to it; but the horse lodged abroad in the camp. These last, by marching continually one way or other, and overrunning the parts of the adjoining country, were very troublesome to Josephus and his men; they also plundered all the places that were out of the city's liberty, and intercepted such as durst go abroad. On this account it was that Josephus marched against the city, as hoping to take what he had lately encompassed with so strong a wall, before they revolted from the rest of the Galileans, that the Romans would have much ado to take it: by which means he proved too weak, and failed of his hopes, both as to forcing the place, and to his prevailing with the people of Sepphoris to deliver it up to him. By this means he provoked the Romans to treat the country according to the law of war; nor did the Romans, out of the anger they bore at this attempt, leave off either by night or by day, burning the places in the plain, or stealing away the cattle that were in the country, and killing whatsoever appeared capable of fighting perpetually, and leading the weaker people as slaves into captivity; so that Galilee was all over filled with fire and blood; nor was it exempted from any kind of misery or calamity; for the only refuge they had was this, that when they were pursued, they could retire to the cities which had walls built them by Josephus.

But as to Titus, he sailed over from Achaia to Alexandria, and that sooner than the winter season did usually permit; so he took with him those forces he was sent for, and marching with great expedition, he came suddenly to Ptolemais, and there finding his father, together with the two legions, the fifth and tenth, which were the most eminent legions of all, he joined them to that fifteenth legion which was with his father: eighteen cohorts

followed these legions: there came also five cohorts from Cesarea, with one troop of horsemen, and five other troops of horsemen from Syria. Now these ten cohorts had severally 1000 footmen, but the other thirteen cohorts had no more than 600 footmen apiece, with 120 horsemen. There were also a considerable number of auxiliaries got together, that came from the Kings Antiochus and Agrippa and Sohemus, each of them contributing 1000 footmen that were archers, and 1000 horsemen. Malchus also, the king of Arabia, sent 1000 horsemen, besides 5000 footmen, the greatest part of whom were archers; so that the whole army, including the auxiliaries sent by the kings, as well horsemen as footmen, when all were united together, amounted to 60,000, besides the servants, who, as they followed in vast numbers, so, because they had been trained up in war with the rest, ought not to be distinguished from the fighting men; for as they were in their masters' service in times of peace, so did they undergo the like dangers with them in times of war, insomuch that they were inferior to none, either in skill or in strength, only they were subject to their masters.

CHAPTER V.

Description of the Roman armies and camps.

Now here one cannot but admire at the precaution of the Romans, in providing themselves of such household servants, as might not only serve at other times for the common offices of life, but might also be of advantage to them in their wars; and, indeed, if any one does but attend to the other parts of their military discipline, he will be forced to confess that their obtaining so large a dominion hath been the acquisition of their valour, and not the bare gift of fortune; for they do not begin to use their weapons first in time of war, nor do they then put their hands first into motion, while they avoided so to do in times of peace; but, as if their weapons did always cling to them, they have never any truce from warlike exercises; nor do they stay till times of war admonish them to use them; for their military exercises differ not at all from the real use of their arms, but every soldier is every day exercised, and that with great diligence, as if it were in time of war which is the reason why they bear the fatigue of battles so easily; for neither can any disorder remove them from their usual regularity, nor can fear affright them out of it, nor can labour tire them; which firmness of conduct makes them always to overcome those that have not the same firmness; nor would he be mistaken that should call those their exercises unbloody battles, and their battles bloody exercises. Nor can their enemies easily surprise them with the suddenness of their incursions; for as soon as they have marched into an enemy's land, they do not begin to fight till they have walled their camp about; nor is the fence they raise rashly made, or uneven; nor do they all abide in it, nor do those that are in it take their places at random; but if it happens that the ground is uneven, it is first levelled: their camp is also four-square by measure, and carpenters are ready, in great numbers, with their tools, to erect their buildings for them.*

As for what is within the camp, it is set apart for tents, but the outward circumference hath the resemblance of a wall, and is adorned with towers at equal distances, where, between the towers, stand the engines for throwing arrows and darts, and for slinging stones, and where they lay all other engines that can annoy the enemy, all ready for their several operations. They also erect four gates, one at every side of the circumference, and those large enough for the entrance of the beasts, and wide enough for making excursions, if occasion should require. They divide the camp within into streets, very conveniently, and place the tents of the commanders in the middle; but in the very midst of all is the general's own tent, in the nature of a temple, insomuch that it appears to be a city built on the sudden, with its market-place, and place for handicraft trades, and with seats for the officers, superior and inferior; where, if any differences arise, their causes are heard and determined. The camp, and all that is in it, is encompassed with a a wall round about, and that sooner than

* This description of the exact symmetry and regularity of the Roman army, and of the Roman encampments, with the sounding their trumpets, &c., and order of war, described in this and the next section, is so very like to the symmetry and regularity of the people of Israel in the wilderness, that one cannot well avoid the supposal that the one was the ultimate pattern of the other, and that the tactics of the ancients were taken from the rules given to Moses.

one would imagine, and this by the multitude and the skill of the labourers; and, if occasion require, a trench is drawn round the whole, whose depth is four cubits, and its breadth equal.

When they have thus secured themselves, they live together by companies, with quietness and decency, as are all their other affairs managed with good order and security. Each company hath also their wood, and their corn, and their water brought them, when they stand in need of them; for they neither sup nor dine as they please, themselves singly, but all together. Their times also for sleeping and watching and rising are notified beforehand by the sound of trumpets, nor is any thing done without such a signal; and in the morning the soldiery go every one to their centurions, and these centurions to their tribunes, to salute them; with whom all the superior officers go to the general of the whole army, who then gives them of course the watchword and other orders, to be by them carried to all that are under their command; which is also observed when they go to fight, and thereby they turn themselves about on the sudden, when there is occasion for making sallies, as they come back when they are recalled, in crowds also.

. When they are to go out of their camp, the trumpet gives a sound, at which time nobody lies still, but at the first intimation they take down their tents, and all is made ready for their going out; then do the trumpets sound again, to order them to get ready for the march; then do they lay their baggage suddenly upon their mules and other beasts of burden, and stand, at the place for starting, ready to march; when also they set fire to their camp, and this they do because it will be easy for them to erect another camp, and that it may not ever be of use to their enemies. Then do the trumpets give a sound the third time, that they are to go out, in order to excite those that on any account are a little tardy, that so no one may be out of his rank when the army marches. Then does the crier stand at the general's right hand, and asks them thrice, in their own tongue, whether they be now ready to go out to war or not. To which they reply as often, with a loud and cheerful voice, saying, "We are ready." And this they do almost before the question is asked them; they do this as filled with a kind of martial fury, and at the time that they so cry out, they lift up their hands also.

When, after this, they are gone out of their camp, they all march without noise, and in a decent manner, and every one keeps his own rank, as if they were going to war. The footmen are armed with breastplates and headpieces, and have swords on each side; but the sword which is upon their left side is much longer than the other; for that on the right side is not longer than a span. Those footmen also that are chosen out from among the rest to be about the general himself, have a lance and a buckler; but the rest of the foot-soldiers have a spear and a long buckler, besides a saw and a basket, a pickaxe, and an axe, a thong of leather, and a hook, with provisions for three days; so that a footman hath no great need of a mule to carry his burdens. The horsemen have a long sword on their right sides, and a long pole in their hand: a shield also lies by them obliquely on one side of their horses, with three or more darts that are borne in their quiver, having broad points, and no smaller than spears. They have also headpieces and breastplates, in like manner as have all the footmen. And for those that are chosen to be about the general, their armour noway differs from that of the horsemen belonging to other troops; and he always leads the legions forth to whom the lot assigns that employment.

This is the manner of the marching and resting of the Romans, as also these are the several sorts of weapons they use. But when they are to fight, they leave nothing without forecast, nor to be done off hand, but counsel is ever first taken before any work is begun, and what hath been there resolved upon is put into execution presently; for which reason they seldom commit any errors; and if they have been mistaken at any time, they easily correct those mistakes. They also esteem any errors they commit upon taking counsel beforehand, to be better than such rash success as is owing to fortune only; because such a fortuitous advantage tempts them to be inconsiderate, while consultation, though it may sometimes fail of success, hath this good in it, that it makes men more careful hereafter: but for the advantages that arise from chance, they are not owing to him that gains them; and as to what melancholy accidents happen unexpectedly, there is this comfort in

them, that they had however taken the best consultations they could to prevent them.

Now they so manage their preparatory exercises of their weapons, that not the bodies of the soldiers only, but their souls may also become stronger: they are moreover hardened for war by fear; for their laws inflict capital punishments, not only for soldiers running away from their ranks, but for slothfulness and inactivity, though it be but in a lesser degree; as are their generals more severe than their laws, for they prevent any imputation of cruelty toward those under condemnation, by the great rewards they bestow on the valiant soldiers; and the readiness of obeying their commanders is so great, that it is very ornamental in peace; but when they come to a battle, the whole army is but one body, so well coupled together are their ranks, so sudden are their turnings about, so sharp their hearing as to what orders are given them, so quick their sight of the ensigns, and so nimble are their hands when they set to work; whereby it comes to pass, that what they do is done quickly, and what they suffer they bear with the greatest patience. Nor can we find any examples where they have been conquered in battle, when they came to a close fight, either by the multitude of the enemies, or by their stratagems, or by the difficulties in the places they were in; no, nor by fortune neither, for their victories have been surer to them than fortune could have granted them. In a case, therefore, where counsel still goes before action, and where, after taking the best advice, that advice is followed by so active an army, what wonder is it that Euphrates on the east, the ocean on the west, the most fertile regions of Libya on the south, and the Danube and the Rhine on the north, are the limits of this empire. One might well say, that the Roman possessions are not inferior to the Romans themselves.

This account I have given the reader, not so much with the intention of commending the Romans, as of comforting those that have been conquered by them, and for deterring others from attempting innovations under their government. This discourse of the Roman military conduct may also perhaps be of use to such of the curious as are ignorant of it, and yet have a mind to know it. I return now from this digression.

CHAPTER VI.

Placidus attempts to take Jotapata, but is repulsed —Vespasian marches into Galilee.

AND now Vespasian, with his son Titus, had tarried some time at Ptolemais, and had put his army in order. But when Placidus, who had overran Galilee, and had besides slain a number of those whom he had caught (which were only the weaker part of the Galileans, and such as were of timorous souls,) saw that the warriors ran always to those cities whose walls had been built by Josephus, he marched furiously against Jotapata, which was of them all the strongest, as supposing he should easily take it by a sudden surprise, and that he should thereby obtain great honour to himself among the commanders, and bring a great advantage to them in their future campaign; because, if this strongest place of them all were once taken, the rest would be so affrighted as to surrender themselves. But he was mightily mistaken in his undertaking; for the men of Jotapata were apprized of his coming to attack them, and came out of the city, and expected him there. So they fought the Romans briskly when they least expected it, being both many in number, and prepared for fighting, and of great alacrity, as esteeming their country, their wives, and their children to be in danger, and easily put the Romans to flight, and wounded many of them, and slew seven of them; because their retreat was not made in a disorderly manner, because the strokes only touched the surface of their bodies, which were covered with their armour in all parts, and because the Jews did rather throw their weapons upon them from a great distance, than venture to come hand to hand with them, and had only light armour on, while the others were completely armed. However, three men of the Jews' side were slain, and a few wounded: so Placidus, finding himself unable to assault the city, ran away.

But as Vespasian had a great mind to fall upon Galilee, he marched out from Ptolemais, having put his army into that order wherein the Romans used to march. He ordered those auxiliaries which were lightly armed, and the archers, to march first, that they might prevent any sudden insults from the enemy, and might search out the woods that looked suspiciously, and were capable of ambuscades. Next to these followed that part of the Romans

who were most completely armed, both footmen and horsemen. Next to these followed ten out of every 100, carrying along with them their arms, and what was necessary to measure out a camp withal; and after them, such as were to make the road even and straight, and if it were anywhere rough and hard to be passed over, to plane it, and to cut down the woods that hindered their march, that the army might not be in distress, or tired with their march. Behind these he set such carriages of the army as belonged both to himself and to the other commanders, with a considerable number of their horsemen for their security. After these he marched himself, having with him a select body of footmen and horsemen and pikemen. After these came the peculiar cavalry of his own legion, for there were 120 horsemen that peculiarly belonged to every legion. Next to these came the mules that carried the engines for sieges, and the other warlike machines of that nature. After these came the commanders of the cohorts, and tribunes, having about them soldiers chosen out of the rest. Then came the ensigns encompassing the eagle, which is at the head of every Roman legion, the king and the strongest of all birds, which seems to them a signal of dominion, and an omen that they shall conquer all against whom they march; these sacred ensigns are followed by the trumpeters. Then came the main army in their squadrons and battalions with six men in depth, which were followed at last by a centurion, who, according to custom, observed the rest. As for the servants of every legion, they all followed the footmen, and led the baggage of the soldiers, which was borne by the mules and other beasts of burden. But behind all the legions came the whole multitude of the mercenaries; and those that brought up the rear came last of all, for the security of the whole army, being both footmen, and those in their armour also, with a great number of horsemen.

And thus did Vespasian march with his army, and came to the bounds of Galilee, where he pitched his camp and restrained his soldiers, who were eager for war; he also showed his army to the enemy, in order to affright them, and to afford them a season for repentance, to see whether they would change their minds before it came to a battle, and at the same time he got things ready for besieging their strongholds. And indeed this sight of the general brought many to repent of their revolt, and put them all into a consternation; for those that were in Josephus's camp which was at the city called Garis, not far from Sepphoris, when they heard that the war was come near them, and that the Romans would certainly fight them hand to hand, dispersed themselves and fled, not only before they came to a battle, but before the enemy ever came in sight, while Josephus and a few others were left behind; and as he saw that he had not an army sufficient to engage the enemy, that the spirits of the Jews were sunk, and that the greater part would willingly come to terms, if they might be credited, he already despaired of the success of the whole war, and determined to get as far as he possibly could out of danger; so he took those that stayed along with him, and fled to Tiberias.

CHAPTER VII.

Vespasian takes Gadara, and marches to Jotapata, which is betrayed by a deserter.

So Vespasian marched to the city Gadara, and took it upon the first onset, because he found it destitute of any considerable number of men grown up and fit for war. He came then into it, and slew all the youth, the Romans having no mercy on any age whatsoever; and this was done out of the hatred they bore the nation, and because of the iniquity they had been guilty of in the affair of Cestius. He also set fire, not only to the city itself, but to all the villas and small cities that were round about it: some of them were quite destitute of inhabitants; and out of some of them he carried the inhabitants as slaves into captivity.

As to Josephus, his retiring into that city which he chose as the most fit for his security, put it into great fear; for the people of Tiberias did not imagine that he would have run away, unless he had entirely despaired of the success of the war; and indeed, as to that point, they were not mistaken about his opinion; for he saw whither the affairs of the Jews would tend at last, and was sensible that they had but one way of escaping, and that was by repentance. However, although he expected that the Romans would forgive him, yet did he choose to die many times over rather than to betray his country, and to dishonour that supreme command of the army which had

been intrusted with him, or to live happily under those against whom he was sent to fight. He determined, therefore, to give an exact account of affairs to the principal men at Jerusalem by a letter, that he might not, by too much aggrandizing the power of the enemy, make them too timorous; nor, by relating that their power beneath the truth, might encourage them to stand out when they were perhaps disposed to repentance. He also sent them word, that if they thought of coming to terms, they must suddenly write him an answer; or, if they resolved upon war, they must send him an army sufficient to fight the Romans. Accordingly, he wrote these things, and sent messengers immediately to carry his letter to Jerusalem.

Now Vespasian was very desirous of demolishing Jotapata, for he had gotten intelligence that the greatest part of the enemy had retired thither; and that it was, on other accounts, a place of great security to them. Accordingly, he sent both footmen and horsemen to level the road, which was mountainous and rocky, not without difficulty to be travelled over by footmen, but absolutely impracticable for horsemen. Now these workmen accomplished what they were about in four days' time, and opened a broad way for the army. On the fifth day, which was the twenty-first of the month Artemisius, (Jyar,) Josephus prevented him, and came from Tiberias, and went into Jotapata, and raised the drooping spirits of the Jews. And a certain deserter told this good news to Vespasian, that Josephus had removed himself thither, which made him make haste to the city, as supposing that with taking that he should take all Judea, in case he could but withal get Josephus under his power. So he took this news to be of the vastest advantage to him, and believed it to be brought about by the providence of God, that he who appeared to be the most prudent man of all their enemies, had, of his own accord, shut himself up in a place of sure custody. Accordingly he sent Placidus with 1000 horsemen, and Ebutius, a decurion, a person that was of eminency both in council and in action, to encompass the city round, that Josephus might not escape away privately.

Vespasian also, the very next day, took his whole army and followed them, and by marching till late in the evening, arrived then at Jotapata; and bringing his army to the northern side of the city, he pitched his camp on a certain small hill which was seven furlongs from the city, and still greatly endeavoured to be well seen by the enemy, to put them into a consternation, which was indeed so terrible to the Jews immediately, that no one of them durst go out beyond the wall. Yet did the Romans put off the attack at that time, because they had marched all the day, although they placed a double row of battalions round the city, with a third row beyond them round the whole, which consisted of cavalry, in order to stop up every way for an exit; which thing making the Jews despair of escaping, excited them to act more boldly; for nothing makes men fight so desperately in war as necessity.

Now when an assault was made the next day by the Romans, the Jews at first stayed out of the walls and opposed them; and met them, as having formed themselves a camp before the city walls. But when Vespasian had set against them the archers and slingers, and the whole multitude that could throw to a great distance, he permitted them to go to work, while he himself, with the footmen, got upon an acclivity, whence the city might easily be taken. Josephus was then in fear for the city, and leaped out, and all the Jewish multitude with him; these fell together upon the Romans in great numbers, and drove them away from the wall, and performed a great many glorious and bold actions. Yet did they suffer as much as they made the enemy suffer; for as despair of deliverance encouraged the Jews, so did a sense of shame equally encourage the Romans. These last had skill as well as strength; the other had only courage, which armed them and made them fight furiously. And when the fight had lasted all day, it was put an end to by the coming on of the night. They had wounded a great many of the Romans, and killed of them thirteen men; of the Jews' side seventeen men were slain, and 600 wounded.

On the next day the Jews made another attack upon the Romans, and went out of the walls, and fought a much more desperate battle with them than before; for they were now become more courageous than formerly, and that on account of the unexpected good opposition they had made the day before, as they found the Romans also to fight more desperately; for a sense of shame inflamed these into a

passion, as esteeming their failure of a sudden victory to be a kind of defeat. Thus did the Romans try to make an impression upon the Jews till the fifth day continually, while the people of Jotapata made sallies out, and fought at the walls most desperately; nor were the Jews affrighted at the strength of the enemy, nor were the Romans discouraged at the difficulties they met with in taking the city.

Now Jotapata is almost all of it built upon a precipice, having on all the other sides of it every way valleys immensely deep and steep, insomuch that those who would look down would have their sight fail them before it reaches to the bottom. It is only to be come at on the north side, where the utmost part of the city is built on the mountain, as it ends obliquely at a plain. This mountain Josephus had encompassed with a wall when he fortified the city, that its top might not be capable of being seized upon by the enemies. The city is covered all round with other mountains, and can noway be seen till a man comes just upon it. And this was the strong situation of Jotapata.

Vespasian, therefore, in order to try how he might overcome the natural strength of the place, as well as the bold defence of the Jews, made a resolution to prosecute the siege with vigour. To that end he called the commanders that were under him to a council of war, and consulted with them which way the assault might be managed to the best advantage; and when the resolution was there taken to raise a bank against that part of the wall which was practicable, he sent his whole army abroad to get the materials together. So when they had cut down all the trees on the mountains that adjoined to the city, and had gotten together a vast heap of stones, besides the wood they had cut down, some of them brought hurdles, in order to avoid the effects of the darts that were shot from above them. These hurdles they spread over their banks, under cover whereof they formed their bank, and so were little or nothing hurt by the darts that were thrown upon them from the wall, while others pulled the neighbouring hillocks to pieces, and perpetually brought earth to them; so that while they were busy three sorts of ways, nobody was idle. However, the Jews cast great stones from the walls upon the hurdles which protected the men, with all sorts of darts also; and the noise of what could not reach them was yet so terrible, that it was some impediment to the workmen.

Vespasian then sent the engines for throwing stones and darts round about the city; the number of the engines was in all 160; and bade them fall to work, and dislodge those that were upon the wall. At the same time such engines as were intended for that purpose, threw at once lances upon them with great noise, and stones of the weight of a talent were thrown by the engines that were prepared for that purpose, together with fire, and a vast multitude of arrows, which made the wall so dangerous, that the Jews durst not only not come upon it, but durst not come to those parts within the walls which were reached by the engines; for the multitude of the Arabian archers, as well also as all those that threw darts and slung stones, fell to work at the same time with the engines. Yet did not the others lie still when they could not throw at the Romans from a higher place; for they then made sallies out of the city like private robbers, by parties, and pulled away the hurdles that covered the workmen, and killed them when they were thus naked; and when those workmen gave way, these cast away the earth that composed the bank, and burnt the wooden parts of it, together with the hurdles, till at length Vespasian perceived that the intervals there were between the works were of disadvantage to him; for those spaces of ground afforded the Jews a place for assaulting the Romans. So he united the hurdles, and at the same time joined one part of the army to the other, which prevented the private excursions of the Jews.

And when the bank was now raised, and brought nearer than ever to the battlements that belonged to the walls, Josephus thought it would be entirely wrong in him if he could not make contrivances in opposition to theirs, and that might be for the city's preservation; so he got together his workmen, and ordered them to build the wall higher; and when they said that this was impossible to be done while so many darts were thrown at them, he invented this sort of cover for them: he bade them fix piles, and expand before them raw hides of oxen newly killed, that these hides, by yielding and hollowing themselves when the stones were

thrown at them, might receive them, for that the other darts would slide off them, and the fire that was thrown would be quenched by the moisture that was in them; and these he set before the workmen; and under them these workmen went on with their works in safety, and raised the wall higher, and that both by day and by night, till it was twenty cubits high. He also built a good number of towers upon the wall, and fitted it to strong battlements. This greatly discouraged the Romans, who in their own opinions were already gotten within the walls, while they were now at once astonished at Josephus's contrivance, and at the fortitude of the citizens that were in the city.

And now Vespasian was plainly irritated at the great subtilty of this stratagem, and at the boldness of the citizens of Jotapata; for, taking heart again upon the building of this wall, they made fresh sallies upon the Romans, and had every day conflicts with them by parties, together with all such contrivances as robbers make use of, and with the plundering of all that came to hand, as also with the setting fire to all the other works; and this till Vespasian made his army leave off fighting them, and resolved to lie round the city, and to starve them into a surrender, as supposing that either they would be forced to petition him for mercy by want of provisions, or, if they should have the courage to hold out till the last, they should perish by famine: and he concluded he should conquer them the more easily in fighting, if he gave them an interval, and then fell upon them when they were weakened by famine; but still he gave orders that they should guard against their coming out of the city.

Now the besieged had plenty of corn within the city, and indeed of all other necessaries, but they wanted water, because there was no fountain in the city, the people being there usually satisfied with rain-water; yet it is a rare thing in that country to have rain in summer, and at this season, during the siege, they were in great distress for some contrivance to satisfy their thirst; and they were very sad at this time particularly, as if they were already in want of water entirely, for Josephus, seeing that the city abounded with other necessaries, and that the men were of good courage, and being desirous to protract the siege to the Romans longer than they expected, ordered their drink to be given them by measure; but this scanty distribution of water by measure was deemed by them as a thing more hard upon them than the want of it; and their not being able to drink as much as they would, made them more desirous of drinking than they otherwise had been; nay, they were so much disheartened thereby as if they were come to the last degree of thirst. Nor were the Romans unacquainted with the state they were in, for when they stood over against them, beyond the wall, they could see them running together, and taking their water by measure, which made them throw their javelins thither, the place being within their reach, and kill a great many of them.

Hereupon Vespasian hoped that their receptacles of water would in no long time be emptied, and that they would be forced to deliver up the city to him; but Josephus, being minded to break such his hope, gave command that they should wet a great many of their clothes, and hang them out about the battlements, till the entire walls was of a sudden all wet with the running down of the water. At this sight the Romans were discouraged, and under consternation, when they saw them able to throw away in sport so much water, when they supposed them not to have enough to drink themselves. This made the Roman general despair of taking the city by their want of necessaries, and to betake himself again to arms, and to try to force them to surrender, which was what the Jews greatly desired; for as they despaired of either themselves or their city being able to escape, they preferred a death in battle before one by hunger and thirst.

However, Josephus conceived another stratagem besides the foregoing, to get plenty of what they wanted. There was a certain rough and uneven place that could hardly be ascended, and on that account was not guarded by the soldiers; so Josephus sent out certain persons along the western parts of the valley, and by them sent letters to whom he pleased of the Jews that were out of the city, and procured from them what necessaries soever they wanted in the city in abundance; he enjoined them also to creep generally along by the watch as they came into the city, and to cover their backs with such sheepskins as had their wool upon them, that if any one should spy them in the night-time, they might be believed to be

dogs. This was done till the watch perceived their contrivance, and encompassed that rough place about themselves.

And now it was that Josephus perceived that the city could not hold out long, and that his own life would be in doubt if he continued in it; so he consulted how he and the most potent men of the city might fly out of it. When the multitude understood this, they came all round about him, and begged of him not to overlook them, while they entirely depended on him, and him alone; for that there was still hope of the city's deliverance if he would stay with them, because everybody would undertake any pains with great cheerfulness on his account, and in that case there would be some comfort for them also, though they should be taken: that it became him neither to fly from his enemies, nor to desert his friends, nor to leap out of that city, as out of a ship that was sinking in a storm, into which he came when it was quiet and in a calm; for that by going away he would be the cause of drowning the city, because nobody would then venture to oppose the enemy when he was once gone, upon whom they wholly confided.

Hereupon Josephus avoided letting them know that he was to go away to provide for his own safety, but told them that he would go out of the city for their sakes; for that if he stayed with them, he should be able to do them little good while they were in a safe condition; and that if they were once taken, he should only perish with them to no purpose; but that if he were once gotten free from this siege, he should be able to bring them very great relief; for that he would then immediately get the Galileans together, out of the country, in great multitudes, and draw the Romans off their city by another war. That he did not see what advantage he could bring to them now, by staying among them, but only provoke the Romans to besiege them more closely, as esteeming it a most valuable thing to take him; but that if they were once informed that he was fled out of the city, they would greatly remit of their eagerness against it. Yet did not this plea move the people, but inflamed them the more to hang about him. Accordingly, both the children and the old men, and the women with their infants, came mourning to him, and fell down before him, and all of them caught hold of his feet, and held him fast, and besought him, with great lamentations, that he would take his share with them in their fortune; and I think they did this, not that they envied his deliverance, but that they hoped for their own; for they could not think they should suffer any great misfortune, provided Josephus would but stay with them.

Now, Josephus thought, that if he resolved to stay, it would be ascribed to their entreaties; and if he resolved to go away by force, he should be put into custody. His commiseration also of the people under their lamentation had much broken that of his eagerness to leave them; so he resolved to stay, and arming himself with the common despair of the citizens, he said to them, "Now is the time to begin to fight in earnest, when there is no hope of deliverance left. It is a brave thing to prefer glory before life, and to set about some such noble undertaking as may be remembered by late posterity." Having said this, he fell to work immediately, and made a sally, and dispersed the enemies' outguards, and ran as far as the Roman camp itself, and pulled the coverings of their tents to pieces, that were upon their banks, and set fire to their works. And this was the manner in which he never left off fighting, neither the next day nor the day after it, but went on with it for a considerable number of both days and nights.

Upon this, Vespasian, when he saw the Romans distressed by these sallies, (although they were ashamed to be made to run away by the Jews; and when at any time they made the Jews run away, their heavy armour would not let them pursue them far; while the Jews, when they had performed any action, and before they could be hurt themselves, still retired into the city,) ordered his armed men to avoid their onset, and not to fight it out with men under desperation, while nothing is more courageous than despair; but that their violence would be quenched when they saw they failed of their purposes, as fire is quenched when it wants fuel; and that it was most proper for the Romans to gain their victories as cheap as they could, since they are not forced to fight, but only to enlarge their own dominions. So he repelled the Jews, in a great measure by the Arabian archers, and the Syrian slingers, and by those that threw stones at them, nor was there any

intermission of the great number of their offensive engines. Now, the Jews suffered greatly by these engines, without being able to escape from them; and when these engines threw their stones or javelins a great way, and the Jews were within their reach, they pressed hard upon the Romans, and fought desperately, without sparing either soul or body—one part succouring another by turns, when it was tired down.

When, therefore, Vespasian looked upon himself as in a manner besieged by these sallies of the Jews, and when his banks were now not far from the walls, he determined to make use of his battering-ram. This battering-ram is a vast beam of wood like the mast of a ship; its fore-part is armed with a thick piece of iron at the head of it, which is so carved as to be like the head of a ram, whence its name is taken. This ram is slung in the air by ropes passing over its middle, and is hung like the balance in a pair of scales from another beam, and braced by strong beams that pass on both sides of it in the nature of a cross. When this ram is pulled backward by a great number of men with united force, and then thrust forward by the same men, with a mighty noise, it batters the walls with that iron part which is prominent; nor is there any tower so strong, or walls so broad, that can resist any more than its first batteries, but all are forced to yield to it at last. This was the experiment which the Roman general betook himself to when he was eagerly bent upon taking the city, and found lying in the field so long to be to his disadvantage, because the Jews would never let him be quiet. So these Romans brought the several engines for galling an enemy nearer to the walls, that they might reach such as were upon the wall, and endeavoured to frustrate their attempts; these threw stones and javelins at them; in the like manner did the archers and slingers come both together closer to the wall. This brought matters to such a pass that none of the Jews durst mount the walls, and then it was that the other Romans brought the battering-ram that was cased with hurdles all over, and in the upper part was secured with skins that covered it, and this both for the security of themselves and of the engine. Now, at the very first stroke of this engine, the wall was shaken, and a terrible clamour was raised by the people within the city, as if they were already taken.

And now, when Josephus saw this ram still battering the same place, and that the wall would quickly be thrown down by it, he resolved to elude for a while the force of the engine. With this design he gave orders to fill sacks with chaff, and to hang them down before that place where they saw the ram always battering, that the stroke might be turned aside, or that the place might feel less of the strokes by the yielding nature of the chaff. This contrivance very much delayed the attempts of the Romans, because, let them remove their engine to what part they pleased, those that were above it removed their sacks, and placed them over against the strokes it made, insomuch that the wall was noway hurt, and this by diversion of the strokes, till the Romans made an opposite contrivance of long poles, and by tying hooks at their ends, cut off the sacks. Now, when the battering-ram thus recovered its force, and the wall, having been but newly built, was giving way, Josephus, and those about him, had afterward immediate recourse to fire to defend themselves withal; whereupon they took what materials soever they had that were but dry, and made a sally three ways, and set fire to the machines, and the hurdles, and the banks of the Romans themselves; nor did the Romans well know how to come to their assistance, being at once under a consternation at the Jews' boldness, and being prevented by the flames from coming to their assistance; for the materials being dry with the bitumen and pitch that were among them, as was brimstone also, the fire caught hold of every thing immediately; and what cost the Romans a great deal of pains, was in one hour consumed.

And here a certain Jew appeared worthy of our relation and commendation: he was the son of Sameas, and was called Eleazar, and was born at Saab, in Galilee. This man took up a stone of vast bigness, and threw it down from the wall upon the ram, and this with so great a force that it broke off the head of the engine. He also leaped down and took up the head of the ram from the midst of them, and without any concern, carried it to the top of the wall, and this while he stood as a fit mark to be pelted by all his enemies. Accordingly, he received the strokes upon his naked body, and was wounded with

five darts; nor did he mind any of them while he went up to the top of the wall, where he stood in sight of them all, as an instance of the greatest boldness: after which he threw himself on a heap with his wounds upon him, and fell down, together with the head of the ram. Next to him two brothers showed their courage: their names were Netir and Philip, both of them of the village Ruma, and both of them Galileans also: these men leaped upon the soldiers of the tenth legion, and fell upon the Romans with such a noise and force as to disorder their ranks, and put to flight all upon whomsoever they made their assaults.

After these men's performances, Josephus, and the rest of the multitude with him, took a great deal of fire, and burnt both the machines and their coverings, with the works belonging to the fifth and to the tenth legion, which they put to flight; when others followed them immediately, and buried those instruments and all their materials under ground. However, about the evening the Romans erected the battering-ram again, against that part of the wall which had suffered before; where a certain Jew that defended the city from the Romans, hit Vespasian with a dart in his foot, and wounded him a little, the distance being so great that no mighty impression could be made by the dart thrown so far off. However, this caused the greatest disorder among the Romans; for when those who stood near him saw his blood, they were disturbed at it, and a report went abroad, through the whole army, that the general was wounded, while the greatest part left the siege, and came running together with surprise and fear to the general; and before them all came Titus, out of the concern he had for his father, insomuch that the multitude were in great confusion, and this out of the regard they had for their general, and by reason of the agony that the son was in. Yet did the father soon put an end to the son's fear, and to the disorder the army was under, for being superior to his pains, and endeavouring soon to be seen by all that had been in a fright about him, he excited them to fight the Jews more briskly; for now every body was willing to expose himself to danger immediately, in order to avenge their general; and then they encouraged one another with loud voices, and ran hastily to the walls.

But still Josephus and those with him, although they fell down dead one upon another by the darts and stones which the engines threw upon them, yet did not they desert the wall, but fell upon those who managed the ram, under the protection of the hurdles, with fire, and iron weapons, and stones; and these could do little or nothing, but fell themselves perpetually, while they were seen by those whom they could not see, for the light of their own flame shone about them, and made them a most visible mark to the enemy, as they were in the daytime, while the engines could not be seen at a great distance, and so what was thrown at them was hard to be avoided; for the force with which these engines threw stones and darts made them hurt several at a time, and the violent noise of the stones that were cast by the engines was so great that they carried away the pinnacles of the wall, and broke off the corners of the towers; for no body of men could be so strong as not to be overthrown to the last rank by the largeness of the stones; and any one may learn the force of the engines by what happened this very night; for as one of those that stood round about Josephus was near the wall, his head was carried away by such a stone, and his skull was flung as far as three furlongs. In the daytime also, a woman with child had her belly so violently struck, as she was just come out of her house, that the infant was carried to the distance of half a furlong; so great was the force of that engine. The noise of the instruments themselves was very terrible; the sound of the darts and stones that were thrown by them, was so also; of the same sort was that noise the dead bodies made, when they were dashed against the wall; and indeed dreadful was the clamour which these things raised in the women within the city, which was echoed back at the same time by the cries of such as were slain; while the whole space of ground whereon they fought ran with blood, and the wall might have been ascended over by the bodies of the dead carcasses; the mountains also contributed to increase the noise by their echoes; nor was there on that night any thing of terror wanting that could either affect the hearing or the sight; yet did a great part of those that fought so hard for Jotapata fall manfully, as were a great part of them wounded. However, the morning

watch was come ere the wall yielded to the machines employed against it, though it had been battered without intermission. However, those within covered their bodies with their armour, and raised works over against that part which was thrown down, before those machines were laid by which the Romans were to ascend into the city.

In the morning, Vespasian got his army together, in order to take the city [by storm], after a little recreation upon the hard pains they had been at the night before; and as he was desirous to draw off those that opposed him from the places where the wall had been thrown down, he made the most courageous of the horsemen get off their horses, and placed them in three ranks over against those ruins of the walls, but covered with their armour on every side, and with poles in their hands, that so these might begin their ascent as soon as the instruments for such ascent were laid: behind them he placed the flower of the footmen; but for the rest of the horse, he ordered them to extend themselves over against the wall, upon the whole hilly country, in order to prevent any from escaping out of the city when it should be taken; and behind these he placed the archers round about, and commanded them to have all their darts ready to shoot. The same command he gave to the slingers, and to those that managed the engines, and bade them to take up their ladders and have them ready to lay upon those parts of the wall which were yet untouched, that the besieged might be engaged in trying to hinder their ascent by them, and leave the guard of the parts that were thrown down, while the rest of them should be overborne by the darts cast at them, and might afford his men an entrance into the city.

But Josephus, understanding the meaning of Vespasian's contrivance, set the old men, together with those that were tired out, at the sound parts of the wall, as expecting no harm from those quarters, but set the strongest of his men at the place where the wall was broken down, and before them all, six men by themselves, among whom he took his share of the first and greatest danger. He also gave orders that when the legions made a shout they should stop their ears, that they might not be affrighted at it, and that, to avoid the multitude of the enemies' darts, they should bend down on their knees, and cover themselves with their shields, and that they should retreat a little backward for a while, till the archers should have emptied their quivers; but that, when the Romans should lay their instruments for ascending the walls, they should leap out on the sudden, and with their own instruments should meet the enemy, and that every one should strive to do his best, in order, not to defend his own city, as if it were possible to be preserved, but in order to revenge it, when it was already destroyed; and that they should set before their eyes how their old men were to be slain, and their children and their wives to be killed immediately by the enemy; and that they would beforehand spend all their fury, on account of the calamities just coming upon them, and pour it out on the actors.

And thus did Josephus dispose of both his bodies of men; but then for the useless part of the citizens, the women and children, when they saw their city encompassed by a threefold army, (for none of the usual guards that had been fighting before were removed,) when they also saw not only the walls thrown down, but their enemies with swords in their hands, as also the hilly country above them shining with their weapons, and the darts in the hands of the Arabian archers, they made a final and lamentable outcry of the destruction, as if the misery were not only threatened, but actually come upon them already. But Josephus ordered the women to be shut up in their houses, lest they should render the warlike actions of the men too effeminate, by making them commiserate their condition, and commanded them to hold their peace, and threatened them if they did not, while he came himself before the breach, where his allotment was; for all those who brought ladders to the other places, he took no notice of them, but earnestly waited for the shower of arrows that was coming.

And now the trumpeters of the several Roman legions sounded together, and the army made a terrible shout; and the darts, as by order, flew so fast that they intercepted the light. However, Josephus's men remembered the charges he had given them: they stopped their ears at the sounds, and covered their bodies against the darts; and as to the engines that were set ready to go to work, the Jews ran out upon them before those that should have used them were gotten upon them. And

now, on the ascending of the soldiers, there was a great conflict, and many actions of the hands and of the soul were exhibited, while the Jews did earnestly endeavour, in the extreme danger they were in, not to show less courage than those who, without being in danger, fought so stoutly against them; nor did they leave struggling with the Romans till they either fell down dead themselves, or killed their antagonists. But the Jews grew weary with defending themselves continually, and had not enow to come in their places to succour them,—while, on the side of the Romans, fresh men still succeeded those that were tired; and still new men soon got upon the machines for ascent, in the room of those that were thrust down; those encouraging one another, and joining side to side with their shields, which were a protection to them, they became a body of men not to be broken; and as this band thrust away the Jews, as though they were themselves but one body, they began already to get upon the wall.

Then did Josephus take necessity for his counsellor in this utmost distress, (which necessity is very sagacious in invention, when it is irritated by despair,) and gave orders to pour scalding oil upon those whose shields protected them. Whereupon they soon got it ready, being many that brought it, and what they brought being a great quantity also, and poured it on all sides upon the Romans, and threw down upon them their vessels as they were still hissing from the heat of the fire; this so burnt the Romans, that it dispersed that united band, who now tumbled down from the wall with horrid pains, for the oil did easily run down the whole body from head to foot, under their entire armour, and fed upon their flesh like flame itself, its fat and unctuous nature rendering it soon heated and slowly cooled; and as the men were cooped up in their headpieces and breastplates, they could noway get free from this burning oil; they could only leap and roll about in their pains, as they fell down from the bridges they had laid. And as they were thus beaten back, and retired to their own party, who still pressed them forward, they were easily wounded by those that were behind them.

However, in this ill success of the Romans, their courage did not fail them, nor did the Jews want prudence to oppose them; for the Romans, although they saw their own men thrown down, and in a miserable condition, yet were they vehemently bent against those that poured the oil upon them, while every one reproached the man before him as a coward, and one that hindered him from exerting himself; and while the Jews made use of another stratagem to prevent their ascent, and poured boiling fenugreek upon the boards, in order to make them slip and fall down; by which means neither could those that were coming up, nor those that were going down, stand on their feet; but some of them fell backward upon the machines on which they ascended, and were trodden upon; many of them fell down on the bank they had raised, and when they were fallen upon it were slain by the Jews; for when the Romans could not keep their feet, the Jews, being freed from fighting hand to hand, had leisure to throw their darts at them. So the general called off those soldiers in the evening that had suffered so sorely, of whom the number of the slain was not a few, while that of the wounded was still greater; but of the people of Jotapata no more than six men were killed, although more than 300 were carried off wounded. This fight happened on the twentieth day of the month Desius [Sivan].

Hereupon Vespasian comforted his army on occasion of what had happened; and as he found them angry indeed, but rather wanting somewhat to do than any further exhortations, he gave orders to raise the banks still higher, and to erect three towers, each fifty feet high, and that they should cover them with plates of iron on every side, that they might be both firm by their weight, and not easily liable to be set on fire. These towers he set upon the banks, and placed upon them such as could shoot darts and arrows, with the lighter engines for throwing stones and darts also; and besides these, he set upon them the stoutest men among the slingers, who, not being to be seen, by reason of the height they stood upon and the battlements that protected them, might throw their weapons at those that were upon the wall, and were easily seen by them. Hereupon the Jews, not being easily able to escape those darts that were thrown down upon their heads, nor to avenge themselves on those whom they could not see, and perceiving that the height of the towers was so great, that a

dart which they threw with their hand could hardly reach it, and that the iron plates about them made it very hard to come at them by fire, they ran away from the walls, and fled hastily out of the city, and fell upon those that shot at them. And thus did the people of Jotapata resist the Romans, while a great number of them were every day killed, without their being able to retort the evil upon their enemies; nor could they keep them out of the city without danger to themselves.

About this time it was that Vespasian sent out Trajan against a city called Japha, that lay near to Jotapata, and that desired innovations, and was puffed up with the unexpected length of the opposition of Jotapata. This Trajan was the commander of the tenth legion, and to him Vespasian committed 1000 horsemen and 2000 footmen. When Trajan came to the city, he found it hard to be taken, for, besides the natural strength of its situation, it was also secured by a double wall; but when he saw the people of this city coming out of it, and ready to fight him, he joined battle with them, and after a short resistance which they made, he pursued after them; and as they fled to their first wall, the Romans followed them so closely, that they fell in together with them: but when the Jews were endeavouring to get again within their second wall, their fellow-citizens shut them out, as being afraid that the Romans would force themselves in with them. It was certainly God, therefore, who brought the Romans to punish the Galileans, and did then expose the people of the city every one of them manifestly to be destroyed by their bloody enemies; for they fell upon the gates in great crowds, and earnestly calling to those that kept them, and that by their names also, yet had they their throats cut in the very midst of their supplications; for the enemy shut the gates of the first wall, and their own citizens shut the gates of the second, so they were enclosed between two walls, and were slain in great numbers together; many of them were run through by swords of their own men, and many by their own swords, besides an immense number that were slain by the Romans;—nor had they any courage to revenge themselves; for there was added to the consternation they were in from the enemy, their being betrayed by their own friends, which quite broke their spirits; and at last they died, cursing, not the Romans, but their own citizens, till they were all destroyed, being in number 12,000. So Trajan gathered that the city was empty of people that could fight, and although there should a few of them be therein, he supposed that they would be too timorous to venture upon any opposition; so he reserved the taking of the city to the general. Accordingly, he sent messengers to Vespasian, and desired him to send his son Titus to finish the victory he had gained. Vespasian hereupon imagining there might be some pains still necessary, sent his son with an army of 500 horsemen and 1000 footmen. So he came quickly to the city, and put his army in order, and set Trajan over the left wing, while he had the right himself, and led them to the siege: and when the soldiers brought ladders to be laid against the wall on every side, the Galileans opposed them from above for a while; but soon afterward they left the walls. Then did Titus's men leap into the city, and seized upon it presently; but when those that were in it were gotten together, there was a fierce battle between them; for the men of power fell upon the Romans in the narrow streets, and the women threw whatsoever came next to hand at them, and sustained a fight with them for six hours' time; but when the fighting men were spent, the rest of the multitude had their throats cut, partly in the open air and partly in their own houses, both young and old together. So there were no males now remaining, besides infants, who with the women were carried as slaves into captivity; so that the number of the slain, both now in the city and at the former fight, was 15,000, and the captives were 2130. This calamity befell the Galileans on the twenty-fifth day of the month Desius [Sivan].

Nor did the Samaritans escape their share of misfortunes at this time; for they assembled themselves together upon the mountain called Gerizzim, which is with them a holy mountain, and there they remained; which collection of theirs, as well as the courageous minds they showed, could not but threaten somewhat of war; nor were they rendered wiser by the miseries that had come upon their neighbouring cities. They also, notwithstanding the great success the Romans had, marched on in an unreasonable manner, depending on their own weakness, and were disposed for any tumult upon its first appear-

ance. Vespasian therefore thought it best to prevent their motions, and to cut off the foundation of their attempts; for although all Samaria had ever garrisons settled among them, yet did the number of those that were come to mount Gerrizzim, and their conspiracy together, give ground to fear what they would be at: he therefore sent thither Cerealis, the commander of the fifth legion, with 600 horsemen and 3000 footmen, who did not think it safe to go up to the mountain and give them battle, because many of the enemy were on the higher part of the ground; so he encompassed all the lower part of the mountain with his army, and watched them all that day. Now it happened that the Samaritans, who were now destitute of water, were inflamed with a violent heat, (for it was summer time, and the multitude had not provided themselves with necessaries,) insomuch that some of them died that very day with heat, while others of them preferred slavery before such a death as that was, and fled to the Romans; by whom Cerealis understood that those who still stayed there were very much broken by their misfortunes. So he went up to the mountain, and having placed his forces round about the enemy, he, in the first place, exhorted them to take the security of his right hand, and come to terms with him, and thereby save themselves; and assured them that if they would lay down their arms, he would secure them from any harm; but when he could not prevail with them, he fell upon them and slew them all, being in number 11,600. This was done on the twenty-seventh day of the month Desius [Sivan]. And these were the calamities that befell the Samaritans at this time.

But as the people of Jotapata still held out manfully, and bore up under their miseries beyond all that could be hoped for, on the forty-seventh day [of the siege] the banks cast up by the Romans were become higher than the wall; on which day a certain deserter went to Vespasian, and told him how few were left in the city, and how weak they were, and that they had been so worn out with perpetual watching, and also perpetual fighting, that they could not now oppose any force that came against them, and that they might be taken by stratagem, if any one would attack them; for that about the last watch of the night, when they thought they might have some rest from the hardships they were under, and when a morning sleep used to come upon them, as they were thoroughly weary, he said the watch used to fall asleep: accordingly his advice was that they should make their attack at that hour. But Vespasian had a suspicion about this deserter, as knowing how faithful the Jews were to one another, and how much they despised any punishments that could be inflicted on them; this last, because one of the people of Jotapata had undergone all sorts of torments, and though they made him pass through a fiery trial of his enemies in his examination, yet would he inform them nothing of the affairs within the city, and as he was crucified, smiled at them! However, the probability there was in the relation itself did partly confirm the truth of what the deserter told them, and they thought he might probably speak the truth. However, Vespasian thought they should be no great sufferers if the report was a sham; so he commanded them to keep the man in custody, and prepared the army for taking the city.

According to which resolution they marched without noise at the hour that had been told them, to the wall; and it was Titus himself that first got upon it, with one of his tribunes, Domitius Sabinus, and had a few of the fifteenth legion along with him. So they cut the throats of the watch, and entered the city very quietly. After these came Cerealis, the tribune, and Placidus, and led on those that were under them. Now when the citadel was taken, and the enemy were in the very midst of the city, and when it was already day, yet was not the taking of the city known by those that held it; for a great many of them were fast asleep, and a great mist, which then by chance fell upon the city, hindered those that got up from distinctly seeing the case they were in, till the whole Roman army was gotten in, and they were raised up only to find the miseries they were under; and as they were slaying, they perceived the city was taken. And for the Romans, they so well remembered what they had suffered during the siege, that they spared none, nor pitied any, but drove the people down the precipice from the citadel, and slew them as they drove them down; at which time the difficulties of the place hindered those that were still able to fight from defending themselves;

for as they were distressed in the narrow streets, and could not keep their feet sure along the precipice, they were overpowered with the crowd of those that came fighting them down from the citadel. This provoked a great many, even of those chosen men that were about Josephus, to kill themselves with their own hands; for when they saw that they could kill none of the Romans, they resolved to prevent being killed by the Romans, and got together in great numbers, in the utmost parts of the city, and killed themselves.

However, such of the watch as at the first perceived they were taken, and ran away as fast as they could, went up into one of the towers on the north side of the city, and for a while defended themselves there; but as they were encompassed with a multitude of enemies, they tried to use their right hands when it was too late, and at length they cheerfully offered their necks to be cut off by those that stood over them. And the Romans might have boasted that the conclusion of that siege was without blood [on their side], if there had not been a centurion, Antonius, who was slain at the taking of the city. His death was occasioned by the following treachery: for there was one of those that were fled into the caverns, which were a great number, who desired that this Antonius would reach him his right hand for his security, and would assure him that he would preserve him, and give him his assistance in getting up out of the cavern; accordingly, he incautiously reached him his right hand, while the other man prevented him, and stabbed him under his loins with a spear, and killed him immediately.

And on this day the Romans slew all the multitude that appeared openly; but on the following days they searched the hiding-places, and fell upon those that were under ground, and in the caverns, and went thus through every age, excepting the infants and the women, and of these there were gathered together as captive 1200; and as for those that were slain, at the taking of the city, and in the former fights, they were numbered to be 40,000. So Vespasian gave order that the city should be entirely demolished, and all the fortifications burnt down. And thus was Jotapata taken, in the thirteenth year of the reign of Nero, on the first day of the month Panemus [Tamuz].

CHAPTER VIII.

Josephus discovered in a cave—He delivers himself up to the Romans, who bring him before Vespasian.

And now the Romans searched for Josephus, both out of the hatred they bore him, and because their general was very desirous to have him taken; for he reckoned that if he were once taken, the greatest part of the war would be over. They then searched among the dead, and looked into the most concealed recesses of the city; but as the city was first taken, he was assisted by a certain supernatural providence; for he withdrew himself from the enemy when he was in the midst of them, and leaped into a certain deep pit, whereto there adjoined a large den at one side of it, which den could not be seen by those that were above ground; and here he met with forty persons of eminence that had concealed themselves, and with provisions enough to satisfy them for not a few days. So in the daytime he hid himself from the enemy, who had seized upon all places; and in the night-time he got up out of the den, and looked about for some way of escaping, and took exact notice of the watch: but as all places were guarded everywhere on his account, that there was no way of getting off unseen, he went down again into the den. Thus he concealed himself two days; but on the third day, when they had taken a woman who had been with them, he was discovered. Whereupon Vespasian sent immediately and zealously two tribunes, Paulinus and Gallicanus, and ordered them to give Josephus their right hands as a security for his life, and to exhort him to come up.

So they came and invited the man to come up, and gave him assurances that his life should be preserved; but they did not prevail with him; for he gathered suspicions from the probability there was that one who had done so many things against the Romans must suffer for it, though not from the mild temper of those that invited him. However, he was afraid that he was invited to come up in order to be punished, until Vespasian sent besides these a third tribune, Nicanor, to him: he was one that was well known to Josephus, and had been his familiar acquaintance in old time. When he was come, he enlarged upon the natural mildness of the Romans toward those they have once conquered; and told him that

he had behaved himself so valiantly, that the commanders rather admired than hated him; that the general was very desirous to have him brought to him, not in order to punish him, for that he could do though he should not come voluntarily, but that he was determined to preserve a man of his courage. He moreover added this, that Vespasian, had he been resolved to impose upon him, would not have sent to him a friend of his own, nor put the fairest colour upon the vilest action, by pretending friendship and meaning perfidiousness; nor would he have himself acquiesced, or come to him, had it been to deceive him.

Now, as Josephus began to hesitate with himself about Nicanor's proposal, the soldiery were so angry, that they ran hastily to set fire to the den; but the tribune would not permit them so to do, as being very desirous to take the man alive. And now, as Nicanor lay hard at Josephus to comply, and he understood how the multitude of the enemy threatened him, he called to mind the dreams which he had dreamed in the night-time, whereby God had signified to him beforehand both the future calamities of the Jews, and the events that concerned the Roman emperors. Now Josephus was able to give shrewd conjectures about the interpretation of such dreams as have been ambiguously delivered by God. Moreover, he was not unacquainted with the prophecies contained in the sacred books, as being a priest himself, and of the posterity of priests; and just then was he in an ecstasy; and setting before him the tremendous images of the dreams he had lately had, he put up a secret prayer to God, and said—"Since it pleaseth thee, who hast created the Jewish nation, to depress the same, and since all their good fortune is gone over to the Romans; and since thou hast made choice of this soul of mine to foretell what is to come to pass hereafter, I willingly give them my hands, and am content to live. And I protest openly, that I do not go over to the Romans as a deserter of the Jews, but as a minister from thee."

When he had said this, he complied with Nicanor's invitation. But when those Jews who had fled with him, understood that he yielded to those that invited him to come up, they came about him in a body, and cried out: "Nay, indeed, now may the laws of our forefathers, which God ordained himself, groan to some purpose; that God we mean who hath created the souls of the Jews of such a temper that they despise death. O Josephus! art thou still fond of life; and canst thou bear to see the light in a state of slavery? How soon hast thou forgotten thyself! How many hast thou persuaded to lose their lives for liberty! Thou hast therefore had a false reputation for manhood, and a like false reputation for wisdom, if thou canst hope for preservation from those against whom thou hast fought so zealously, and art however willing to be preserved by them, if they be in earnest. But although the good fortune of the Romans hath made thee forget thyself, we ought to take care that the glory of our forefathers may not be tarnished. We will lend thee our right hand and a sword; and if thou wilt die willingly, thou wilt die as general of the Jews; but if unwillingly, thou wilt die as a traitor to them." As soon as they said this, they began to thrust their swords at him, and threatened they would kill him, if he thought of yielding himself to the Romans.

Upon this, Josephus was afraid of their attacking him, and yet thought he should be a betrayer of the commands of God if he died before they were delivered. So he began to talk like a philosopher to them in the distress he was then in, when he said thus to them:—"O my friends, why are we so earnest to kill ourselves? and why do we set our soul and body, which are such dear companions, at such variance? Can any one pretend that I am not the man I was formerly? Nay, the Romans are sensible how that matter stands well enough. It is a brave thing to die in war; but so that it be according to the law of war, by the hand of conquerors. If, therefore, I avoid death from the sword of the Romans, I am truly worthy to be killed by my own sword, and my own hand; but if they admit of mercy, and would spare their enemy, how much more ought we to have mercy upon ourselves, and to spare ourselves! for it is certainly a foolish thing to do that to ourselves which we quarrel with them for doing to us. I confess freely, that it is a brave thing to die for liberty; but still so that it be in war, and done by those who take that liberty from us; but at present our enemies do neither meet us in battle, nor do they kill us

Now, he is equally a coward who will not die when he is obliged to die, and he who will die when he is not obliged so to do. What are we afraid of, when we will not go up to the Romans? Is it death? If so, what we are afraid of, when we but suspect our enemies will inflict it on us, shall we inflict it on ourselves for certain? But it may be said, we must be slaves. And are we then in a clear state of liberty at present? It may also be said, that it is a manly act for one to kill himself. No, certainly, but a most unmanly one; as I should esteem that pilot to be an arrant coward, who, out of fear of a storm, should sink his ship of his own accord. Now, self-murder is a crime most remote from the common nature of all animals, and an instance of impiety against God our Creator: nor indeed is there any animal that dies by its own contrivance, or by its own means; for the desire of life is a law engraven in them all; on which account we deem those that openly take it away from us to be our enemies, and those that do it by treachery are punished for so doing. And do not you think that God is very angry when a man does injury to what he hath bestowed on him? for from him it is that we have received our being; and we ought to leave it to his disposal to take that being away from us. The bodies of all men are indeed mortal, and are created out of corruptible matter; but the soul is ever immortal, and is a portion of the Divinity that inhabits our bodies. Besides, if any one destroys or abuses a depositum he hath received from a mere man, he is esteemed a wicked and perfidious person; but then if any one cast out of his body this divine depositum, can we imagine that he who is there affronted does not know of it. Moreover, our law justly ordains that slaves who run away from their master shall be punished, though the masters they ran away from may have been wicked masters to them. And shall we endeavour to run away from God, who is the best of all masters, and not think ourselves highly guilty of impiety? Do not you know that those who depart out of this life according to the law of nature, and pay that debt which was received from God, when he that lent it us is pleased to require it back, enjoy eternal fame? that their houses and their posterity are sure that their souls are pure and obedient, and obtain a most holy place in heaven, from whence, in the revolution of ages, they are again sent into pure bodies; while the souls of those whose hands have acted madly against themselves are received by the darkest place in Hades, and while God, who is their father, punishes those that offend against either of them in their posterity? for which reason God hates such doings, and the crime is punished by our most wise legislator. Accordingly, our laws determine that the bodies of such as kill themselves should be exposed till the sun be set, without burial, although at the same time it be allowed by them to be lawful to bury our enemies [sooner]. The laws of other nations also enjoin such men's hands to be cut off when they are dead, which had been made use of in destroying themselves when alive, while they reckoned that as the body is alien from the soul, so is the hand alien from the body. It is therefore, my friends, a right thing to reason justly, and not add to the calamities which men bring upon us, impiety toward our Creator. If we have a mind to preserve ourselves, let us do it; for to be preserved by those our enemies, to whom we have given so many demonstrations of our courage, is no way inglorious; but if we have a mind to die, it is good to die by the hand of those that have conquered us. For my part, I will not run over to our enemies' quarters, in order to be a traitor to myself; for certainly I should then be much more foolish than those that deserted to the enemy, since they did it in order to save themselves, and I should do it for my own destruction. However, I heartily wish the Romans may prove treacherous in this matter; for if, after their offer of their right hand for security, I be slain by them, I shall die cheerfully, and carry away with me the sense of their perfidiousness, as a consolation greater than victory itself."

Now these and many the like motives did Josephus use to these men, to prevent their murdering themselves; but desperation had shut their ears, as having long ago devoted themselves to die, and they were irritated at Josephus. They then ran upon him with their swords in their hands, one from one quarter, and another from another, and called him a coward, and every one of them appeared openly as if he were ready to smite him; but, he calling to one of them by name, and looking like a general to another, and

taking a third by the hand, and making a fourth ashamed of himself, by praying him to forbear, and being in this condition distracted with various passions, (as he well might in the great distress he was then in,) he kept off every one of their swords from killing him, and was forced to do like such wild beasts as are encompassed about on every side, who always turn themselves against those that last touched them. Nay, some of their right hands were debilitated by the reverence they bore to their general in these his fatal calamities, and their swords dropped out of their hands; and not a few of them there were, who, when they aimed to smite him with their swords, were not thoroughly either willing or able to do it.

However, in this extreme distress, he was not destitute of his usual sagacity but trusting himself to the providence of God, he put his life into hazard [in the manner following]:—"And now," said he, "since it is resolved among you that you will die, come on, let us commit our mutual deaths to determination by lot. He whom the lot falls to first, let him be killed by him that hath the second lot, and thus fortune shall make its progress through us all; nor shall any of us perish by his own right hand, for it would be unfair if, when the rest are gone, somebody should repent and save himself." This proposal appeared to them to be very just; and when he had prevailed with them to determine this matter by lots, he drew one of the lots for himself also. He who had the first lot laid his neck bare to him that had the next, as supposing that the general would die among them immediately; for they thought death, if Josephus might but die with them, was sweeter than life; yet was he with another left to the last, whether we must say it happened so by chance, or whether by the providence of God; and as he was very desirous neither to be condemned by the lot, nor, if he had been left to the last, to imbrue his right hand in the blood of his countryman, he persuaded him to trust his fidelity to him, and to live as well as himself.

Thus Josephus escaped in the war with the Romans, and in this his own war with his friends, and was led by Nicanor to Vespasian; but now all the Romans ran together to see him, and as the multitude pressed one upon another about their general, there was a tumult of a various kind; while some rejoiced that Josephus was taken, and some threatened him, and some crowded to see him very near; but those that were more remote cried out to have this their enemy put to death, while those that were near called to mind the actions he had done, and a deep concern appeared at the change of his fortune. Nor were there any of the Roman commanders, how much soever they had been enraged at him before, but relented when they came to the sight of him. Above all the rest, Titus's own valor, and Josephus's own patience under his afflictions, made him pity him; as did also the commiseration of his age, when he recalled to mind that but a little ago he was fighting, but lay now in the hands of his enemies, which made him consider the power of fortune, and how quick is the turn of affairs in war, and how no state of men is sure; for which reason he then made a great many more to be of the same pitiful temper with himself, and induced them to commiserate Josephus. He was also of great weight in persuading his father to preserve him. However, Vespasian gave strict orders that he should be kept with great caution, as though he would, in a very little time, send him to Nero.

When Josephus heard him give those orders, he said that he had somewhat in his mind that he would willingly say to himself alone. When therefore they were all ordered to withdraw, excepting Titus and two of their friends, he said, "Thou, O Vespasian, thinkest no more than that thou hast taken Josephus himself captive; but I come to thee as a messenger of greater tidings; for had not I been sent by God to thee, I knew what was the law of the Jews in this case, and how it becomes generals to die. Dost thou send me to Nero? For why? Are Nero's successors till they come to thee still alive? Thou, O Vespasian, art Cæsar and emperor, thou, and this thy son. Bind me now still faster, and keep me for thyself, for thou, O Cæsar, art not only lord over me, but over the land and the sea, and all mankind; and certainly I deserve to be kept in closer custody than I am now in, in order to be punished, if I rashly affirm any thing of God." When he had said this, Vespasian at present did not believe him, but supposed that Josephus said this as a cunning trick, in order to his own preservation; but in a little time he was convinced, and believed what he said to be true, God himself erecting his expectations, so as to

think of obtaining the empire, and by other signs foreshowing his advancement. He also found Josephus to have spoken truth on other occasions; for one of those friends that were present at that secret conference, said to Josephus, "I cannot but wonder how thou couldst not foretell to the people of Jotapata, that they should be taken, nor couldst foretell this captivity which hath happened to thyself, unless what thou now sayest be a vain thing, in order to avoid the rage that is risen against thyself." To which Josephus replied, "I did foretell to the people of Jotapata that they would be taken on the forty-seventh day, and that I should be caught alive by the Romans." Now when Vespasian had inquired of the captives privately about these predictions, he found them to be true, and then he began to believe those that concerned himself. Yet did he not set Josephus at liberty from his bands, but bestowed on him suits of clothes and other precious gifts; he treated him also in a very obliging manner, and continued so to do: Titus still joining his interest in the honours that were done him.

CHAPTER IX.

Joppa taken, and Tiberias delivered up.

Now Vespasian returned to Ptolemais on the fourth day of the month Panemus [Tamuz], and from thence he came to Cesarea, which lay by the seaside. This was a very great city of Judea, and for the greatest part inhabited by Greeks: the citizens here received both the Roman army and its general with all sorts of acclamations and rejoicings, and this partly out of the good-will they bore to the Romans, but principally out of the hatred they bore to those that were conquered by them; on which account they came clamouring against Josephus in crowds, and desired he might be put to death; but Vespasian passed over this petition concerning him, as offered by the injudicious multitude, with a bare silence. Two of the legions also he placed at Cesarea, that they might there take their winter-quarters, as perceiving the city very fit for such a purpose; but he placed the tenth and the fifth at Scythopolis, that he might not distress Cesarea with the entire army. This place was warm, even in winter, as it was suffocating hot in the summer-time, by reason of its situation in a plain, and near to the sea [of Galilee].

In the mean time there were gathered together as well such as had seditiously got out from among their enemies as those that had escaped out of the demolished cities, which were in all a great number, and repaired Joppa, which had been left desolate by Cestius, that it might serve them for a place of refuge; and because the adjoining region had been laid waste in the war, and was not capable of supporting them, they determined to go off to sea. They also built themselves a great many piratical ships, and turned piratos upon the seas near to Syria, and Phœnicia, and Egypt, and made those seas unnavigable to all men. Now as soon as Vespasian knew of their conspiracy, he sent both footmen and horsemen to Joppa, which was unguarded in the night-time: however those that were in it perceived that they should be attacked, and were afraid of it; yet did they not endeavour to keep the Romans out, but fled to their ships, and lay at sea all night, out of the reach of their darts.

Now Joppa is not naturally a haven, for it ends in a rough shore, where all the rest of it is straight, but the two ends bend toward each other, where there are deep precipices, and great stones that jut out into the sea, and where the chains wherewith Andromeda was bound have left their footsteps, which attest to the antiquity of that fable; but the north wind opposes and beats upon the shore, and dashes mighty waves against the rocks which receive them, and renders the haven more dangerous than the country they had deserted. Now as those people of Joppa were floating about in this sea, in the morning there fell a violent wind upon them: it is called by those that sail there "the black north wind," and there dashed their ships one against another, and dashed some of them against the rocks, and carried many of them by force, while they strove against the opposite waves, into the main sea; for the shore was so rocky, and had so many of the enemy upon it, that they were afraid to come to land; nay, the waves rose so very high, that they drowned them; nor was there any place whither they could fly, nor any way to save themselves—while they were thrust out of the sea by the violence of the wind, if they stayed where they were, and out of the city by the violence of the Romans; and much lamentation there was when the ships were dashed against one another, and a terrible noise

when they were broken to pieces; and some of the multitude that were in them were covered with the waves, and so perished, and a great many were embarrassed with shipwrecks; but some of them thought that to die by their own swords was lighter than by the sea, and so they killed themselves before they were drowned; although the greatest part of them were carried by the waves, and dashed to pieces against the abrupt parts of the rocks, insomuch that the sea was bloody a long way, and the maritime parts were full of dead bodies; for the Romans came upon those that were carried to the shore, and destroyed them; and the number of the bodies that were thus thrown out of the sea was 4200. The Romans also took the city without opposition, and utterly destroyed it.

And thus was Joppa taken twice by the Romans in a little time; but Vespasian, in order to prevent these pirates from coming thither any more, erected a camp there, where the citadel of Joppa had been, and left a body of horse in it, with a few footmen; that these last might stay there and guard the camp, and the horsemen might spoil the country that lay round it, and might destroy the neighbouring villages and smaller cities. So these troops overran the country, as they were ordered to do, and every day cut to pieces and laid desolate the whole region.

But now, when the fate of Jotapata was related at Jerusalem, a great many at the first disbelieved it, on the account of the vastness of the calamity, and because they had no eyewitness to attest the truth of what was related about it; for not one person was saved to be a messenger of that news, but a fame was spread abroad at random that the city was taken, as such fame usually spreads bad news about. However, the truth was known by degrees, from the places near Jotapata, and appeared to all to be too true. Yet were there fictitious stories added to what was really done; for it was reported that Josephus was slain at the taking of the city; which piece of news filled Jerusalem full of sorrow. In every house also, and among all to whom any of the slain were allied, there was a lamentation for them; but the mourning for the commander was a public one; and some mourned for those that had lived with them, others for their kindred, others for their friends, and others for their brethren, but all mourned for Josephus; insomuch that the lamentation did not cease in the city before the thirtieth day; and a great many hired mourners,* with their pipes, who should begin the melancholy ditties for them.

But as the truth came out in time, it appeared how the affairs of Jotapata really stood; yet it was found that the death of Josephus was a fiction; and when they understood that he was alive, and was among the Romans, and that the commanders treated him at another rate than they treated captives, they were as vehemently angry at him now as they had shown their good-will before, when he appeared to have been dead. He was also abused by some as having been a coward, and by others as a deserter; and the city was full of indignation at him, and of reproaches cast upon him; their rage was also aggravated by their afflictions, and more inflamed by their ill success; and what usually becomes an occasion of caution to wise men, I mean affliction, became a spur to them to venture on further calamities, and the end of one misery became still the beginning of another: they therefore resolved to fall on the Romans the more vehemently, as resolving to be revenged on him in revenging themselves on the Romans. And this was the state of Jerusalem as to the troubles which now came upon it.

But Vespasian, in order to see the kingdom of Agrippa, while the king persuaded him so to do partly in order to his treating the general and his army in the best and most splendid manner his private affairs would enable him to do, and partly that he might, by their means, correct such things as were amiss in his government, he removed from that Cesarea which was by the seaside, and went to that which is called Cesarea Philippi; and there he refreshed his army for twenty days, and was himself feasted by King Agrippa, where he also returned public thanks to God for the good success he had had in his undertakings. But as soon as he was informed that Tiberias was fond of innovations, and that Tarichæ had revolted, (both which cities were parts of the kingdom of Agrippa,) and was satisfied within himself that the Jews were

* These public mourners, hired upon the supposed death of Josephus, and the real death of many more, illustrate some passages in the Bible, which suppose the same custom, as Matt. xii. 17.

everywhere perverted [from their obedience to their governors], he thought it seasonable to make an expedition against those cities, and that for the sake of Agrippa, and in order to bring his cities to reason. So he sent away his son Titus to [the other] Cesarea, that he might bring the army that lay there to Scythopolis, which is the largest city of Decapolis, and in the neighbourhood of Tiberias, whither he came, and where he waited for his son. He then came with three legions, and pitched his camp thirty furlongs off Tiberias, at a certain station easily seen by the innovators: it is named Sennabris. He also sent Valerian, a decurion, with fifty horsemen, to speak peaceably to those that were in the city, and to exhort them to give him assurances of their fidelity; for he had heard that the people were desirous of peace, but were obliged by some of the seditious part to join with them, and so were forced to fight for them. When Valerian had marched up to the place, and was near the wall, he alighted off his horse, and made those that were with him do the same, that they might not be thought to come to skirmish with them; but before they could come to a discourse one with another, the most potent men among the seditious made a sally upon them armed: their leader was one whose name was Jesus, the son of Shaphat, the principal head of a band of robbers. Now Valerian, neither thinking it safe to fight contrary to the commands of the general, though he were secure of a victory, and knowing that it was a very hazardous undertaking for a few to fight with many, for those that were unprovided to fight those that were ready, and being on other accounts surprised at this unexpected onset of the Jews, he ran away on foot, as did five of the rest in like manner, and left their horses behind them; which horses Jesus led away into the city, and rejoiced as if they had taken them in battle, and not by treachery.

Now the seniors of the people, and such as were of principal authority among them, fearing what would be the issue of this matter, fled to the camp of the Romans: they then took their king along with them, and fell down before Vespasian, to supplicate his favour, and besought him not to overlook them, nor to impute the madness of a few to the whole city, to spare a people that had been ever civil and obliging to the Romans; but to bring the authors of this revolt to due punishment, who had hitherto so watched them, that though they were zealous to give them the security of their right hands of a long time, yet could they not accomplish the same. With those supplications the general complied, although he were very angry at the whole city about the carrying off his horses, and this because he saw that Agrippa was under a great concern for them. So when Vespasian and Agrippa had accepted of their right hands by way of security, Jesus and his party thought it not safe for them to continue at Tiberias, so they ran away to Taricheæ. The next day Vespasian sent Trajan before, with some horsemen, to the citadel, to make trial of the multitude, whether they were all disposed for peace; and as soon as he knew that the people were of the same mind with the petitioners, he took his army, and went to the city; upon which the citizens opened to him their gates, and met him with acclamations of joy, and called him their saviour and benefactor. But as the army was a great while in getting in at the gates, they were so narrow, Vespasian commanded the south wall to be broken down, and so made a broad passage for their entrance. However, he charged them to abstain from rapine and injustice, in order to gratify the king; and on his account spared the rest of the wall, while the king undertook for them that they should continue [faithful to the Romans] for the time to come. And thus did he restore this city to a quiet state, after it had been grievously afflicted by the sedition.

CHAPTER X.

Taricheæ taken—A description of the River Jordan, and of Genesareth.

And now Vespasian pitched his camp between this city and Taricheæ, but fortified his camp more strongly, as suspecting that he should be forced to stay there, and have a long war; for all the innovators had gotten together at Taricheæ, as relying upon the strength of the city, and on the lake that lay by it. This lake is called by the people of the country the Lake of Genesareth. The city itself is situated like Tiberias, at the bottom of a mountain; and on those sides which are not washed by the sea, had been strongly fortified by Josephus, though not so strongly as Tiberias; for the wall of Tibe-

rias had been built at the beginning of the Jews' revolt, when he had great plenty of money, and great power, but Taricheæ partook only the remains of that liberality. Yet had they a great number of ships gotten ready upon the lake, that in case they were beaten at land, they might retire to them; and they were so fitted up, that they might undertake a sea-fight also. But as the Romans were building a wall about their camp, Jesus and his party were neither affrighted at their number nor at the good order they were in, but made a sally upon them; and at the very first onset the builders of the wall were dispersed; and these pulled what little they had before built to pieces; but as soon as they saw the armed men getting together, and before they had suffered any thing themselves, they retired to their own men. But then the Romans pursued them, and drove them into their ships, where they launched out as far as might give them an opportunity of reaching the Romans with what they threw at them, and then cast anchor, and brought their ships close, as in a line of battle, and thence fought the enemy from the sea, who were themselves at land. But Vespasian hearing that a great multitude of them were gotten together in the plain that was before the city, he thereupon sent his son with 600 chosen horsemen, to disperse them.

But when Titus perceived that the enemy was very numerous, he sent to his father, and informed him that he should want more forces. But as he saw a great many of the horsemen eager to fight, and that before any succours could come to them, and that yet some of them were privately under a sort of consternation at the multitude of the Jews, he stood in a place whence he might be heard, and said to them, "My brave Romans! for it is right for me to put you in mind of what nation you are, in the beginning of my speech, that so you may not be ignorant who you are, and who they are against whom we are a going to fight. For as to us, Romans, no part of the habitable earth hath been able to escape our hands hitherto; but as for the Jews, that I might speak of them too, though they have been already beaten, yet do they not give up the cause; and a sad thing it would be for us to grow weary under good success, when they bear up under their misfortunes. As to the alacrity which you show publicly, I see it, and rejoice at it; yet am I afraid lest the multitude of the enemy should bring a concealed fright upon some of you: let such an one consider again, who we are that are to fight; and who those are against whom we are to fight. Now these Jews, though they be very bold and great despisers of death, are but a disorderly body, and unskilful in war, and may rather be called a rout than an army; while I need say nothing of our skill and our good order; for this is the reason why we Romans alone are exercised for war in time of peace, that we may not think of number for number when we come to fight with our enemies; for what advantage should we reap by our continual sort of warfare, if we must still be equal in number to such as have not been used to war? Consider, further, that you are to have a conflict with men in effect unarmed, while you are well armed; with footmen, while you are horsemen; with those that have no good general, while you have one, and as these advantages make you in effect manifold more than you are, so do their disadvantages mightily diminish their number. Now it is not the multitude of men, though they be soldiers, that manage wars with success, but it is their bravery that does it, though they be but a few; for a few are easily set in battle-array, and can easily assist one another, while over-numerous armies are more hurt by themselves than by their enemies. It is boldness and rashness, the effects of madness, that conduct of the Jews. Those passions indeed make a great figure when they succeed, but are quite extinguished upon the least ill success; but we are led on by courage, and obedience, and fortitude, which shows itself indeed in our good fortune, but still does not for ever desert us in our ill fortune. Nay, indeed, your fighting is to be on greater motives than those of the Jews; for although they run the hazard of war for liberty, and for their country, yet what can be a greater motive to us than glory? and that it may never be said, that after we have got dominion of the habitable earth, the Jews are able to confront us. We must also reflect upon this, that there is no fear of our suffering any incurable disaster in the present case; for those that are ready to assist us are many, and at hand also; yet it is in our power to seize upon this victory ourselves; and I think we ought to prevent the coming of those my father is

sending to us for our assistance, that our success may be peculiar to ourselves, and of greater reputation to us; and I cannot but think this an opportunity wherein my father, and I, and you shall be all put to the trial, whether he be worthy of his former glorious performances, whether I be his son in reality, and whether you be really my soldiers; for it is usual for my father to conquer; and for myself, I should not bear the thoughts of returning to him if I were once taken by the enemy; and how will you be able to avoid being ashamed, if you do not show equal courage with your commander, when he goes before you into danger? For you know very well that I shall go into the danger first, and make the first attack upon the enemy. Do not you therefore desert me, but persuade yourselves that God [the gods] will be assisting to my onset. Know this also before we begin, that we shall now have better success than we should have, if we were to fight at a distance."

As Titus was saying this, an extraordinary fury fell upon the men: and as Trajan was already come before the fight began, with 400 horsemen, they were uneasy at it, because the reputation of the victory would be diminished by being common to so many. Vespasian had also sent both Antonius and Silo, with 2000 archers, and had given it them in charge to seize upon the mountain that was over-against the city, and repel those that were upon the wall; which archers did as they were commanded, and prevented those that attempted to assist them that way; and now Titus made his own horse march first against the enemy, as did the others with a great noise after him, and extended themselves upon the plain as wide as the enemy who confronted them; by which means they appeared much more numerous than they really were. Now the Jews, although they were surprised at their onset, and at their good order, made resistance against their attacks for a little while; but when they were pricked with their long poles, and overborne by the violent noise of the horsemen, they came to be trampled under their feet; many also of them were slain on every side, which made them disperse themselves and run to the city, as fast as every one of them was able. So Titus pressed upon the hindmost, and slew them; and of the rest, some he fell upon as they stood on heaps, and some he prevented, and met them in the mouth, and ran them through; many also he leaped upon as they fell one upon another, and trod them down, and cut off all the retreat they had to the wall, and turned them back into the plain, till at least they forced a passage by their multitude, and got away, and ran into the city.

But now there fell out a terrible sedition among them within the city; for the inhabitants themselves, who had possessions there, and to whom the city belonged, were not disposed to fight from the very beginning; and not the less so, because they had been beaten: but the foreigners, who were very numerous, would force them to fight so much the more, insomuch that there was a clamour and a tumult among them, as all mutually angry at one another; and when Titus heard this tumult, for he was not far from the wall, he cried out: "Fellow-soldiers, now is the time; and why do we make any delay, when God is giving up the Jews to us? Take the victory which is given you: do not your hear what a noise they make? Those that have escaped our hands are in an uproar against one another. We have the city if we make haste; but besides haste, we must undergo some labour, and use some courage; for no great thing can be accomplished without danger; accordingly, we must not only prevent their uniting again, which necessity will soon compel them to do, but we must also prevent the coming of our own men to our assistance, that as few as we are, we may conquer so great a multitude, and may ourselves alone take the city."

As soon as ever Titus had said this he leaped upon his horse, and rode apace down to the lake; by which lake he marched, and entered into the city the first of them all, as did the others soon after him. Hereupon those that were upon the walls were seized with a terror at the boldness of the attempt, nor durst any one venture to fight with him, or to hinder him; so they left guarding the city, and some of those that were about Jesus fled over the country, while others of them ran down to the lake, and met the enemy in the teeth, and some were slain as they were getting up into ships; but others of them as they attempted to overtake those that were already gone aboard. There was also a great slaughter made in the city, while those foreigners

that had not fled away already, made opposition; but the natural inhabitants were killed without fighting: for in hopes of Titus's giving them his right hand for their security, and out of the consciousness that they had not given any consent to the war, they avoided fighting, till Titus had slain the authors of this revolt, and then put a stop to any further slaughters, out of commiseration of these inhabitants of the place; but for those that had fled to the lake, upon seeing the city taken, they sailed as far as they possibly could from the enemy.

Hereupon Titus sent one of his horsemen to his father, and let him know the good news of what he had done: at which, as was natural, he was very joyful, both on account of the courage and glorious actions of his son; for he thought that now the greatest part of the war was over. He then came thither himself, and set men to guard the city, and gave them command to take care that nobody got privately out of it, but to kill such as attempted so to do; and on the next day he went down to the lake, and commanded that vessels should be fitted up, in order to pursue those that had escaped in the ships. These vessels were quickly gotten ready accordingly, because there was a great plenty of materials, and a great number of artificers also.

Now this lake of Genesareth is so callled from the country adjoining to it. Its breadth is 40 furlongs, and its length 140; its waters are sweet, and very agreeable for drinking, for they are finer than the thick waters of other fens; the lake is also pure, and on every side ends directly at the shores and at the sand; it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water, and yet always cooler than one could expect in so diffuse a place as this is. Now when this water is kept in the open air, it is as cold as that snow which the country-people are accustomed to make by night in summer. There are several kinds of fish in it, different both to the taste and the sight from those elsewhere: it is divided into two parts by the river Jordan. Now Panium is thought to be the fountain of Jordan, but in reality it is carried thither after an occult manner from the place called Phiala: this place lies as you go up to Trachonitis, and is 120 furlongs from Cesarea, and is not far out of the road on the right hand; and indeed it hath its name of Phiala [vial or bowl] very justly, from the roundness of its circumference, as being round like a wheel; its water continues always up to its edges, without either sinking or running over; and as this origin of Jordan was formerly not known, it was discovered so to be when Philip was tetrarch of Trachonitis; for he had chaff thrown into Phiala, and it was found at Panium, where the ancients thought the fountain-head of the river was, whither it had been therefore carried [by the waters]. As for Panium itself, its natural beauty had been improved by the royal liberality of Agrippa, and adorned at his expense. Now Jordan's visible stream arises from this cavern, and divides the marshes and fens of the lake Semechonitis: when it hath run another 120 furlongs, it first passes by the city Julias, and then passes through the middle of the lake Genesareth; after which it runs a long way over a desert, and then makes its exit into the lake Asphaltitis.

The country also that lies over against this lake hath the same name as Genesareth; its nature is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there; for the temper of the air is so well mixed, that it agrees very well with those several sorts; particularly walnuts, which require the coldest air, flourish there in vast plenty; there are palm-trees also, which grow best in hot air; fig-trees also and olives grow near them, which yet require an air that is more temperate. One may call this place the ambition of nature, where it forces those plants that are naturally enemies to one another to agree together: it is a happy contention of the seasons, as if every one of them laid claim to this country; for it not only nourishes different sorts of autumnal fruit beyond men's expectation, but preserves them a great while; it supplies men with the principal fruits, with grapes and figs continually, during ten months of the year, and the rest of the fruits as they become ripe together, through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain. The people of the country call it Capharnaum. Some have thought it to be a vein of the Nile, because it produces the Coracin fish as well as that lake does which is near to Alexandria. The

length of this country extends itself along the banks of this lake that bears the same name, for thirty furlongs, and is in breadth twenty; and this is the nature of that place.

But now, when the vessels were gotten ready, Vespasian put upon shipobard as many of his forces as he thought sufficient to be too hard for those that were upon the lake, and set sail after them. Now these which were driven into the lake could neither fly to the land, where all was in their enemies' hands and in war against them, nor could they fight upon the level by sea, for their ships were small and fitted only for piracy; they were too weak to fight with Vespasian's vessels, and the mariners that were in them were so few, that they were afraid to come near the Romans, who attacked them in great numbers. However, as they sailed round about the vessels, and sometimes as they came near them, they threw stones at the Romans when they were a good way off, or came closer and fought them; yet did they receive the greatest harm themselves in both cases. As for the stones they threw at the Romans, they only made a sound one after another, for they threw them against such as were in their armour, while the Roman darts could reach the Jews themselves; and when they ventured to come near the Romans, they became sufferers themselves before they could do any harm to the other, and were drowned, they and their ships together. As for those that endeavoured to come to an actual fight, the Romans ran many of them through with their long poles. Sometimes the Romans leaped into their ships, with swords in their hands, and slew them; but when some of them met the vessels, the Romans caught them by the middle, and destroyed at once their ships and themselves who were taken in them. And for such as as were drowning in the sea, if they lifted their heads up above the water they were either killed by darts, or caught by the vessels; but if, in the desperate case they were in, they attempted to swim to their enemies, the Romans cut off either their heads or their hands; and indeed they were destroyed after various manners everywhere, till the rest, being put to flight, were forced to get upon the land, while the vessels encompassed them about [on the sea]: but as many of these were repulsed when they were getting ashore, they were killed by the darts upon the lake; and the Romans leaped out of their vessels, and destroyed a great many more upon the land: one might then see the lake all bloody, and full of dead bodies, for not one of them escaped. And a terrible stink, and a very sad sight there was on the following days over that country; for as for the shores, they were full of shipwrecks, and of dead bodies all swelled; and as the dead bodies were inflamed by the sun, and putrefied, they corrupted the air, insomuch that the misery was not only the object of commiseration to the Jews, but to those that hated them and had been the authors of that misery. This was the upshot of the sea-fight. The number of the slain, including those that were killed in the city before, was 6500.

After this fight was over, Vespasian sat upon his tribunal at Taricheæ, in order to distinguish the foreigners from the old inhabitants; for those foreigners appear to have begun the war. So he deliberated with the other commanders, whether he ought to save those old inhabitants or not. And when those commanders alleged that the dimission of them would be to his own disadvantage, because, when they were once set at liberty, they would not be at rest, since they would be people destitute of proper habitations, and would be able to compel such as they fled to, to fight against us, Vespasian acknowledged that they did not deserve to be saved, and that if they had leave given them to fly away, they would make use of it against those that gave them that leave. But still he considered with himself after what manner they should be slain;* for if he had slain them there, he suspected the people of the country would thereby become his enemies; for that to be sure they would never bear it, that so many that had been supplicants to him should be killed; and to offer violence to them, after he had given them assurance of their lives, he could not himself bear to do it. However, his friends were too hard for him, and pretended that nothing against Jews could be any impiety, and that he ought to

* This is the most cruel and barbarous action that Vespasian ever committed, and is the greatest stain upon his character. It was done both after public assurance given of sparing the prisoners' lives, and when all knew and confessed that these prisoners were noway guilty of any sedition against the Romans.

prefer what was profitable before what was fit to be done, where both could not be made consistent. So he gave them an ambiguous liberty to do as they advised, and permitted the prisoners to go along no other road than that which led to Tiberias only. So they readily believed what they desired to be true, and went along securely, with their effects, the way which was allowed them, while the Romans seized upon all the road that led to Tiberias, that none of them might go out of it, and shut them up in the city. Then came Vespasian, and ordered them all to stand in the stadium, and commanded them to kill the old men, together with the others that were useless, who were in number 1200. Out of the young men he chose 6000 of the strongest, and sent them to Nero, to dig through the Isthmus, and sold the remainder for slaves, being 30,400, besides such as he made a present of to Agrippa; for as to those that belonged to his kingdom, he gave him leave to do what he pleased with them; however, the king sold these also for slaves; but for the rest of the multitude, who were Trachonites, and Gaulanites, and of Hippos, and some of Gadara, the greatest part of them were seditious persons and fugitives, who were of such shameful characters that they preferred war before peace. These prisoners were taken on the eighth day of the month Gorpiæus [Elul].

BOOK IV.

CONTAINING THE INTERVAL OF ABOUT ONE YEAR, FROM THE SIEGE OF GAMALA TO THE COMING OF TITUS TO BESIEGE JERUSALEM.

CHAPTER I.

The siege and taking of Gamala.

Now all those Galileans who, after the taking of Jotapata, had revolted from the Romans, did, upon the conquest of Tarichæ, deliver themselves up to them again. And the Romans received all the fortresses and the cities, excepting Gischala, and those that had seized upon Mount Tabor; Gamala also, which is a city over-against Tarichæ, but on the other side of the lake, conspired with them. This city lay upon the borders of Agrippa's kingdom, as also did Sogana and Seleucia. And these were both parts of Gaulanitis; for Sogona was a part of that called the Upper Gaulanitis, as was Gamala of the Lower; while Seleucia was situated at the lake Semechonitis, which lake is thirty furlongs in breadth, and sixty in length; its marshes reach as far as the place Daphne, which, in other respects, is a delicious place, and hath such fountains as supply water to what is called Little Jordan, under the temple of the golden calf,* where it is sent into Great Jordan. Now Agrippa had united Sogana and Seleucia by leagues to himself, at the very beginning of the revolt from the Romans; yet did not Gamala accede to them, but relied upon the difficulty of the place, which was greater than that of Jotapata, for it was situated upon a rough ridge of a high mountain, with a kind of neck in the middle: where it begins to ascend, it lengthens itself, and declines as much downward before as behind, insomuch that it is like a camel in figure, from whence it is so named, although the people of the country do not pronounce it accurately. Both on the side and the face there are abrupt parts divided from the rest, and ending in vast deep valleys; yet are the parts behind, where they are joined to the mountain, somewhat easier of ascent than the other; but then the people belonging to the place have cut an oblique ditch there, and made that hard to be ascended also. On its acclivity, which is straight, houses are built, and those very thick and close to one another. The city also hangs so strangely, that it looks as if it would fall down upon itself, so sharp is it at the top. It is exposed to the south; and its southern mount, which reaches to an immense height, was in the nature of a citadel to the city; and above that was a precipice,

* Here we have the exact situation of one of Jeroboam's "golden calves," at the exit of Little Jordan into Great Jordan, near a place called Daphne, but of old Dan. Reland suspects that we should read Dan instead of Daphne, there being nowhere else any mention of a place called Daphne hereabouts.

not walled about, but extending itself to an immense depth. There was also a spring of water within the wall, at the utmost limits of the city.

As this city was naturally hard to be taken, so had Josephus, by building a wall about it, made it still stronger, as also by ditches and mines under ground. The people that were in it were made more bold by the nature of the place than the people of Jotapata had been, but it had much fewer fighting men in it; and they had such a confidence in the situation of the place, that they thought the enemy could not be too many for them; for the city had been filled with those that had fled to it for safety, on account of its strength: on which account they had been able to resist those whom Agrippa sent to besiege it for seven months together.

But Vespasian removed from Emmaus, where he had last pitched his camp before the city Tiberias—(now Emmaus, if it be interpreted, may be rendered "a warm bath," for therein is a spring of warm water, useful for healing)—and came to Gamala; yet was its situation such that he was not able to encompass it all round with soldiers to watch it; but where the places were practicable, he set men to watch it, and seized upon the mountain which was over it. And as the legions, according to their usual custom, were fortifying their camp upon that mountain, he began to cast up banks at the bottom, at the part toward the east, where the highest tower of the whole city was, and where the fifteenth legion pitched their camp; while the fifth legion did duty over against the midst of the city, and while the tenth legion filled up the ditches and valleys. Now at this time it was that as King Agrippa was come nigh the walls, and was endeavouring to speak to those that were on the walls about a surrender, he was hit with a stone on his right elbow by one of the slingers; he was then immediately surrounded with his own men. But the Romans were excited to set about the siege, by their indignation on the king's account, and by their fear on their own account, as concluding that those men would omit of no kinds of barbarity against foreigners and enemies, who were so enraged against one of their own nation, and one that advised them to nothing but what was for their own advantage.

Now when the banks were finished, which was done on the sudden, both by the multitude of hands, and by their being accustomed to such work, they brought the machines; but Chares and Joseph, who were the most potent men of the city, set their armed men in order, though already in a fright, because they did not suppose that the city could hold out long, since they had not a sufficient quantity either of water or of other necessaries. However, these their leaders encouraged them, and brought them out upon the wall, and for a while indeed they drove away those that were bringing the machines; but when those machines threw darts and stones at them, they retired into the city; then did the Romans bring battering-rams to three several places, and make the wall shake [and fall]. They then poured in over the parts of the wall that were thrown down, with a mighty sound of trumpets and noise of armour, and with a shout of the soldiers, and brake in by force upon those that were in the city; but these men fell upon the Romans for some time, at their first entrance, and prevented their going any farther, and with great courage beat them back; and the Romans were so overpowered by the greater multitude of the people who beat them on every side, that they were obliged to run into the upper parts of the city. Whereupon the people turned about, and fell upon their enemies, who had attacked them, and thrust them down to the lower parts, and, as they were distressed by the narrowness and difficulty of the place, slew them; and as these Romans could neither beat those back that were above them, nor escape the force of their own men that were forcing their way forward, they were compelled to fly into their enemies' houses, which were low; but these houses being thus full of soldiers, whose weight they could not bear, fell down suddenly; and when one house fell, it shook a great many of those that were under it, as did those do to such as were under them By this means a vast number of the Romans perished; for they were so terribly distressed, that although they saw the houses subsiding, they were compelled to leap upon the tops of them; so that a great many were ground to powder by these ruins, and a great many of those that got from under them lost some of their limbs, but still a greater number were suffocated by the dust that arose from those ruins. The people of Gamala supposed this to

be an assistance afforded them by God, and without regarding what damage they suffered themselves, they pressed forward, and thrust the enemy upon the tops of their houses; and when they stumbled in the sharp and narrow streets, and were perpetually tumbling down, they threw their stones or darts at them, and slew them. Now the very ruins afforded them stones enough; and for iron weapons, the dead men of the enemy's side afforded them what they wanted; for drawing the swords of those that were dead, they made use of them to despatch such as were only half dead; nay, there were a great number who, upon their falling down from the top of the houses, stabbed themselves, and died after that manner; nor indeed was it easy for those that were beaten back to fly away; for they were so unacquainted with the ways, and the dust was so thick, that they wandered about without knowing one another, and fell down dead among the crowd.

Those therefore that were able to find the ways out of the city retired. But now Vespasian always stayed among those that were hard set; for he was deeply affected with seeing the ruins of the city falling upon his army, and forgot to take care of his own preservation. He went up gradually toward the highest parts of the city before he was aware, and was left in the midst of dangers, having only a very few with him; for even his son Titus was not with him at that time, having been then sent into Syria to Mucianus. However, he thought it not safe to fly, nor did he esteem it a fit thing for him to do; but calling to mind the actions he had done from his youth, and recollecting his courage, as if he had been excited by a divine fury, he covered himself and those that were with him with their shields, and formed a testudo over both their bodies and their armour, and bore up against the enemy's attacks, who came running down from the top of the city: and without showing any dread at the multitude of the men or of their darts, he endured all, until the enemy took notice of that divine courage that was within him, and remitted of their attacks; and when they pressed less zealously upon him, he retired, though without showing his back to them, till he was gotten out of the walls of the city. Now a great number of the Romans fell in this battle, among whom was Ebutius, the decurion, a man who appeared not only in this engagement, wherein he fell, but everywhere, and in former engagements, to be of the truest courage, and one that had done very great mischief to the Jews. But there was a centurion, whose name was Gallus, who, during this disorder, being encompassed about, he and ten other soldiers privately crept into the house of a certain person, where he heard them talking at supper what the people intended to do against the Romans, or about themselves, (for both the man himself and those with him were Syrians.) So he got up in the night-time, and cut all their throats, and escaped, together with his soldiers, to the Romans.

And now Vespasian comforted his army, which was much dejected by reflecting on their ill success, and because they had never before fallen into such a calamity, and besides this because they were greatly ashamed that they had left their general alone in great dangers. As to what concerned himself, he avoided to say any thing, that he might by no means seem to complain of it; but he said that "we ought to bear manfully what usually falls out in war, and this, by considering what the nature of war is and how it can never be that we must conquer without bloodshed on our own side; for there stands about us that fortune which is of its own nature mutable; that while they had killed so many ten thousands of the Jews, they had now paid their small share of the reckoning to fate; and as it is the part of weak people to be too much puffed up with good success, so is it the part of cowards to be too much affrighted at that which is ill; for the change from the one to the other is sudden on both sides; and he is the best warrior who is of a sober mind under misfortunes, that he may continue in that temper, and cheerfully recover what hath been lost formerly; and as for what had now happened, it was neither owing to their own effeminacy nor to the valour of the Jews, but the difficulty of the place was the occasion of their advantage, and of our disappointment. Upon reflecting on which matter one might blame your zeal as perfectly ungovernable; for when the enemy had retired to their highest fastnesses, you ought to have restrained yourselves, and not, by presenting yourselves at the top of the city, to be exposed to dangers; but upon your having obtained the lower parts of the city, you ought to

have provoked those that had retired thither to a safe and settled battle; whereas, in rushing so hastily upon victory, you took no care of your own safety. But this incautiousness in war, and this madness of zeal, is not a Roman maxim. While we perform all that we attempt by skill and good order, that procedure is only the part of barbarians, and is what the Jews chiefly support themselves by. We ought therefore to return to our own virtue, and to be rather angry than any longer dejected at this unlucky misfortune; and let every one seek for his own consolation from his own hand; for by this means he will avenge those that have been destroyed, and punish those that have killed them. For myself, I will endeavour, as I have now done, to go first before you against your enemies in every engagement, and to be the last that retires from it."

So Vespasian encouraged his army by this speech; but for the people of Gamala, it happened that they took courage for a little while, upon such great and unaccountable success as they had had. But when they considered with themselves that they had now no hopes of any terms of accommodation, and reflecting upon it that they could not get away, and that their provisions began already to be short, they were exceedingly cast down, and their courage failed them; yet did they not neglect what might be for their preservation, so far as they were able, but the most courageous among them guarded those parts of the wall that were beaten down, while the more infirm did the same to the rest of the wall that still remained round the city. And as the Romans raised their banks, and attempted to get into the city a second time, a great many of them fled out of the city through impracticable valleys, where no guards were placed, as also through subterraneous caverns; while those that were afraid of being caught, and for that reason stayed in the city, perished for want of food; for what food they had was brought together from all quarters, and reserved for the fighting men.

And these were the hard circumstances the people of Gamala were in. But now Vespasian went about other work, by the by, during this siege, and that was to subdue those that had seized upon Mount Tabor, a place that lies in the middle between the Great Plain and Scythopolis, whose top is elevated as high as thirty furlongs,* and is hardly to be ascended on its north side; its top is a plain of twenty-six furlongs, and all encompassed with a wall. Now, Josephus erected this so long a wall in forty days' time, and furnished it with other materials, and with water from below, for the inhabitants only made use of rain-water; as, therefore, there was a great multitude of people gotten together upon this mountain, Vespasian sent Placidus, with 600 horsemen, thither. Now, as it was impossible for him to ascend the mountain, he invited many of them to peace, by the offer of his right hand for their security, and of his intercession for them. Accordingly, they came down, but with a treacherous design, as well as he had the like treacherous; design upon them on the other side for Placidus spoke mildly to them, as aiming to take them when he got them into the plain; they also came down, as complying with his proposals, but it was in order to fall upon him when he was not aware of it: however, Placidus's stratagem was too hard for theirs; for when the Jews began to fight, he pretended to run away, and when they were in pursuit of the Romans, he enticed them a great way along the plain, and then made his horsemen turn back; whereupon he beat them, and slew a great number of them, and cut off the retreat of the rest of the multitude, and hindered their return. So they left Tabor, and fled to Jerusalem, while the people of the country came to terms with him, for their water failed them, and so they delivered up the mountain and themselves to Placidus.

* These numbers in Josephus, of thirty furlongs' ascent to the top of Mount Tabor, whether we estimate it by winding and gradual, or by perpendicular altitude, and of twenty-six furlongs' circumference upon the top, as also fifteen furlongs for this ascent in Polybius, with Geminus's perpendicular altitude of almost fourteen furlongs, do none of them agree with the testimony of Mr. Maundrel, who says he was not an hour in getting up to the top of this Mount Tabor, and that the area of the top is an oval of about two furlongs in length, and one in breadth. We may rather suppose Josephus wrote three furlongs for the ascent, instead of thirty; and six furlongs for the circumference at the top, instead of twenty-six,—since a mountain of only three furlongs' perpendicular altitude may easily require near an hour's ascent; and the circumference of an oval of the foregoing quantity, is near six furlongs. Nor certainly could such a vast circumference as twenty-six furlongs, or three miles and a quarter, at that height, be encompassed with a wall, including a trench and other fortifications, in the small interval of forty days, as Josephus here says they were by himself.

But of the people of Gamala, those that were of the bolder sort fled away, and hid themselves, while the more infirm perished by famine; but the men of war sustained the siege till the two-and-twentieth day of the month Hyperberetæus [Tisri], when three soldiers of the fifteenth legion, about the morning watch, got under a high tower that was near, and undermined it without making any noise; nor when they either came to it, which was in the night-time, nor when they were under it, did those that guarded it perceive them. These soldiers then, upon their coming, avoided making a noise, and when they had rolled away five of its strongest stones, they went away hastily; whereupon the tower fell down on a sudden, with a great noise, and its guard fell headlong with it; so that those that kept guard at other places were under such disturbance that they ran away; the Romans also slew many of those that ventured to oppose them, among whom was Joseph, who was slain by a dart, as he was running away over that part of the wall that was broken down: but as those that were in the city were greatly affrighted at the noise, they ran hither and thither, and a great consternation fell upon them, as though all the enemy had fallen in at once upon them. Then it was that Chares, who was ill, and under the physician's hands, gave up the ghost, the fear he was in greatly contributing to make his distemper fatal to him. But the Romans so well remembered their former ill success, that they did not enter the city till the three-and-twentieth day of the forementioned month.

At which time Titus, who was now returned, out of the indignation he had at the destruction the Romans had undergone while he was absent, took 200 chosen horsemen, and some footmen with him, and entered without noise into the city. Now, as the watch perceived that he was coming, they made a noise, and betook themselves to their arms; and as this his entrance was presently known to those that were in the city, some of them caught hold of their children and their wives, and drew them after them, and fled away to the citadel, with lamentations and cries, while others of them went to meet Titus, and were killed perpetually; but so many of them as were hindered from running up to the citadel, not knowing what in the world to do, fell among the Roman guards, while the groans of those that were killed were prodigiously great everywhere, and blood ran down over all the lower parts of the city, from the upper. But then Vespasian himself came to his assistance against those that had fled to the citadel, and brought his whole army with him: now this upper part of the city was every way rocky, and difficult of ascent, and elevated to a vast altitude, and very full of people on all sides, and encompassed with precipices, whereby the Jews cut off those that came up to them, and did much mischief to others by their darts and the large stones which they rolled down upon them, while they were themselves so high that the enemies' darts could hardly reach them. However, there arose such a divine storm against them as was instrumental to their destruction; this carried the Roman darts upon them, and made those which they threw return back, and drove them obliquely away from them: nor could the Jews indeed stand upon their precipices, by reason of the violence of the wind, having nothing that was stable to stand upon, nor could they see those that were ascending up to them; so the Romans got up and surrounded them, and some they slew before they could defend themselves, and others as they were delivering up themselves; and the remembrance of those that were slain at their former entrance into the city increased their rage against them now; a great number also of those that were surrounded on every side, and despaired of escaping, threw their children and their wives, and themselves also, down the precipices, into the valley beneath; which, near the citadel, had been dug hollow to a vast depth; but so it happened, that the anger of the Romans appeared not to be so extravagant as was the madness of those that were now taken, while the Romans slew but 4000, whereas the number of those that had thrown themselves down was found to be 5000; nor did any one escape except two women, who were the daughters of Philip, and Philip himself was the son of a certain eminent man called Jacimus, who had been general of King Agrippa's army; and these did therefore escape, because they lay concealed from the sight of the Romans when the city was taken; for otherwise they spared not so much as the infants, of whom many were flung down by them from the citadel

And thus was Gamala taken on the three-and-twentieth day of the month Hyperberetæus [Tisri], whereas the city had first revolted on the four-and-twentieth day of the month Gorpiæus [Elul].

CHAPTER II.

The surrender of the small city of Gischala—John of Gischala flies to Jerusalem.

Now, no place of Galilee remained to be taken but the small city of Gischala, whose inhabitants yet were desirous of peace; for they were generally husbandmen, and always applied themselves to cultivate the fruits of the earth. However, there were a great number that belonged to a band of robbers, that were already corrupted, and had crept in among them, and some of the governing part of the citizens were sick of the same distemper. It was John, the son of a certain man whose name was Levi, that drew them into this rebellion, and encouraged them in it. He was a cunning knave, and of a temper that could put on various shapes; very rash in expecting great things, and very sagacious in bringing about what he hoped for. It was known to everybody that he was fond of war, in order to thrust himself into authority; and the seditious part of the people of Gischala were under his management, by whose means the populace, who seemed ready to send ambassadors in order to a surrender, waited for the coming of the Romans in battle-array. Vespasian sent against them Titus, with 1000 horsemen, but withdrew the tenth legion to Scythopolis, while he returned to Cesarea with the two other legions, that he might allow them to refresh themselves after their hard and long campaign, thinking withal that the plenty which was in those cities would improve their bodies and their spirits, against the difficulties they were to go through afterward; for he saw there would be occasion for great pains about Jerusalem, which was not yet taken, because it was the royal city, and the principal city of the whole nation; and because those that had run away from the war in other places got all together thither. It was also naturally strong, and the walls that were built round it made him not a little concerned about it. Moreover, he esteemed the men that were in it to be so courageous and bold, that even without the consideration of the walls, it would be hard to subdue them; for which reason he took care of and exercised his soldiers beforehand for the work, as they do wrestlers before they begin their undertaking.

Now Titus, as he rode up to Gischala, found it would be easy for him to take the city upon the first onset; but knew withal, that if he took it by force, the multitude would be destroyed by the soldiers without mercy. (Now he was already satiated with the shedding of blood, and pitied the major part, who would then perish, without distinction, together with the guilty.) So he was rather desirous the city might be surrendered up to him on terms. Accordingly, when he saw the wall full of those men that were of the corrupted party, he said to them,—"That he could not but wonder what it was they depended on, when they alone stayed to fight the Romans, after every other city was taken by them; especially when they have seen cities much better fortified than theirs is, overthrown by a single attack upon them; while as many as have intrusted themselves to the security of the Romans' right hands, which he now offers to them, without regarding their former insolence, do enjoy their own possessions in safety; for that while they had hopes of recovering their liberty, they might be pardoned; but that their continuance still in opposition, when they saw that to be impossible, was inexcusable; for that, if they will not comply with such humane offers, and right hands for security, they should have experience of such a war as would spare nobody, and should soon be made sensible that their wall would be but a trifle, when battered by the Roman machines; in depending on which, they demonstrate themselves to be the only Galileans that were no better than arrogant slaves and captives.

Now none of the populace durst not only not make a reply, but durst not so much as get upon the wall, for it was all taken up by the robbers, who were also the guard at the gates, in order to prevent any of the rest from going out in order to propose terms of submission, and from receiving any of the horsemen into the city. But John returned Titus this answer, That for himself he was content to hearken to his proposals, and that he would either persuade or force those that refused them. Yet he said, that Titus ought to have such regard to the Jewish

law, as to grant them leave to celebrate that day, which was the seventh day of the week, on which it was unlawful not only to remove their arms, but even to treat of peace also; and that even the Romans were not ignorant how the period of the seventh day was among them a cessation from all labours; and that he who should compel them to transgress the law about that day would be equally guilty with those that were compelled to transgress it: and that this delay could be of no advantage to him; for why should anybody think of doing any thing in the night, unless it was to fly away? which he might prevent by placing his camp round about them: and that they should think it a great point gained, if they might not be obliged to transgress the laws of their country; and that it would be a right thing for him, who designed to grant them peace, without their expectation of such a favour, to preserve the laws of those they saved inviolable. Thus did this man put a trick upon Titus, not so much out of regard to the seventh day as to his own preservation, for he was afraid lest he should be quite deserted if the city should be taken, and had his hopes of life in that night, and in his flight therein. Now this was the work of God, who therefore preserved this John, that he might bring on the destruction of Jerusalem; as also it was his work that Titus was prevailed with by this pretence for a delay, and that he pitched his camp farther off the city at Cydessa. This Cydessa was a strong Mediterranean village of the Tyrians, which always hated and made war against the Jews; it had also a great number of inhabitants, and was well fortified; which made it a proper place for such as were enemies to the Jewish nation.

Now, in the night-time, when John saw that there was no Roman guard about the city, he seized the opportunity directly, and, taking with him not only the armed men that were about him, but a considerable number of those that had little to do, together with their families, he fled to Jerusalem. And, indeed, though the man was making haste to get away, and was tormented with fears of being a captive, or of losing his life, yet did he prevail with himself to take out of the city along with him a multitude of women and children, as far as twenty furlongs; but there he left them as he proceeded farther on his journey, where those that were left behind made sad lamentations; for the farther every one was come from his own people, the nearer they thought themselves to be to their enemies. They also affrighted themselves with this thought, that those who would carry them into captivity were just at hand, and still turned themselves back at the mere noise they made themselves in this their hasty flight, as if those from whom they fled were just upon them. Many also of them missed their ways; and the earnestness of such as aimed to outgo the rest, threw down many of them. And indeed there was a miserable destruction made of the women and children; while some of them took courage to call their husbands and kinsmen back, and to beseech them, with the bitterest lamentations, to stay for them; but John's exhortation, who cried out to them to save themselves, and fly away, prevailed. He said also, that if the Romans should seize upon those whom they left behind, they would be revenged on them for it. So this multitude that run thus away was dispersed abroad, according as each of them was able to run, one faster or slower than another.

Now on the next day Titus came to the wall, to make the agreement; whereupon the people opened their gates to him, and came out to him, with their children and wives, and made acclamations of joy to him, as to one that had been their benefactor, and had delivered the city out of custody: they also informed him of John's flight, and besought him to spare them, and to come in and bring the rest of those that were for innovations to punishment; but Titus, not so much regarding the supplications of the people, sent part of his horsemen to pursue after John, but they could not overtake him, far he was gotten to Jerusalem before; they also slew 6000 of the women and children who went out with him, but returned back and brought with them almost 3000. However, Titus was greatly displeased that he had not been able to bring this John, who had deluded him, to punishment; yet he had captives enough, as well as the corrupted part of the city, to satisfy his anger, when it missed of John. So he entered the city in the midst of acclamations of joy; and when he had given orders to the soldiers to pull down a small part of the wall, as of a city taken in war, he repressed those that had disturbed the city rather by threatenings than by executions; for

he thought that many would accuse innocent persons out of their own animosities and quarrels, if he should attempt to distinguish those that were worthy of punishment from the rest; and that it was better to let a guilty person alone in his fears, than to destroy with him any one that did not deserve it; for that probably such an one might be taught prudence by the fear of the punishment he had deserved, and have a shame upon him for his former offences, when he had been forgiven, but that the punishment of such as have been once put to death could never be relieved. However, he placed a garrison in the city for its security, by which means he should restrain those that were for innovations, and should leave those that were peaceably disposed in greater security. And thus was all Galilee taken; but this not till after it had cost the Romans much pains before it could be taken by them.

CHAPTER III.

Concerning John of Gischala—The Zealots, and the high priest Ananus—The Jews raise seditions one against another.

Now, upon John's entry into Jerusalem, the whole body of the people were in an uproar, and 10,000 of them crowded about every one of the fugitives that were come to them, and inquired of them what miseries had happened abroad, when their breath was so short, and hot, and quick, that of itself it declared the great distress they were in; yet did they talk largely under their misfortunes, and pretended to say that they had not fled away from the Romans, but came thither in order to fight them with less hazard; for that it would be an unreasonable and a fruitless thing for them to expose themselves to desperate hazards about Gischala, and such weak cities, whereas they ought to lay up their weapons and their zeal, and reserve it for their metropolis. But when they related to them the taking of Gischala, and their decent departure, as they pretended, from that place, many of the people understood it to be no better than a flight; and especially when the people were told of those that were made captives, they were in great confusion, and guessed those things to be plain indications that they should be taken also; but for John, he was very little concerned for those whom he had left behind him, but went about among all the people, and persuaded them to go to war, by the hopes he gave them. He affirmed that the affairs of the Romans were in a weak condition, and extolled his own power. He also jested upon the ignorance of the unskilful, as if those Romans, although they should take to themselves wings, could never fly over the wall of Jerusalem, who found such great difficulties in taking the villages of Galilee, and had broken their engines of war against their walls.

These harangues of John's corrupted a great part of the young men, and puffed them up for the war; but as to the most prudent part, and those in years, there was not a man of them but foresaw what was coming, and made lamentation on that account, as if the city was already undone, and in this confusion were the people; but then it must be observed, that the multitude that came out of the country were at discord before the Jerusalem sedition began; for Titus went from Gischala to Cesarea; and Vespasian from Jamnia and Azotus, and took them both; and when he had put garrisons into them he came back with a great number of the people, who were come over to him, upon his giving them his right hand for their preservation. There were besides disorders and civil wars in every city; and all those that were at quiet from the Romans turned their hands one against another. There was also a bitter contest between those that were fond of war and those that were desirous of peace. At the first this quarrelsome temper caught hold of private families, who could not agree among themselves; after which those people that were the dearest to one another, brake through all restraints with regard to each other, and every one associated with those of his own opinion, and began already to stand in opposition one to another; so that seditions arose everywhere, while those that were for innovations, and were desirous of war, by their youth and boldness, were too hard for the aged and the prudent men; and, in the first place, all the people of every place betook themselves to rapine; after which they got together in bodies, in order to rob the people of the country, insomuch that for barbarity and iniquity those of the same nation did noway differ from the Romans; nay, it seemed to be a much

lighter thing to be ruined by the Romans than by themselves.

Now the Roman garrisons, which guarded the cities, partly out of their uneasiness to take such trouble upon them, and partly out of the hatred they bore to the Jewish nation, did little or nothing towards relieving the miserable, till the captains of these troops of robbers, being satiated with rapines in the country, got all together from all parts, and became a band of wickedness, and all together crept into Jerusalem, which was now become a city without a governor, and, as the ancient custom was, received without distinction all that belonged to their nation; and these they then received, because all men supposed that those who came so fast into the city, came out of kindness, and for their assistance, although these very men, besides the seditions they raised, were otherwise the direct cause of the city's destruction also; for as they were an unprofitable and a useless multitude, they spent those provisions beforehand, which might otherwise have been sufficient for the fighting men. Moreover, besides the bringing on of the war, they were the occasion of sedition and famine therein.

There were, besides these, other robbers that came out of the country, and came into the city, and joining to them those that were worse than themselves, omitted no kind of barbarity; for they did not measure their courage by their rapines and plunderings only, but proceeded as far as murdering men; and this not in the night-time or privately, or with regard to ordinary men, but did it openly in the daytime, and began with the mosteminent persons in the city; for the first man they meddled with was Antipas, one of the royal lineage, and the most potent man in the whole city, insomuch that the public treasures were committed to his care; him they took and confined, as they did in the next place to Levias, a person of great note, with Sophas, the son of Raguel; both of whom were of royal lineage also. And besides these, they did the same to the principal men of the country. This caused a terrible consternation among the people; and every one contented himself with taking care of his own safety, as they would do if the city had been taken in war.

But these were not satisfied with the bonds into which they had put the men before mentioned; nor did they think it safe for them to keep them thus in custody long, since they were men very powerful, and had numerous families of their own that were able to avenge them. Nay, they thought the very people would perhaps be so moved at these unjust proceedings as to rise in a body against them: it was therefore resolved to have them slain. Accordingly, they sent one John, who was the most bloody-minded of them all, to do that execution: this man was also called "the son of Dorcas,"* in the language of our country. Ten more men went along with him into the prison, with their swords drawn, and so they cut the throats of those that were in custody there. The grand lying pretence these men made for so flagrant an enormity was this, that these man had had conferences with the Romans for a surrender of Jerusalem to them; and so they said they had slain only such as were traitors to their common liberty. Upon the whole, they grew the more insolent upon this bold prank of theirs, as though they had been the benefactors and saviours of the city.

Now, the people were come to that degree of meanness and fear, and these robbers to that degree of madness, that these last took upon them to appoint high priests. So when they had disannulled the succession, according to those families out of whom the high priests used to be made, they ordained certain unknown and ignoble persons for that office, that they might have their assistance in their wicked undertakings; for such as obtained this highest of all honours, without any desert, were forced to comply with those that bestowed it on them. They also set the principal men at variance one with another, by several sorts of contrivances and tricks, and gained the opportunity of doing what they pleased, by the mutual quarrels of those who might have obstructed their measures; till at length, when they were satiated with the unjust actions they had done toward men, they transferred their contumelious behaviour to God himself, and came into the sanctuary with polluted feet.

* This name, Dorcas, in Greek, was Tabitha in Hebrew or Syriac, as Acts ix. 36. Accordingly, some of the manuscripts set it down here Tabetha or Tabeta. Nor can the context in Josephus be made out but by supposing the reading to have been this: "The son of Tabitha; which in the language of our country denotes Dorcas" [or a doe].

And now the multitude were going to rise against them already; for Ananus, the most ancient of the high priests, persuaded them to it. He was a very prudent man, and had perhaps saved the city if he could but have escaped the hands of those that plotted against him. Those men made the temple of God a stronghold for them, and a place whither they might resort, in order to avoid the troubles they feared from the people; the sanctuary was now become a refuge and a hold of tyranny. They also mixed jesting among the miseries they introduced, which was more intolerable than what they did; for, in order to try what surprise the people would be under, and how far their own power extended, they undertook to dispose of the high-priesthood by casting lots for it, whereas, as we have said already, it was to descend by succession in a family. The pretence they made for this strange attempt was an ancient practice, while they said that of old it was determined by lot; but in truth, it was no better than a dissolution of an undeniable law, and a cunning contrivance to seize upon the government, derived from those that presumed to appoint governors as they themselves pleased.

Hereupon they sent for one of the pontifical tribes, which is called Eniachim,* and cast lots which of it should be the high priest. By fortune, the lot so fell as to demonstrate their iniquity after the plainest manner, for it fell upon one whose name was Phannias, the son of Samuel, of the village Aphtha. He was a man not only unworthy of the high-priesthood, but that did not well know what the high-priesthood was: such a mere rustic was he! yet did they hale this man, without his own consent, out of the country, as if they were acting a play upon the stage, and adorned him with a counterfeit face; they also put upon him the sacred garments, and upon every occasion instructed him what he was to do. This horrid piece of wickedness was sport and pastime with them, but occasioned the other priests, who at a distance saw their law made a jest of, to shed tears, and sorely lament the dissolution of such a sacred dignity.

And now the people could no longer bear the insolence of this procedure, but did altogether run zealously, in order to overthrow that tyranny; and indeed they were Gorian, the son of Josephus, and Symeon, the son of Gamaliel, who encouraged them, by going up and down when they were assembled together in crowds, and as they saw them alone, to bear no longer, but to inflict punishment upon these pests and plagues of their freedom, and to purge the temple of these bloody polluters of it. The best esteemed also of the high priests, Jesus, the son of Gamala, and Ananus the son of Ananus, when they were at their assemblies, bitterly reproached the people for their sloth, and excited them against the Zealots; for that was the name they went by, as if they were zealous in good undertakings, and were not rather zealous in the worst actions, and extravagant in them beyond the example of others.

And now, when the multitude were gotten together to an assembly, and every one was in indignation at these men's seizing upon the sanctuary, at their rapine and murders, but had not yet begun their attacks upon them, (the reason of which was this, that they imagined it to be a difficult thing to suppress these Zealots, as indeed the case was,) Ananus stood in the midst of them, and casting his eyes frequently at the temple, and having a flood of tears in his eyes, he said, "Certainly, it had been good for me to die before I had seen the house of God full of so many abominations, or these sacred places, that ought not to be trodden upon at random, filled with the feet of these bloodshedding villains; yet do I, who am clothed with the vestments of the high-priesthood, and am called by that most venerable name [of high priest], still live, and am but too fond of living, and cannot endure to undergo a death which would be the glory of my old age; and if I were the only person concerned, and, as it were, in a desert, I would give up my life, and that alone for God's sake; for to what purpose is it to live among a people insensible of their calamities, and where there is no notion remaining of any remedy for the miseries that are upon them? for when you are seized upon, you bear it! and when you are beaten, you are silent! and when the people are murdered, nobody dare so much as send out a groan openly! O bitter tyranny that we are under! But why do I complain of the tyrants? Was

* This tribe or course of the high priests or priests, here called Eniachim, seems to be that in 1 Chron. xxiv. 12, "the course of Jakim, or Eliakim."

it not you, and your sufferance of them, that have nourished them? Was it not you that overlooked those that first of all got together, for they were then but a few, and by your silence made them grow to be many; and by conniving at them when they took arms, in effect armed them against yourselves? You ought to have then prevented their first attempts, when they fell to reproaching your relations; but by neglecting that care in time, you have encouraged these wretches to plunder men. When houses were pillaged, nobody said a word, which was the occasion why they carried off the owners of those houses; and when they were drawn through the midst of the city, nobody came to their assistance. They then proceeded to put those whom you had betrayed into their hands, into bonds. I do not say how many, and of what characters those men were whom they thus served, but certainly they were such as were accused by none, and condemned by none; and since nobody succoured them when they were in bonds, the consequence was, that you saw the same persons slain. We have seen this also; so that still the best of the herd of brute animals, as it were, have been still led to be sacrificed, when yet nobody said one word, or moved his right hand for their preservation. Will you bear, therefore,—will you bear to see your sanctuary trampled on? and will you lay steps for these profane wretches, upon which they may mount to higher degrees of insolence? Will not you pluck them down from their exaltation? for even by this time, they had proceeded to higher enormities, if they had been able to overthrow any thing greater than the sanctuary. They have seized upon the strongest place of the whole city; you may call it the temple, if you please, though it be like a citadel or fortress. Now, while you have tyranny in so great a degree walled in, and see your enemies over your heads, to what purpose is it to take counsel? and what have you to support your minds withal? Perhaps you wait for the Romans, that they may protect our holy places: are our matters then brought to that pass? and are we come to that degree of misery, that our enemies themselves are expected to pity us? O wretched creatures! will not you rise up, and turn upon those that strike you? which you may observe in wild beasts themselves, that they will avenge themselves on those that strike them. Will not you call to mind, every one of you, the calamities you yourselves have suffered? nor lay before your eyes what afflictions you yourselves have undergone? and will not such things sharpen your souls to revenge? Is therefore that most honourable and most natural of our passions utterly lost—I mean the desire of liberty? Truly, we are in love with slavery, and in love with those that lord it over us, as if we had received that principle of subjection from our ancestors! yet did they undergo many and great wars for the sake of liberty, nor were they so far overcome by the power of the Egyptians, or the Medes, but that they still did what they thought fit, notwithstanding their commands to the contrary. And what occasion is there now for a war with the Romans? (I meddle not with determining whether it be an advantageous and profitable war or not.) What pretence is there for it? Is it not that we may enjoy our liberty? Besides, shall we not bear the lords of the habitable earth to be lords over us, and yet bear tyrants of our own country? Although I must say that submission to foreigners may be borne, because fortune hath already doomed us to it, while submission to wicked people of our own nation is too unmanly, and brought upon us by our own consent. However, since I have had occasion to mention the Romans, I will not conceal a thing that, as I am speaking, comes into my mind, and affects me considerably; —it is this, that though we should be taken by them, (God forbid the event should be so!) yet can we undergo nothing that will be harder to be borne than what those men have already brought upon us. How then can we avoid shedding of tears, when we see the Roman donations in our temples, while we withal see those of our own nation taking our spoils, and plundering our glorious metropolis, and slaughtering our men, from which enormities those Romans themselves would have abstained? to see those Romans never going beyond the bounds allotted to profane persons, nor venturing to break in upon any of our sacred customs; nay, having horror on their minds when they view at a distance those sacred walls, while some that have been born in this very country, and brought up in our customs, and called Jews, do walk about in the midst of the holy places, at the very time when their hands are still warm

with the slaughter of their own countrymen. Besides, can any one be afraid of a war abroad; and that with such as will have comparatively much greater moderation than our own people have? For truly, if we may suit our words to the things they represent, it is probable one may hereafter find the Romans to be the supporters of our laws, and those within ourselves the subverters of them. And now I am persuaded that every one of you here comes satisfied before I speak, that these overthrowers of our liberties deserve to be destroyed, and that nobody can so much as devise a punishment that they have not deserved by what they have done, and that you are all provoked against them by those their wicked actions, whence you have suffered so greatly. But perhaps many of you are affrighted at the multitude of those Zealots, and at their audaciousness, as well as the advantage they have over us in their being higher in place than we are; for these circumstances, as they have been occasioned by your negligence, so will they become still greater by being still longer neglected; for their multitude is every day augmented, by every ill man's running away to those that are like to themselves, and their audaciousness is therefore inflamed, because they meet with no obstruction to their designs. And for their higher place, they will make use of it for engines also, if we give them time to do so: but be assured of this, that if we go up to fight them, they will be made tamer by their own consciences; and what advantages they have in the height of their situation, they will lose by the opposition of their reason; perhaps also, God himself, who hath been affronted by them, will make what they throw at us return against themselves, and these impious wretches will be killed by their own darts: let us but make our appearance before them, and they will come to nothing. However, it is a right thing, if there should be any danger in the attempt, to die before these holy gates, and to spend our very lives, if not for the sake of our children and wives, yet for God's sake, and for the sake of his sanctuary. I will assist you, both with my counsel and with my hand; nor shall any sagacity of ours be wanting for your support; nor shall you see that I will be sparing of my body either."

By these motives Ananus encouraged the multitude to go against the Zealots, although he knew how difficult it would be to disperse them, because of their multitude, and their youth, and the courage of their souls; but chiefly, because of their consciousness of what they had done, since they would not yield, as not so much as hoping for pardon at the last for those their enormities. However, Ananus resolved to undergo whatever sufferings might come upon him, rather than overlook things, now they were in such great confusion. So the multitude cried out to him to lead them on against those whom he had described in his exhortation to them; and every one of them was most readily disposed to run any hazard whatsoever on that account.

Now while Ananus was choosing out his men, and putting those that were proper for his purpose in array for fighting, the Zealots got information of his undertaking, (for there were some who went to them, and told them all that the people were doing,) and were irritated at it; and leaping out of the temple in crowds, and by parties, spared none whom they met with. Upon this, Ananus got the populace together on the sudden, who were more numerous indeed than the Zealots, but inferior to them in arms, because they had not been regularly put into array for fighting; but the alacrity that everybody showed, supplied all their defects on both sides, the citizens taking up so great a passion as was stronger than arms, and deriving a degree of courage from the temple, more forcible than any multitude whatsoever; and indeed these citizens thought it was not possible for them to dwell in the city, unless they could cut off the robbers that were in it. The Zealots also thought, that unless they prevailed, there would be no punishment so bad but it would be inflicted on them. So their conflicts were conducted by their passions; and at the first they only cast stones at each other in the city, and before the temple, and threw their javelins at a distance; but when either of them were too hard for the other, they made use of their swords; and a great slaughter was made on both sides, and a great number were wounded. As for the dead bodies of the people, their relations carried them out to their own houses; but when any one of the Zealots were wounded, he went up into the temple, and defiled that sacred floor with his blood, insomuch that one may say it was their blood alone that

polluted our sanctuary. Now in these conflicts the robbers always sallied out of the temple, and were too hard for their enemies; but the populace grew very angry, and became more and more numerous, and reproached those that gave back, and those behind would not afford room to those that were going off, but forced them on again, till at length they made their whole body to turn against their adversaries, and the robbers could no longer oppose them, but were forced gradually to retire into the temple; when Ananus and his party fell into it at the same time together with them. This horribly affrighted the robbers, because it deprived them of the first court; so they fled into the inner court immediately, and shut the gates. Now, Ananus did not think fit to make any attack against the holy gates, although the others threw their stones and darts at them from above. He also deemed it unlawful to introduce the multitude into that court before they were purified; he therefore chose out of them all by lot, 6000 armed men, and placed them as guards in the cloisters; so there was a succession of such guards one after another, and every one was forced to attend in his course; although many of the chief of the city were dismissed by those that then took on them the government, upon their hiring some of the poorer sort, and sending them to keep the guard in their stead.

Now it was John, who, as we told you, ran away from Gischala, and was the occasion of all these being destroyed. He was a man of great craft, and bore about him in his soul a strong passion after tyranny, and at a distance was the adviser in these actions; and indeed at this time he pretended to be of the people's opinion, and went all about with Ananus, when he consulted the great men every day, and in the night-time also when he went round the watch; but he divulged their secrets to the Zealots; and every thing that the people deliberated about was by his means known to their enemies, even before it had been well agreed upon by themselves; and by way of contrivance how he might not be brought into suspicion, he cultivated the greatest friendship possible with Ananus, and with the chief of the people; yet did this overdoing of his turn against him, for he flattered them so extravagantly, that he was but the more suspected; and his constant attendance everywhere, even when he was not invited to be present, made him strongly suspected of betraying their secrets to the enemy; for they plainly perceived that they understood all the resolutions taken against them at their consultations. Nor was there any one whom they had so much reason to supect of that discovery as this John; yet was it not easy to get quit of him, so potent was he grown by his wicked practices. He was also supported by many of those eminent men who were to be consulted upon all considerable affairs; it was therefore thought reasonable to oblige him to give them assurance of his good-will upon oath; accordingly John took such an oath readily, that he would be on the people's side, and would not betray any of their counsels or practices to their enemies, and would assist them in overthrowing those that attacked them, and that both by his hand and his advice. So Ananus and his party believed his oath, and did now receive him to their consultations without further suspicion; nay, so far did they believe him, that they sent him as their ambassador into the temple to the Zealots, with proposals of accommodation; for they were very desirous to avoid the pollution of the temple as much as they possibly could, and that no one of their nation should be slain therein.

But now this John, as if his oath had been made to the Zealots, and for confirmation of his good-will to them, and not against them, went into the temple, and stood in the midst of them and spake as follows:—That he had run many hazards on their account, and in order to let them know of every thing that was secretly contrived against them by Ananus and his party; but that both he and they should be cast into the most imminent danger, unless some providential assistance were afforded them; for that Ananus made no longer delay, but had prevailed with the people to send ambassadors to Vespasian to invite him to come presently and take the city; and that he had appointed a fast for the next day against them, that they might obtain admission into the temple on a religious account, or gain it by force, and fight with them there; that he did not see how long they could either endure a siege, or how they could fight against so many enemies. He added further, that it was by the providence of God he was himself sent as an ambassador to them for an accommodation; for that Ananus did therefore offer them such proposals, that

he might come upon them when they were unarmed; that they ought to choose one of these two methods; either to intercede with those that guarded them, to save their lives, or to provide some foreign assistance for themselves; that if they fostered themselves with the hopes of pardon, in case they were subdued, they had forgotten what desperate things they had done, or could suppose, that as soon as the actors repented, those that had suffered by them must be presently reconciled to them: while those that have done injuries, though they pretend to repent of them, are frequently hated by the others for that sort of repentance; and that sufferers, when they get the power into their hands, are usually still more severe upon the actors; that the friends and kindred of those that had been destroyed would always be laying plots against them, and that a large body of people were very angry on account of their gross breaches of their laws and [illegal] judicatures, insomuch that although some part might commiserate them, those would be quite overborne by the majority.

CHAPTER IV.

The Idumeans, being sent for by the Zealots, come immediately to Jerusalem.

Now, by this crafty speech, John made the Zealots afraid; yet durst he not directly name what foreign assistance he meant, but in a covert way only intimated at the Idumeans; but now that he might particularly irritate the leaders of the Zealots, he calumniated Ananus, that he was about a piece of barbarity, and did in a special manner threaten them. These leaders were Eleazar, the son of Simon, who seemed the most plausible man of them all, both in considering what was fit to be done, and in the execution of what he had determined upon, and Zacharias, the son of Phalek; both of whom derived their families from the priests. Now, when these two men had heard, not only the common threatenings which belonged to them all, but those peculiarly levelled against themselves; and besides, how Ananus and his party, in order to secure their own dominion, had invited the Romans to come to them, for that also was part of John's lie, they hesitated a great while what they should do, considering the shortness of the time by which they were straitened; because the people were prepared to attack them very soon, and because the suddenness of the plot laid against them had almost cut off their hopes of getting any foreign assistance; for they might be under the height of their afflictions before any of their confederates could be informed of it. However, it was resolved to call in the Idumeans; so they wrote a short letter to this effect:—That Ananus had imposed on the people, and was betraying their metropolis to the Romans; that they themselves had revolted from the rest, and were in custody in the temple, on account of the preservation of their liberty; that there was but a small time left, wherein they might hope for their deliverance; and that unless they would come immediately to their assistance, they should themselves be soon in the power of Ananus, and the city would be in the power of the Romans. They also charged the messengers to tell many more circumstances to the rulers of the Idumeans. Now, there were two active men proposed for the carrying of this message, and such as were well able to speak, and to persuade them that things were in this posture, and what was a qualification still more necessary than the former, they were very swift of foot; for they knew well enough that these would immediately comply with their desires, as being ever a tumultuous and disorderly nation, always on the watch upon every motion, delighting in mutations; and upon your flattering them ever so little, and petitioning them, they soon take their arms, and put themselves into motion, and make haste to a battle, as if it were to a feast. There was indeed occasion for quick despatch in the carrying of this message; in which point the messengers were noway defective. Both their names were Ananias; and they soon came to the rulers of the Idumeans.

Now, these rulers were greatly surprised at the contents of the letter, and at what those that came with it further told them; whereupon they ran about the nation like madmen, and made proclamation that the people should come to war; so a multitude was suddenly got together, sooner indeed than the time appointed in the proclamation, and everybody caught up their arms, in order to maintain the liberty of their metropolis; and 20,000 of them were put into battle-array, and came to Jerusalem, under four commanders, John, and Jacob, the son of

Sosas; and besides these were Simon, the son of Cathlas, and Phineas, the son of Clusothus.

Now this exit of the messengers was not known either to Ananus or to the guards; but the approach of the Idumeans was known to him; for as he knew of it before they came, he ordered the gates to be shut against them, and that the walls should be guarded. Yet did not he by any means think of fighting against them, but, before they came to blows, to try what persuasions would do. Accordingly, Jesus, the eldest of the high priests next to Ananus, stood upon the tower that was over against them, and said thus:—"Many troubles, indeed, and those of various kinds, have fallen upon this city, yet in none of them have I so much wondered at her fortune as now, when you are come to assist wicked men, and this after a manner very extraordinary; for I see that you are come to support the vilest of men against us, and this with so great alacrity, as you could hardly put on the like, in case our metropolis had called you to her assistance against barbarians; and if I had perceived that your army was composed of men like unto those who invited them, I had not deemed your attempt so absurd; for nothing does so much cement the minds of men together as the alliance there is between their manners; but now for these men who have invited you, if you were to examine them one by one, every one of them would be found to have deserved 10,000 deaths; for the very rascality and offscouring of the whole country, who have spent in debauchery their own substance, and, by way of trial beforehand, have madly plundered the neighbouring villages and cities, in the upshot of all, have privately run together into this holy city. They are robbers, who, by their prodigious wickedness, have profaned this most sacred floor, and who are to be now seen drinking themselves drunk in the sanctuary, and expending the spoils of those whom they have slaughtered upon their insatiable bellies. As for the multitude that is with you, one may see them so decently adorned in their armour, as it would become them to be, had their metropolis called them to her assistance against foreigners. What can a man call this procedure of yours, but the sport of fortune, when he sees a whole nation coming to protect a sink of wicked wretches? I have for a good while been in doubt what it could possibly be that should move you to do this so suddenly; because certainly you would not take on your armour on the behalf of robbers, and against a people of kin to you, without some very great cause for your so doing; but we have a hint that the Romans are pretended, and that we are supposed to be going to betray this city to them; for some of your men have lately made a clamour about those matters, and have said they are come to set their metropolis free. Now, we cannot but admire at these wretches in their devising such a lie as this against us; for they knew there was no other way to irritate against us men that were naturally desirous of liberty, and on that account the best disposed to fight against foreign enemies, but by framing a tale as if we were going to betray that most desirable thing, liberty. But you ought to consider what sort of people they are that raise this calumny, and against what sort of people that calumny is raised, and to gather the truth of things, not by fictitious speeches, but out of the actions of both parties; for what occasion is there for us to sell ourselves to the Romans, while it was in our power not to have revolted from them at the first, or, when we had once revolted, to have returned under their dominion again, and this while the neighbouring countries were not yet laid waste? Whereas it is not an easy thing to be reconciled to the Romans, if we were desirous of it, now they have subdued Galilee, and are thereby become proud and insolent; and to endeavour to please them at the time when they are so near us, would bring such a reproach upon us as were worse than death. As for myself, indeed, I should have preferred peace with them before death; but now we have once made war upon them, and fought with them, I prefer death with reputation, before living in captivity under them. But further, whether do they pretend that we, who are the rulers of the people, have sent thus privately to the Romans, or hath it been done by the common suffrages of the people? If it be ourselves only that have done it, let them name those friends of ours that have been sent, as our servants, to manage this treachery. Hath any one been caught as he went out on this errand, or seized upon as he came back? Are they in possession of our letters? How could we be concealed from such a vast number

of our fellow-citizens, among whom we are conversant every hour, while what is done privately in the country is, it seems, known by the Zealots, who are but few in number, and under confinement also, and are not able to come out of the temple into the city! Is this the first time that they are become sensible how they ought to be punished for their insolent actions! For while these men were free from the fear they are now under, there was no suspicion raised that any of us were traitors. But if they lay this charge against the people, this must have been done at a public consultation, and not one of the people must have dissented from the rest of the assembly: in which case the public fame of this matter would have come to you sooner than any particular indication. But how could that be? Must there not then have been ambassadors sent to confirm the agreements? And let them tell us who this ambassador was that was ordained for that purpose. But this is no other than a pretence of such men as are loath to die, and are labouring to escape those punishments that hang over them; for if fate had determined that this city was to be betrayed into its enemies' hands, no other than these men that accuse us falsely could have the impudence to do it, there being no wickedness wanting to complete their impudent practices but this only, that they become traitors. And now you, Idumeans, are come hither already with your arms, it is your duty, in the first place, to be assisting to your metropolis, and to join with us in cutting off those tyrants that have infringed the rules of our regular tribunals; that have trampled upon our laws, and made their swords the arbitrators of right and wrong; for they have seized upon men of great eminence, and under no accusation, as they stood in the midst of the market-place, and tortured them with putting them into bonds, and, without bearing to hear what they had to say, or what supplications they made, they destroyed them. You may, if you please, come into this city, though not in the way of war, and take a view of the marks still remaining of what I now say, and may see the houses that have been depopulated by their rapacious hands, with those wives and families that are in black, mourning for their slaughtered relations; as also you may hear their groans and lamentations all the city over; for there is nobody but hath tasted of the incursions of these profane wretches, who have proceeded to that degree of madness, as not only to have transferred their impudent robberies out of the country, and the remote cities, into this city, the very face and head of the whole nation, but out of the city into the temple also; for that is now made their receptacle and refuge, and the fountain-head whence their preparations are made against us. And this place, which is adored by the habitable world, and honoured by such as only know it by report, as far as the ends of the earth, is trampled upon by these wild beasts, born among ourselves. They now triumph in the desperate condition they are already in, when they hear that one people is going to fight against another people, and one city against another city, and that your nation hath gotten an army together against its own bowels. Instead of which procedure, it were highly fit and reasonable, as I said before, for you to join with us in cutting off these wretches, and in particular to be revenged on them for putting this very cheat upon you; I mean, for having the impudence to invite you to assist them, of whom they ought to have stood in fear, as ready to punish them. But if you have some regard to these men's invitation of you, yet may you lay aside your arms, and come into the city under the notion of our kindred, and take upon you a middle name between that of auxiliaries and of enemies, and so become judges in this case. However, consider what these men will gain by being called into judgment before you, for such undeniable and such flagrant crimes, who would not vouchsafe to hear such as had no accusations laid against them to speak a word for themselves. However, let them gain this advantage by your coming. But still, if you will neither take our part in that indignation we have at these men, nor judge between us, the third thing I have to propose is this, that you let us both alone, and neither insult upon our calamities, nor abide with these plotters against their metropolis; for though you should have ever so great a suspicion that some of us have discoursed with the Romans, it is in your power to watch the passages into the city; and in case any thing that we have been accused of is brought to light, then to come and defend your metropolis, and to inflict punishment on those that are found guilty; for the enemy cannot prevent you who are so

near to the city. But if, after all, none of these proposals seem acceptable and moderate, do not you wonder that the gates are shut against you, while you bear your arms about you."

Thus spake Jesus; yet did not the multitude of the Idumeans give any attention to what he said, but were in a rage, because they did not meet with a ready entrance into the city. The generals also had indignation at the offer of laying down their arms, and looked upon it as equal to a captivity, to throw them away at any man's injunction whomsoever. But Simon, the son of Cathlas, one of their commanders, with much ado quieted the tumult of his own men, and stood so that the high priests might hear him, and said as follows:—"I can no longer wonder that the patrons of liberty are under custody in the temple, since there are those that shut the gates of our common city* to their own nation, and at the same time are prepared to admit the Romans into it; nay, perhaps, are disposed to crown the gates with garlands at their coming, while they speak to the Idumeans from their own towers, and enjoin them to throw down their arms which they have taken up for the preservation of its liberty; and while they will not intrust the guard of our metropolis to their kindred, profess to make them judges of the differences that are among them; nay, while they accuse some men of having slain others, without a legal trial, they do themselves condemn a whole nation, after an ignominious manner, and have now walled up that city from their own nation, which used to be open even to all foreigners that came to worship there. We have indeed come in great haste to you, and to a war against our own countrymen; and the reason why we have made such haste is this, that we may preserve that freedom which you are so unhappy as to betray. You have probably been guilty of the like crimes against those whom you keep in custody, and have, I suppose, collected together the like plausible pretences against them also that you make use of against us; after which you have gotten the matery of those within the temple, and keep them in custody, while they are only taking care of the public affairs. You have also shut the gates of the city in general against nations that are the most nearly related to you; and while you give such injurious commands to others, you complain that you have been tyrannized over by them, and fix the name of unjust governors upon such as are tyrannized over by yourselves. Who can bear this, your abuse of words, while they have a regard to the contrariety of your actions, unless you mean this, that those Idumeans do now exclude you out of our metropolis, whom you exclude from the sacred offices of your own country! One may indeed justly complain of those that are besieged in the temple, that when they had courage enough to punish those tyrants, whom you call eminent men, and free from any accusations, because of their being your companions in wickedness, they did not begin with you, and thereby cut off beforehand the most dangerous parts of this treason. But if these men have been more merciful than the public necessity required, we that are Idumeans will preserve this house of God, and will fight for our common country, and will oppose by war as well those that attack them from abroad, as those that betray them from within. Here will we abide before the walls in our armour, until either the Romans grow weary in waiting for you, or you become friends to liberty, and repent of what you have done against it."

And now did the Idumeans make an acclamation to what Simon had said; but Jesus went away sorrowful, as seeing that the Idumeans were against all moderate counsels, and that the city was besieged on both sides; nor indeed were the minds of the Idumeans at rest; for they were in a rage at the injury that had been offered them by their exclusion out of the city; and when they thought the Zealots had been strong, but saw nothing of theirs to support them, they were in doubt about the matter, and many of them repented that they had come thither. But the shame that would attend them in case they returned without doing any thing at all, so far overcame that their repentance, that they lay all night before the wall, though in a very bad encampment; for there broke out a prodigious storm in the night, with the utmost violence, and very

* This appellation of Jerusalem, (given it here by Simon, the general of the Idumeans,) "the common city" of the Idumeans, who were proselytes of justice, as well as of the original native Jews, greatly confirms that maxim of the rabbins, that "Jerusalem was not assigned, or appropriated, to the tribe of Benjamin or Judah, but every tribe had equal right to it at their coming to worship there at the several festivals."

strong winds, with the largest showers of rain, with continual lightnings, terrible thunderings, and amazing concussions and bellowings of the earth, that was in an earthquake. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that these wonders foreshowed some grand calamities that were coming.

Now the opinion of the Idumeans and of the citizens was one and the same. The Idumeans thought that God was angry at their taking arms, and that they would not escape punishment for their making war upon their metropolis. Ananus and his party thought that they had conquered without fighting, and that God acted as a general for them; but truly they proved both ill conjectures at what was to come, and made those events to be ominous to their enemies, while they were themselves to undergo the ill effects of them; for the Idumeans fenced one another by uniting their bodies into one band, and thereby kept themselves warm, and connecting their shields over their heads, were not so much hurt by the rain. But the Zealots were more deeply concerned for the danger these men were in than they were for themselves, and got together, and looked about them, to see whether they could devise any means of assisting them. The hotter sort of them thought it best to force their guards with their arms, and after that to fall into the midst of the city, and publicly open the gates to those that came to their assistance; as supposing the guards would be in disorder, and give way at such an unexpected attempt of theirs, especially as the greater part of them were unarmed and unskilled in the affairs of war; and that besides, the multitude of the citizens would not be easily gathered together, but confined to their houses by the storm; and that if there were any hazard in their undertaking, it became them to suffer any thing whatsoever themselves, rather than to overlook so great a multitude as were miserably perishing on their account. But the more prudent part of them disapproved of this forcible method, because they saw not only the guards about them very numerous, but the walls of the city itself carefully watched, by reason of the Idumeans. They also supposed that Ananus would be everywhere, and visit the guards every hour; which indeed was done upon other nights, but was omitted that night, not by reason of any slothfulness of Ananus, but by the overbearing appointment of fate, that so both he himself might perish, and the multitude of the guards might perish with him; for truly, as the night was far gone, and the storm very terrible, Ananus gave the guards in the cloisters leave to go to sleep; while it came into the heads of the Zealots to make use of the saws belonging to the temple, and to cut the bars of the gates to pieces. The noise of the wind, and that not inferior sound of the thunder, did here also conspire with their designs, that the noise of the saws was not heard by the others.

So they secretly went out of the temple to the wall of the city, and made use of their saws, and opened that gate which was over against the Idumeans. Now at first there came a fear upon the Idumeans themselves, which disturbed them, as imagining that Ananus and his party were coming to attack them, so that every one of them had his right hand upon his sword, in order to defend himself; but they soon came to know who they were that came to them, and were entered the city. And had the Idumeans then fallen upon the city, nothing could have hindered them from destroying the people, every man of them, such was the rage they were in at that time; but they first of all made haste to get the Zealots out of custody, which those that brought them in earnestly desired them to do, and not overlook those for whose sake they were come, in the midst of their distresses, nor to bring them into a still greater danger; for that when they had once seized upon the guards it would be easy for them to fall upon the city; but that if the city were once alarmed, they would not then be able to overcome those guards, because as soon as they should perceive they were there, they would put themselves in order to fight them, and would hinder their coming into the temple.

CHAPTER V.

Cruelty of the Idumeans and the Zealots—Slaughter of Ananus, Jesus, and Zacharias.

This advice pleased the Idumeans, and they ascended through the city to the temple. The Zealots were also in great expectation of their coming, and earnestly waited for them. When therefore these were entering, they also came boldly at

of the inner temple, and mixing themselves with the Idumeans, they attacked the guards; and some of those that were upon the watch, but were fallen asleep, they killed as they were asleep; but as those that were now awakened made a cry, the whole multitude arose, and in the amazement they were in caught hold of their arms immediately, and betook themselves to their own defence; and so long as they thought they were only the Zealots who attacked them they went on boldly, as hoping to overpower them by their numbers; but when they saw others pressing in upon them also, they perceived the Idumeans were got in; and the greatest part of them laid aside their arms, together with their courage, and betook themselves to lamentation. But some few of the younger sort covered themselves with their armour, and valiantly received the Idumeans, and for a while protected the multitude of old men. Others, indeed, gave a signal to those that were in the city of the calamities they were in; but when these were also made sensible that the Idumeans were come in, none of them durst come to their assistance; only they returned the terrible echo of wailing and lamenting their misfortunes. A great howling of the women was excited also, and every one of the guards were in danger of being killed. The Zealots also joined in the shouts raised by the Idumeans; and the storm itself rendered the cry more terrible; nor did the Idumeans spare anybody; for as they are naturally a most barbarous and bloody nation, and had been distressed by the tempest, they made use of their weapons against those that had shut the gates against them, and acted in the same manner as to those that supplicated for their lives and to those that fought them, insomuch that they ran through those with their swords, who desired them to remember the relation there was between them, and begged of them to have regard to their common temple. Now there was at present neither any place for flight, nor any hope for preservation; but as they were driven one upon another in heaps, so were they slain. Thus the greater part were driven together by force, as there was now no place of retirement, and the murderers were upon them; and, having no other way, threw themselves down headlong into the city; whereby, in my opinion, they underwent a more miserable destruction than that which they avoided, because that was a voluntary one. And now the outer temple was all of it overflowed with blood; and that day, as it came on, saw 8500 dead bodies there.

But the rage of the Idumeans was not satiated by these slaughters; but they now betook themselves to the city, and plundered every house, and slew every one they met; and for the multitude, they esteemed it needless to go on with killing them, but they sought for the high priests, and the generality went with the greatest zeal against them; and as soon as they caught them they slew them, and then standing upon their dead bodies, in way of jest, upbraided Ananus with his kindness to the people, and Jesus with his speech made to them from the wall. Nay, they proceeded to that degree of impiety as to cast away their dead bodies without burial, although the Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun. I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs, whereon they saw their high priest, and the procurer of their preservation, slain in the midst of their city. He was on other accounts also a venerable, and a very just man; and besides the grandeur of that nobility, and dignity, and honour of which he was possessed, he had been a lover of a kind of parity; even with regard to the meanest of the people; he was a prodigious lover of liberty, and an admirer of a democracy in government; and did ever prefer the public welfare before his own advantage, and preferred peace above all things; for he was thoroughly sensible that the Romans were not to be conquered. He also foresaw that of necessity a war would follow, and that unless the Jews made up matters with them very dexterously, they would be destroyed: to say all in a word, if Ananus had survived they had certainly compounded matters; for he was a shrewd man in speaking and persuading the people, and had already gotten the mastery of those that opposed his designs, or were for the war. And the Jews had then put abundance of delays in the way of the Romans, if they had had such a general as he was. Jesus was also joined with

him; and although he was inferior to him upon the comparison, he was superior to the rest; and I cannot but think that it was because God had doomed this city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these their great defenders and wellwishers, while those that a little before had worn the sacred garments, and had presided over the public worship, and had been esteemed venerable by those that dwelt on the whole habitable earth when they came into our city, were cast out naked, and seen to be the food of dogs and wild beasts. And I cannot but imagine that virtue itself groaned at these men's case, and lamented that she was here so terribly conquered by wickedness. And this at last was the end of Ananus and Jesus.

Now after these were slain, the Zealots and the multitude of the Idumeans fell upon the people as upon a flock of profane animals, and cut their throats; and, for the ordinary sort, they were destroyed in what place soever they caught them. But for the noblemen and the youth, they first caught them and bound them, and shut them up in prison, and put off their slaughter, in hopes that some of them would turn over to their party; but not one of them would comply with their desires, but all of them preferred death before being enrolled among such wicked wretches as acted against their own country. But this refusal of theirs brought upon them terrible torments; for they were so scourged and tortured, that their bodies were not able to sustain their torments, till at length, and with difficulty, they had the favour to be slain. Those whom they caught in the daytime were slain in the night, and then their bodies were carried out and thrown away, that there might be room for other prisoners; and the terror that was upon the people was so great, that no one had courage enough either to weep openly for the dead man that was related to him, or bury him; but those that were shut up in their own houses, could only shed tears in secret, and durst not even groan without great caution, lest any of their enemies should hear them; for if they did, those that mourned for others soon underwent the same death with those whom they mourned for. Only in the night-time they would take up a little dust and throw it upon their bodies; and even some that were the most ready to expose themselves to danger, would do it in the daytime: and there were 12,000 of the better sort who perished in this manner.

And now these Zealots and Idumeans were quite weary of barely killing men; so they had the impudence of setting up fictitious tribunals and judicatures for that purpose; and as they intended to have Zacharias, the son of Baruch, one of the most eminent of the citizens, slain,—so what provoked them against him was, that hatred of wickedness and love of liberty which were so eminent in him: he was also a rich man, so that by taking him off, they did not only hope to seize his effects, but also to get rid of a man that had great power to destroy them. So they called together, by a public proclamation, seventy of the principal men of the populace, for a show as if they were real judges, while they had no proper authority. Before these was Zacharias accused of a design to betray their polity to the Romans, and having traitorously sent to Vespasian for that purpose. Now there appeared no proof or sign of what he was accused; but they affirmed themselves that they were well persuaded that so it was, and desired that such their affirmation might be taken for sufficient evidence. Now when Zacharias clearly saw that there was no way remaining for his escape from them, as having been treacherously called before them, and then put in prison, but not with any intention of a legal trial, he took great liberty of speech in that despair of life he was under. Accordingly he stood up, and laughed at their pretended accusation, and in a few words confuted the crimes laid to his charge; after which he turned his speech to his accusers, and went over distinctly all their transgressions of the law, and made heavy lamentations upon the confusion they had brought public affairs to: in the mean time the Zealots grew tumultuous, and had much ado to abstain from drawing their swords, although they designed to preserve the appearance and show of judicature to the end. They were also desirous, on other accounts, to try the judges, whether they would be mindful of what was just at their own peril. Now the seventy judges brought in their verdict, that the person accused was not guilty—as choosing rather to die themselves with him, than to have his death laid at their doors: hereupon there arose a great clamour of the Zealots

upon his acquittal, and they all had indignation at the judges, for not understanding that the authority that was given them was but in jest. So two of the boldest of them fell upon Zacharias in the middle of the temple, and slew him; and as he fell down dead they bantered him, and said, "Thou hast also our verdict, and this will prove a more sure acquittal to thee than the other." They also threw him down out of the temple immediately into the valley beneath it. Moreover, they struck the judges with the backs of their swords, by way of abuse, and thrust them out of the court of the temple, and spared their lives with no other design than that, when they were dispersed among the people in the city, they might become their messengers, to let them know they were no better than slaves.

But by this time the Idumeans repented of their coming, and were displeased at what had been done; and when they were assembled together by one of the Zealots, who had come privately to them, he declared to them what a number of wicked pranks they had themselves done in conjunction with those that invited them, and gave a particular account of what mischiefs had been done against their metropolis. He said, that they had taken arms, as though the high priests were betraying their metropolis to the Romans, but had found no indication of any such treachery; but that they had succoured those that had pretended to believe such a thing, while they did themselves the works of war and tyranny after an insolent manner. It had been, indeed, their business to have hindered them from such their proceedings at the first, but seeing they had once been partners with them in shedding the blood of their own countrymen, it was high time to put a stop to such crimes, and not continue to afford any more assistance to such as were subverting the laws of their forefathers; for that if any had taken it ill that the gates had been shut against them, and they had not been permitted to come into the city, yet that those who had excluded them had been punished, and Ananus was dead, and that almost all those people had been destroyed in one night. That one might perceive many of themselves now repenting for what they had done, and might see the horrid barbarity of those that had invited them, and that they had no regard to such as had saved them; that they were so impudent as to perpetrate the vilest things, under the eyes of those who had supported them, and that their wicked actions would be laid to the charge of the Idumeans, and would be so laid to their charge, till somebody obstructed their proceedings, or separated himself from the same wicked action; that they therefore ought to retire home, since the imputation of treason appeared to be a calumny, and that there was no expectation of the coming of the Romans at that time, and that the government of the city was secured by such walls as could not easily be thrown down; and, by avoiding any further fellowship with those bad men, to make some excuse for themselves, as to what they had been so far deluded as to have been partners with them hitherto.

CHAPTER VI.

The Idumeans return home—The Zealots continue their slaughter of the citizens—Vespasian dissuades the Romans from proceeding in the Jewish war.

The Idumeans complied with these persuasions; and, in the first place, they set those that were in the prison at liberty, being about 2000 of the populace, who thereupon fled away immediately to Simon, one whom we shall speak of presently. After which these Idumeans retired from Jerusalem, and went home; which departure of theirs was a great surprise to both parties; for the people, not knowing of their repentance, pulled up their courage for awhile, as eased of so many of their enemies, while the Zealots grew more insolent, not as deserted by their confederates, but as freed from such men as might hinder their designs and put some stop to their wickedness. Accordingly, they made no longer any delay, nor took any deliberation in their enormous practices, but made use of the shortest methods for all their executions; and what they had once resolved upon, they put in practice sooner than any one could imagine; but their thirst was chiefly after the blood of valiant men, and men of good families; the one sort of whom they destroyed out of envy, the other out of fear; for they thought their whole security lay in leaving no potent men alive; on which account they slew Gorion, a person eminent in dignity, and on account of his family also; he was also for democracy, and of as great boldness and freedom of spirit as were any of the Jews whosoever; the principal thing that

ruined him, added to his other advantages, was his free speaking. Nor did Niger of Perea escape their hands; he had been a man of great valour in their war with the Romans, but was now drawn through the middle of the city, and, as he went, he frequently cried out, and showed the scars of his wounds; and when he was drawn out of the gates, and despaired of his preservation, he besought them to grant him a burial; but as they had threatened him beforehand not to grant him any spot of earth for a grave, which he chiefly desired of them, so did they slay him [without permitting him to be buried]. Now when they were slaying him, he made his imprecation upon them, that they might undergo both famine and pestilence in this war, and besides all that, they might come to the mutual slaughter of one another; all which imprecations God confirmed against these impious men, and was what came most justly upon them, when not long afterward they tasted of their own madness in their mutual seditions one against another. So when this Niger was killed, their fears of being overturned were diminished, and indeed there was no part of the people but they found out some pretence to destroy them; for some were therefore slain, because they had had differences with some of them; and as to those that had not opposed them in times of peace, they watched seasonable opportunities to gain some accusation against them; and if any one did not come near them at all, he was under their suspicion as a proud man; if any one came with boldness, he was esteemed a contemner of them; and if any one came as aiming to oblige them, he was supposed to have some treacherous plot against them; while the only punishment of crimes, whether they were of the greatest or smallest sort, was death. Nor could any one escape, unless he were very inconsiderable, either on account of the meanness of his birth, or on account of his fortune.

And now all the rest of the commanders of the Romans deemed this sedition among their enemies to be of great advantage to them, and were very earnest to march to the city; and they urged Vespasian, as their lord and general in all cases, to make haste, and said to him, that "the providence of God is on our side, by setting our enemies at variance against one another; that still the change in such cases may be sudden, and the Jews may quickly be at one again, either because they may be tired out with their civil miseries, or repent them of such doings" But Vespasian replied, that they were greatly mistaken in what they thought fit to be done, as those that, upon the theatre, love to make a show of their hands and of their weapons, but do it at their own hazard, without considering what was for their advantage and for their security, for that if they now go and attack the city immediately, they shall but occasion their enemies to unite together, and shall convert their force, now it is in its height, against themselves; but if they stay awhile they shall have fewer enemies, because they will be consumed in this sedition: that God acts as a general of the Romans better than he can do, and is giving the Jews up to them without any pains of their own, and granting their army a victory without any danger; that therefore it is their best way, while their enemies are destroying each other with their own hands, and falling into the greatest of misfortunes, which is that of sedition, to sit still as spectators of the dangers they run into, rather than to fight hand to hand with men that love murdering, and are mad one against another. "But if any one imagines that the glory of victory, when it is gotten without fighting, will be more insipid, let him know this much, that a glorious success, quietly obtained, is more profitable than the dangers of a battle; for we ought to esteem those that do what is agreeable to temperance and prudence, no less glorious than those that have gained great reputation by their actions in war: that he shall lead on his army with greater force when their enemies are diminished, and his own army refreshed after the continual labours they had undergone. However, that this is not a proper time to propose to ourselves the glory of victory; for that the Jews are not now employed in making of armour or building of walls, nor indeed in getting together auxiliaries, while the advantage will be on their side who give them such opportunity of delay; but that the Jews are vexed to pieces every day by their civil wars and dissensions, and are under greater misfortunes than, if they were once taken, could be inflicted on them by us. Whether, therefore, any one hath regard to what is for our safety, he ought to suffer these Jews to destroy one another; or whether he hath regard to the greater

glory of the action, we ought by no means to meddle with these men, now they are afflicted with a distemper at home; for should we now conquer them, it would be said the conquest was not owing to our bravery, but to their sedition."

And now the commanders joined in their approbation of what Vespasian had said, and it was soon discovered how wise an opinion he had given; and indeed many there were of the Jews that deserted every day, and fled away from the Zealots, although their flight was very difficult, since they had guarded every passage out of the city, and slew every one that was caught at them, as taking it for granted they were going over to the Romans; yet did he who gave them money get clear off, while he only that gave them none was voted a traitor. So the upshot was this, that the rich purchased their flight by money, while none but the poor were slain. Along all the roads also vast numbers of dead bodies lay in heaps, and even many of those that were so zealous in deserting, at length chose rather to perish within the city; for the hopes of burial made death in their own city appear of the two less terrible to them. But these Zealots came at last to that degree of barbarity, as not to bestow a burial either on those slain in the city, or on those that lay along the roads; but as if they had made an agreement to cancel both the laws of their country and the laws of nature, and, at the same time that they defiled men with their wicked actions, they would pollute the Divinity itself also, they left the dead bodies to putrefy under the sun: and the same punishment was allotted to such as buried any, as to those that deserted, which was no other than death; while he that granted the favour of a grave to another, would presently stand in need of a grave himself. To say all in a word, no other gentle passion was so entirely lost among them as mercy; for what were the greatest objects of pity did most of all irritate these wretches, and they transferred their rage from the living to those that had been slain, and from the dead to the living. Nay, the terror was so very great, that he who survived called them that were first dead happy, as being at rest already; as did those that were under torture in the prisons declare that, upon this comparison, those that lay unburied were the happiest. These men, therefore, trampled upon all the laws of man, and laughed at the laws of God; and for the oracles of the prophets, they ridiculed them as the tricks of jugglers; yet did these prophets foretell many things concerning [the rewards of] virtue, and [punishments of] vice, which when these Zealots violated, they occasioned the fulfilling of those very prophecies belonging to their own country; for there was a certain ancient oracle of those men, that the city should then be taken, and the sanctuary burnt, by right of war, when a sedition should invade the Jews, and their own hand should pollute the temple of God.* Now, while these Zealots did not [quite] disbelieve these predictions, they made themselves the instruments of their accomplishment.

CHAPTER VII.

Tyranny of John—Massada plundered by the Zealots—Vespasian takes Gadara.

By this time John was beginning to tyrannize, and thought it beneath him to accept of barely the same honours that others had; and joining to himself by degrees a party of the most wicked of them all, he broke off from the rest of the faction. This was brought about by his still disagreeing with the opinions of others, and giving out injunctions of his own, in a very imperious manner: so that it was evident he was setting up a monarchical power. Now some submitted to him out of their fear of him, and others out of their good-will to him; for he was a shrewd man to entice men to him, both by deluding them and putting cheats upon them. Nay, many there were that thought they should be safer themselves, if the causes of their past insolent actions should now be reduced to one head, and not to a great many. His activity was so great, and that both in action and counsel, that he had not a few guards about him; yet was there a great party of his antagonists that left him; among whom envy at him weighed a great deal, while they thought it a very heavy thing to be in subjection to one that was formerly their equal. But

* This prediction, that the city (Jerusalem) should then "be taken, and the sanctuary burnt by right of war, when a sedition should invade the Jews, and their own hands should pollute that temple," or, as it is, b. vi. chap. ii., "when any one should begin to slay his countrymen in the city," is wanting in our present copies of the Old Testament.

the main reason that moved men against him was the dread of monarchy, for they could not hope easily to put an end to his power, if he had once obtained it; and yet they knew that he would have this pretence always against them, that they had opposed him when he was first advanced; while every one chose rather to suffer any thing whatsoever in war, than that, when they had been in a voluntary slavery for some time, they should afterward perish. So the sedition was divided into two parts, and John reigned in opposition to his adversaries over one of them: but for their leaders, they watched one another, nor did they at all, or at least very little, meddle with arms in their quarrels; but they fought earnestly against the people, and contended one with another which of them should bring home the greatest prey. But because the city had to struggle with three of the greatest misfortunes, war, and tyranny, and sedition, it appeared, upon the comparison, that the war was the least troublesome to the populace of them all. Accordingly they ran away from their own houses to foreigners, and obtained that preservation from the Romans which they despaired to obtain among their own people.

And now a fourth misfortune arose, in order to bring our nation to destruction. There was a fortress of very great strength not far from Jerusalem, which had been built by our ancient kings, both as a repository for their effects in the hazards of war, and for the preservation of their bodies at the same time. It is called Massada. Those that were called Sicarii had taken possession of it formerly; but at this time they overran the neighbouring countries, aiming only to procure to themselves necessaries; for the fear they were then in prevented their further ravages; but when once they were informed that the Roman army lay still, and that the Jews were divided between sedition and tyranny, they boldly undertook greater matters; and at the feast of unleavened bread, which the Jews celebrate in memory of their deliverance from the Egyptian bondage, when they were sent back into the country of their forefathers, they came down by night, without being discovered by those that could have prevented them, and overran a certain small city called Engeddi: in which expedition they prevented those citizens that could have stopped them, before they could arm themselves and fight them. They also dispersed them, and cast them out of the city. As for such as could not run away, being women and children, they slew of them above 700. Afterward, when they had carried every thing out of their houses, and had seized upon all the fruits that were in a flourishing condition, they brought them into Massada. And, indeed, these men laid all the villages that were about the fortress waste, and made the whole country desolate: while there came to them every day from all parts, not a few men as corrupt as themselves. At this time all the other regions of Judea that had hitherto been at rest were in motion, by means of the robbers. Now, as it is in a human body, if the principal part be inflamed, all the members are subject to the same distemper, so by means of the sedition and disorder that was in the metropolis, had the wicked men that were in the country opportunity to ravage the same. Accordingly, when every one of them had plundered their own villages, they then retired into the desert; yet were these men that now got together and joined in the conspiracy by parties, too small for an army, and too many for a gang of thieves: and thus did they fall upon the holy places* and the cities; yet did it now so happen that they were sometimes very ill treated by those upon whom they fell with such violence, and were taken by them as men are taken in war: but still they prevented any further punishment as do robbers, who as soon as their ravages [are discovered] run their way. Nor was there now any part of Judea that was not in a miserable condition, as well as its most eminent city also.

These things were told Vespasian by deserters; for although the seditious watched all the passages out of the city, and destroyed all, whosoever they were, that came thither, yet were there some that had concealed themselves, and, when they had fled to the Romans, persuaded their general to come to their city's assistance, and save the remainder of the people; informing him withal, that it was upon

* By "holy places," as distinct from cities, must be meant "houses of prayer" out of cities; of which we find mention made in the New Testament. See Luke vi. 12; Acts xvi. 13, 16. They were situated sometimes by the sides of rivers, or by the seaside. So did the seventy-two interpreters go to pray every morning by the seaside, before they went to their work.

account of the people's good-will to the Romans that many of them were already slain, and the survivors in danger of the same treatment. Vespasian did indeed already pity the calamities these men were in, and arose, in appearance, as though he was going to besiege Jerusalem,—but in reality to deliver them from a [worse] siege they were already under. However, he was obliged at first to overthrow what remained elsewhere, and to leave nothing out of Jerusalem behind him that might interrupt him in that siege. Accordingly he marched against Gadara, the metropolis of Perea, which was a place of strength, and entered that city on the fourth day of the month Dystrus [Adar]; for the men of power had sent an embassage to him, without the knowledge of the seditious, to treat about a surrender; which they did out of the desire they had of peace, and for saving their effects, because many of the citizens of Gadara were rich men. This embassy the opposite party knew nothing of, but discovered it as Vespasian was approaching near the city. However, they despaired of keeping possession of the city, as being inferior in number to their enemies who were within the city, and seeing the Romans very near to the city; so they resolved to fly, but thought it dishonourable to do it without shedding some blood, and revenging themselves on the authors of this surrender; so they seized upon Dolesus (a person not only the first in rank and family in that city, but one that seemed the occasion of sending such an embassy) and slew him, and treated his dead body after a barbarous manner, so very violent was their anger at him, and then ran out of the city. And as now the Roman army was just upon them, the people of Gadara admitted Vespasian with joyful acclamations, and received from him the security of his right hand, as also a garrison of horsemen and footmen, to guard them against the excursions of the runagates; for as to their wall, they had pulled it down before the Romans desired them so to do, that they might thereby give them assurance that they were lovers of peace, and that, if they had a mind, they could not now make war against them.

And now Vespasian sent Placidus against those that had fled from Gadara, with 500 horsemen and 3000 footmen, while he returned himself to Cesarea, with the rest of the army. But as soon as these fugitives saw the horsemen that pursued them just upon their backs, and before they came to a close fight, they ran together to a certain village, which was called Bethennabris, where finding a great multitude of young men, and arming them, partly by their own consent, and partly by force, they rashly and suddenly assaulted Placidus and the troops that were with him. These horsemen at the first onset gave way a little, as contriving to entice them farther off the wall; and when they had drawn them into a place fit for their purpose, they made their horse encompass them round, and threw their darts at them. So the horsemen cut off the flight of the fugitives, while the foot terribly destroyed those that fought against them; for those Jews did no more than show their courage, and then were destroyed; for as they fell upon the Romans when they were joined close together, and, as it were, walled about with their entire armour, they were not able to find any place where the darts could enter, nor were they any way able to break their ranks, while they were themselves run through by the Roman darts, and, like the wildest of wild beasts, rushed upon the points of the others' swords; so some of them were destroyed, as cut with their enemies' swords upon their faces, and others were dispersed by the horsemen.

Now Placidus's concern was to exclude them in their flight from getting into the village; and causing his horse to march continually on that side of them, he then turned short upon them, and at the same time his men made use of their darts, and easily took their aim at those that were the nearest to them, as they made those that were farther off turn back by the terror they were in, till at last the most courageous of them brake through those horsemen and fled to the wall of the village. And now those that guarded the wall were in great doubt what to do; for they could not bear the thoughts of excluding those that came from Gadara, because of their own people that were among them; and yet, if they should admit them, they expected to perish with them, which came to pass accordingly; for as they were crowding together at the wall, the Roman horsemen were just ready to fall in with them. However, the guards prevented them, and shut the gates, when Placidus

made an assault upon them, and fighting courageously till it was dark, he got possession of the wall, and of the people that were in the city, when the useless multitude were destroyed; but those that were more potent ran away; and the soldiers plundered the houses, and set the village on fire. As for those that ran out of the village, they stirred up such as were in the country, and exaggerating their own calamities, and telling them that the whole army of the Romans were upon them, they put them into great fear on every side; so they got in great numbers together, and fled to Jericho, for they knew no other place that could afford them any hope of escaping, it being a city that had a strong wall and a great multitude of inhabitants. But Placidus, relying much upon his horsemen and his former good success, followed them, and slew all that he overtook, as far as Jordan; and when he had driven the whole multitude to the riverside, where they were stopped by the current, (for it had been augmented lately by rains, and was not fordable,) he put his soldiers in array over against them; so the necessity the others were in, provoked them to hazard a battle, because there was no place whither they could flee. They then extended themselves a very great way along the banks of the river, and sustained the darts that were thrown at them as well as the attacks of the horsemen, who beat many of them, and pushed them into the current. At which fight, hand to hand, 15,000 of them were slain, while the number of those that were unwillingly forced to leap into Jordan was prodigious. There were, besides, 2200 taken prisoners. A mighty prey was taken also, consisting of asses, and sheep, and camels, and oxen.

Now this destruction that fell upon the Jews, as it was not inferior to any of the rest in itself, so did it appear greater than it really was; and this, because not only the whole of the country through which they fled was filled with slaughter, and Jordan could not be passed over, by reason of the dead bodies that were in it, but because the lake Asphaltitis was also full of dead bodies, that were carried down into it by the river. And now Placidus, after this good success he had, fell violently upon the neighbouring smaller cities and villages; when he took Abila, and Julias, and Bezemoth, and all those that lay as far as the lake Asphaltitis, and put such of the deserters into each of them as he thought proper. He then put his soldiers on board the ships, and slew such as had fled to the lake, insomuch that all Perea had either surrendered themselves, or were taken by the Romans, as far as Macherus.

CHAPTER VIII.

Commotions in Gall [Galatia]—Vespasian hastens to terminate the Jewish war—Description of Jericho, the Great Plain, and the Lake Asphaltitis.

IN the mean time, an account came that there were commotions in Gall, and that Vindex, together with the men of power in that country, had revolted from Nero; which affair is more accurately described elsewhere. This report, thus related to Vespasian, excited him to go on briskly with the war; for he foresaw already the civil wars which were coming upon them, nay, that the very government was in danger; and he thought if he could first reduce the eastern parts of the empire to peace, he should make the fears for Italy the lighter; while, therefore, the winter was his hinderance [from going into the field], he put garrisons into the villages and smaller cities for their security; he put decurions also into the villages, and centurions into the cities; he besides this rebuilt many of the cities that had been laid waste; but at the beginning of the spring he took the greatest part of his army, and led it from Cesarea to Antipatris, where he spent two days in settling the affairs of that city, and then, on the third day, he marched on, laying waste and burning all the neighbouring villages. And when he had laid waste all the places about the toparchy of Thamnas, he passed on to Lydda and Jamnia; and when both those cities had come over to him, he placed a great many of those that had come over to him [from other places] as inhabitants therein, and then came to Emmaus, where he seized upon the passages which led thence to their metropolis, and fortified his camp, and leaving the fifth legion therein, he came to the toparchy of Bethletephon. He then destroyed that place, and the neighbouring places, by fire, and fortified, at proper places, the strongholds all about Idumea; and when he had seized upon two villages, which were in the very midst of Idumea, Betaris, and Caphartobas, he slew above 10,000 of the people, and carried into captivity above 1000, and drove away the rest of the multitude, and placed no small part of his own forces in them, who overran

and laid waste the whole mountainous country; while he, with the rest of his forces, returned to Emmaus, whence he came down through the country of Samaria, and hard by the city by others called Neapolis, (or Sichem,) but by the people of that country Mabortha, to Corea, where he pitched his camp on the second day of the month Dæsius [Sivan]; and on the day following he came to Jericho; on which day Trajan, one of his commanders, joined him with the forces he brought out of Perea, all the places beyond Jordan being subdued already.

Hereupon a great multitude prevented their approach, and came out of Jericho, and fled to those mountainous parts that lay over against Jerusalem, while that part which was left behind was in a great measure destroyed: they also found the city desolate. It is situated in a plain; but a naked and barren mountain, of a great length, hangs over it, which extends itself to the land about Scythopolis northward, but as far as the country of Sodom, and the utmost limits of the lake Asphaltitis southward. This mountain is all of it very uneven, and uninhabited by reason of its barrenness: there is an opposite mountain that is situated over against it, on the other side of Jordan; this last begins at Julias and the northern quarters, and extends itself southward as far as Somorrhon,* which is the bounds of Petra, in Arabia. In this ridge of mountains there is one called the Iron Mountain, that runs in length as far as Moab. Now the region that lies in the middle, between these ridges of mountains, is called the Great Plain; it reaches from the village Ginnabris, as far as the lake Asphaltitis; its length is 230 furlongs, and its breadth 120, and it is divided in the midst by Jordan. It hath two lakes in it; that of Asphaltitis, and that of Tiberias, whose natures are opposite to each other; for the former is salt and unfruitful; but that of Tiberias is sweet and fruitful. This plain is much burnt up in summer time; and, by reason of the extraordinary heat, contains a very unwholesome air; it is all destitute of water excepting the river Jordan, which water of Jordan is the occasion why those plantations of palm-trees that are near its banks are more flourishing, and much more fruitful, while those that are remote from it are not so flourishing or fruitful. Notwithstanding which, there is a fountain by Jericho, that runs plentifully, and is very fit for watering the ground: it arises near the old city, which Joshua, the son of Nun, the general of the Hebrews, took the first of all the cities of the land of Canaan, by right of war. The report is, that this fountain, at the beginning, caused not only the blasting of the earth and the trees, but of the children born of women; and that it was entirely of a sickly and corruptive nature to all things whatsoever, but that it was made gentle, and very wholesome and fruitful, by the prophet Elisha. This prophet was familiar with Elijah, and was his successor, who, when he once was the guest of the people of Jericho, and the men of the place had treated him very kindly, he both made them amends as well as the country, by a lasting favour; for he went out of the city to this fountain, and threw into the current an earthen vessel full of salt; after which, he stretched out his righteous hand unto heaven, and, pouring out a mild drink-offering, he made this supplication, that the current might be softened, and that the veins of fresh water might be opened: that God also would bring into the place a more temperate and fertile air for the current, and would bestow upon the people of that country plenty of the fruits of the earth, and a succession of children; and that this prolific water might never fail them, while they continued to be righteous.* To these prayers Elisha joined proper operations of his hands, after a skilful manner, and changed the fountain; and that water, which had been the occasion of barrenness and famine before, from that time did supply a numerous posterity, and afforded great abundance to the country. Accordingly, the power of it is so great in watering the ground, that if it do but once touch a country, it affords a sweeter nourishment than other waters do, when they lie so long upon them till they are satiated with them. For which reason, the advantage gained from other waters, when they flow in great plenty, is but small, while that of this water is great when it flows even in little quantities. Accordingly it waters a larger space of ground than any other waters do, and passes along a plain of seventy furlongs long, and twen-

* Probably the same as Gomorrha.

* This prayer of Elisha is wanting in our copies, 2 Kings ii. 21, 22: it is referred to in the Apostolical Constitutions, b. vii. c. 37.

ty broad; wherein it affords nourishment to those most excellent gardens that are thickly set with trees There are in it many sorts of palm-trees that are watered by it, different from each other in taste and name; the better sort of them, when they are pressed, yield an excellent kind of honey, not much inferior in sweetness to other honey. This country withal produces honey from bees: it also bears that balsam which is the most precious of all the fruits in that place; cypress-trees also, and those that bear myrobalanum; so that he who should pronounce this place to be divine would not be mistaken, wherein is such plenty of trees produced as are very rare and of the most excellent sort. And, indeed, if we speak of those other fruits, it will not be easy to light on any climate in the habitable earth that can well be compared to it,—what is here sown comes up in such clusters: the cause of which seems to me to be the warmth of the air and the fertility of the waters; the warmth calling forth the sprouts, and making them spread, and the moisture making every one of them take root firmly, and supplying that virtue which it stands in need of in summer time. Now this country is then so badly burnt up, that nobody cares to come at it; and if the water be drawn up before sunrising, and after that exposed to the air, it becomes exceeding cold, and becomes of a nature quite contrary to the ambient air: as in winter again it becomes warm; and if you go into it, it appears very gentle. The ambient air is here also of so good a temperature, that the people of the country are clothed in linen only, even when snow covers the rest of Judea. This place is 150 furlongs from Jerusalem, and 60 from Jordan. The country as far as Jerusalem is desert and stony; but that as far as Jordan and the lake Asphaltitis lies lower indeed, though it be equally desert and barren. But so much shall suffice to have been said about Jericho, and of the great happiness of its situation.

The nature of the lake Asphaltitis is also worth describing. It is, as I have said already, bitter and unfruitful. It is so light [or thick] that it bears up the heaviest things that are thrown into it; nor is it easy for any one to make things sink therein to the bottom, if he had a mind to do so. Accordingly, when Vespasian went to see it, he commanded that some who could not swim, should have their hands tied behind them, and be thrown into the deep, when it so happened that they all swam, as if a wind had forced them upward. Moreover, the change of the colour of this lake is wonderful, for it changes its appearance thrice every day; and as the rays of the sun fall differently upon it, the light is variously reflected. However, it casts up black clods of bitumen in many parts of it; these swim at the top of the water, and resemble, both in shape and bigness, headless bulls; and when the labourers that belong to the lake come to it, and catch hold of it as it hangs together, they draw it into their ships; but when the ship is full, it is not easy to cut off the rest, for it is so tenacious as to make the ship hang upon its clods till they set it loose with blood, and with urine, to which alone it yields. This bitumen is not only useful for the caulking of ships, but for the cure of men's bodies: accordingly it is mixed in a great many medicines. The length of this lake is 580 furlongs, where it is extended as far as Zoar, in Arabia; and its breadth is 150. The country of Sodom borders upon it. It was of old a most happy land, both for the fruits it bore and the riches of its cities, although it be now all burnt up. It is related how, for the impiety of its inhabitants, it was burnt by lightning; in consequence of which there are still the remainders of that divine fire; and the traces [or shadows] of the five cities are still to be seen, as well as the ashes growing in their fruits, which fruits have a colour as if they were fit to be eaten; but if you pluck them with your hands, they dissolve into smoke and ashes. And thus what is related of this land of Sodom hath these marks of credibility which our very sight affords us.

CHAPTER IX.

Vespasian makes preparations to besiege Jerusalem—Death of Nero—An account of Simon of Gerasa.

And now Vespasian had fortified all the places round about Jerusalem, and erected citadels at Jericho and Adida, and placed garrisons in them both, partly out of his own Romans, and partly out of the body of his auxiliaries. He also sent Lucius Annius to Gerasa and delivered to him a body of horsemen and a considerable number of footmen. So when he had taken the city, which he did at the first onset, he slew 1000 of those young men

who had not prevented him by flying away; but he took their families captive, and permitted his soldiers to plunder them of their effects; after which he set fire to their houses, and went away to the adjoining villages, while the men of power fled away, and the weaker part were destroyed, and what was remaining was all burnt down. And now the war having gone through all the mountainous country, and all the plain country also, those that were at Jerusalem were deprived of the liberty of going out of the city; for as to such as had a mind to desert, they were watched by the Zealots; and as to such as were not yet on the side of the Romans, their army kept them in, by encompassing the city round about on all sides.

Now as Vespasian was returned to Cesarea, and was getting ready with all his army to march directly to Jerusalem, he was informed that Nero was dead, after he had reigned thirteen years and eight days. But as to any narration after what manner he abused his power in the government, and committed the management of affairs to those vile wretches, Nymphidius and Tigellinus, his unworthy freedmen; and how he had a plot laid against him by them, and was deserted by all his guards, and ran away with four of his most trusty freedmen, and slew himself in the suburbs of Rome; and how those that occasioned his death were, in no long time, brought themselves to punishment; how also the war in Gall ended; and how Galba was made emperor, and returned out of Spain to Rome; and how he was accused by the soldiers as a pusillanimous person, and slain by treachery in the middle of the market-place at Rome, and Otho was made emperor; with his expedition against the commanders of Vitellius, and his destruction thereupon; and besides what troubles there were under Vitellius, and the fight that was about the capitol; as also how Antonius Primus and Mucianus slew Vitellius and his German legions, and thereby put an end to that civil war, I have omitted to give an exact account of them, because they are well known by all, and they are described by a great number of Greek and Roman authors; yet for the sake of the connection of matters, and that my history may not be incoherent, I have just touched upon every thing briefly. Wherefore Vespasian put off at first his expedition against Jerusalem, and stood waiting whither the empire would be transferred after the death of Nero. Moreover, when he heard that Galba was made emperor, he attempted nothing till he also should send him some directions about the war: however, he sent his son Titus to him, to salute him, and to receive his commands about the Jews. Upon the very same errand did King Agrippa sail along with Titus to Galba; but as they were sailing in their long ships by the coasts of Achaia, for it was winter time, they heard that Galba was slain, before they could get to him, after he had reigned seven months and as many days. After whom Otho took the government, and undertook the management of public affairs. So Agrippa resolved to go on to Rome without any terror on account of the change in the government; but Titus, by a divine impulse, sailed back from Greece to Syria, and came in great haste to Cesarea, to his father. And now they were both in suspense about the public affairs, the Roman empire being then in a fluctuating condition, and did not go on with their expedition against the Jews, but thought that to make any attack upon foreigners was now unseasonable on account of the solicitude they were in for their own country.

And now there arose another war at Jerusalem. There was a son of Giora, one Simon, by birth of Gerasa, a young man, not so cunning indeed as John [of Gischala], who had already seized upon the city, but superior in strength of body and courage; on which account, when he had been driven away from that Acrabattene toparchy, which he once had, by Ananus the high priest, he came to those robbers who had seized upon Massada. At first they suspected him, and only permitted him to come with the women he brought with him into the lower part of the fortress, while they dwelt in the upper part of it themselves. However, his manner so well agreed with theirs, and he seemed so trusty a man, that he went out with them, and ravaged and destroyed the country with them about Massada; yet when he persuaded them to undertake greater things, he could not prevail with them so to do; for as they were accustomed to dwell in that citadel, they were afraid of going far from that which was their hiding-place; but he affecting to tyrannize, and being fond of greatness, when he had heard of the death of Ananus, left them, and went into the mountainous part of

the country. So he proclaimed liberty to those in slavery, and a reward to those already free, and got together a set of wicked men, from all quarters.

And as he had now a strong body of men about him, he overran the villages that lay in the mountainous country, and when there were still more and more that came to him, he ventured to go down into the lower parts of the country, and since he had now become formidable to the cities, many of the men of power were corrupted by him; so that his army was no longer composed of slaves and robbers, but a great many of the populace were obedient to him as to their king. He then overran the Acrabattene toparchy, and the places that reached as far as the Great Idumea; for he built a wall at a certain village called Nain, and made use of that as a fortress for his own party's security; and at the valley called Paran he enlarged many of the caves, and many others he found ready for his purpose; these he made use of as repositories for his treasures and receptacles for his prey, and therein he laid up the fruits that he had got by rapine; and many of his partizans had their dwelling in them; and he made no secret of it that he was exercising his men beforehand, and making preparations for the assault of Jerusalem.

Whereupon the Zealots, out of the dread they were in of his attacking them, and being willing to prevent one that was growing up to oppose them, went out against him with their weapons. Simon met them, and joining battle with them, slew a considerable number of them, and drove the rest before him into the city: but durst not trust so much upon his forces as to make an assault upon the walls; but he resolved first to subdue Idumea, and as he had now 20,000 armed men, he marched to the borders of their country. Hereupon the rulers of the Idumeans got together on the sudden the most warlike part of their people, about 25,000 in number, and permitted the rest to be a guard to their own country, by reason of the incursions that were made by the Sicarii that were at Massada. Thus they received Simon at their borders, where they fought him, and continued the battle all that day; and the dispute lay whether they had conquered him or been conquered by him. So he went back to Nain, as did the Idumeans return home. Nor was it long ere Simon came violently again upon their country; when he pitched his camp at a certain village called Thecoe, and sent Eleazar, one of his companions, to those that kept garrison at Herodium, and in order to persuade them to surrender that fortress to him. The garrison received this man readily, while they knew nothing of what he came about; but as soon as he talked of the surrender of the place, they fell upon him with their drawn swords, till he found he had no place for flight, when he threw himself down from the wall into the valley beneath; so he died immediately: but the Idumeans, who were already much afraid of Simon's power, thought fit to take a view of the enemy's army before they hazarded a battle with him.

Now, there was one of their commanders, named Jacob, who offered to serve them readily upon that occasion, but had it in his mind to betray them. He went, therefore, from the village Alurus, wherein the army of the Idumeans were gotten together, and came to Simon, and at the very first he agreed to betray his country to him, and took assurances upon oath from him that he should always have him in esteem, and then promised him that he would assist him in subduing all Idumea under him; upon which account he was feasted after an obliging manner by Simon, and elevated by his mighty promises; and when he had returned to his own men, he at first belied the army of Simon, and said it was manifold more in number than what it was; after which, he dexterously persuaded the commanders, and by degrees the whole multitude, to receive Simon, and to surrender the whole government up to him without fighting; and as he was doing this, he invited Simon by his messengers, and promised him to disperse the Idumeans, which he performed also; for as soon as their army was nigh them, he first of all got upon his horse, and fled, together with those whom he had corrupted: hereupon a terror fell upon the whole multitude; and before it came to a close fight, they broke their ranks, and every one retired to his own home.

Thus did Simon unexpectedly march into Idumea without bloodshed, and made a sudden attack upon the city Hebron, and took it; wherein he got possession of a great deal of prey, and plundered it of a vast quantity of fruit. Now, the people of the country say that it is a more ancient city, not only than any in that

country, but than Memphis in Egypt, and accordingly its age is reckoned at 2300 years. They also relate that it had been the habitation of Abram, the progenitor of the Jews, after he had removed out of Mesopotamia; and they say that his posterity descended from thence into Egypt, whose monuments are to this very time shown in that small city; the fabric of which monuments are of the most excellent marble, and wrought after the most elegant manner. There is also there shown, at the distance of six furlongs from the city, a very large turpentine-tree; and the report goes that this tree has continued ever since the creation of the world. Thence did Simon make his progress over all Idumea, and did not only ravage the cities and villages, but laid waste the whole country; for, besides those that were completely armed, he had 40,000 men that followed him, insomuch that he had not provisions enough to suffice such a multitude. Now, besides this want of provisions that he was in, he was of a barbarous disposition, and bore great anger at this nation, by which means it came to pass that Idumea was greatly depopulated; and as one may see all the woods behind despoiled of their leaves by locusts, after they had been there, so were there nothing left behind Simon's army but a desert. Some places they burnt down, some they utterly demolished, and whatsoever grew in the country, they either trod it down or fed upon it; and by their marches they made the ground that was cultivated, harder and more untractable than that which was barren. In short, there was no sign remaining of those places that had been laid waste, that ever they had had a being.

This success of Simon excited the Zealots afresh; and though they were afraid to fight him openly in a fair battle, yet did they lay ambushes in the passes, and seized upon his wife, with a considerable number of her attendants; whereupon they came back to the city rejoicing, as if they had taken Simon himself captive, and were in present expectation that he would lay down his arms, and make supplication to them for his wife; but instead of indulging any merciful affection, he grew very angry at them for seizing his beloved wife; so he came to the wall of Jerusalem, and like wild beasts when they are wounded, and cannot overtake those that wounded them, he vented his spleen upon all persons that he met with. Accordingly, he caught all those that were come out of the city gates, either to gather herbs or sticks, who were unarmed and in years; he then tormented them and destroyed them, out of the immense rage he was in, and was almost ready to taste the very flesh of their dead bodies. He also cut off the hands of a great many, and sent them into the city to astonish his enemies, and in order to make the people fall into a sedition, and desert those that had been the authors of his wife's seizure. He also enjoined them to tell the people that Simon swore by the God of the universe, who sees all things, that unless they will restore him his wife, he will break down their wall, and inflict the like punishment upon all the citizens, without sparing any age, and without making any distinction between the guilty and the innocent. These threatenings so greatly affrighted, not the people only, but the Zealots themselves also, that they sent his wife back to him—when he became a little milder, and left off his perpetual blood-shedding.

But now sedition and civil war prevailed, not only over Judea, but in Italy, also; for now Galba was slain in the midst of the Roman market-place; then was Otho made emperor, and fought against Vitellius, who set up for emperor also; for the legions in Germany had chosen him: but when he gave battle to Valens and Cecinna, who were Vitellius's generals, at Betriacum, in Gall, Otho gained the advantage on the first day; but on the second day Vitellius's soldiers had the victory; and after much slaughter, Otho slew himself, when he had heard of this defeat at Brixia, and after he had managed the public affairs three months and two days. Otho's army also came over to Vitellius's generals, and he came himself down to Rome with his army; but in the mean time Vespasian removed from Cesarea, on the fifth day of the month Dæsius [Sivan], and marched against those places of Judea which were not yet overthrown. So he went up to the mountainous country, and took those two toparchies that were called the Gophnitick and Acrabattene toparchies. After which he took Bethel and Ephraim, two small cities; and when he had put garrisons into them, he rode as far as Jerusalem, in which march he took many prisoners, and many captives. But Cerealis, one of his commanders, took a body of horsemen and footmen, and laid waste

that part of Idumea which was called the Upper Idumea, and attacked Caphethra, which pretended to be a small city, and took it at the first onset, and burnt it down. He also attacked Capharabim, and laid siege to it, for it had a very strong wall; and when he expected to spend a long time in that siege, those that were within opened their gates on the sudden, and came to beg pardon, and surrendered themselves up to him. When Cerealis had conquered them, he went to Hebron, another very ancient city. I have told you already that this city is situated in a mountainous country not far off Jerusalem; and when he had broken into the city by force, what multitude and young men were left therein he slew, and burnt down the city; so that as now all the places were taken, excepting Herodium, and Massada, and Macherus, which were in the possession of the robbers, so Jerusalem was what the Romans at present aimed at.

And now, as soon as Simon had set his wife free, and recovered her from the Zealots, he returned back to the remainders of Idumea, and driving the nation all before him from all quarters, he compelled a great number of them to retire to Jerusalem; he followed them himself also to the city; and encompassed the wall all round again; and when he lighted upon any labourers that were coming thither out of the country, he slew them. Now this Simon, who was without the wall, was a greater terror to the people than the Romans themselves, as were the Zealots who were within it more heavy upon them than both of the others; and during this time did the mischievous contrivances and courage [of John] corrupt the body of the Galileans; for these Galileans had advanced this John and made him very potent, who made them a suitable requital from the authority he had obtained by their means; for he permitted them to do all things that any of them desired to do, while their inclination to plunder was insatiable, as was their zeal in searching the houses of the rich; and for the murdering of the men, and abusing of the women, it was sport to them. They also devoured what spoils they had taken, together with their blood, and indulged themselves in feminine wantonness, without any disturbance, till they were satiated therewith; while they decked their hair, and put on women's garments, and were besmeared over with ointments; and that they might appear very comely, they had paints under their eyes, and imitated, not only the ornaments, but also the lusts of women, and were guilty of such intolerable uncleanness, that they invented unlawful pleasures of that sort. And thus did they roll themselves up and down the city, as in a brothel-house, and defiled it entirely with their impure actions; nay, while their faces looked the faces of women, they killed with their right hands; and when their gait was effeminate, they presently attacked men, and became warriors, and drew their swords from under their finely dyed cloaks, and ran everybody through whom they alighted upon. However, Simon waited for such as ran away from John, and was the more bloody of the two; and he who had escaped the tyrant within the wall, was destroyed by the other that lay before the gates. So that all attempts of flying and deserting to the Romans were cut off, if any had a mind so to do.

Yet did the army that was under John raise a sedition against him; and all the Idumeans separated themselves from the tyrant, and attempted to destroy him, and this out of their envy at his power and hatred of his cruelty; so they got together, and slew many of the Zealots, and drove the rest before them into that royal palace that was built by Grapte, who was a relation of Izates, the king of Adiabene; the Idumeans fell in with them, and drove the Zealots out thence into the temple, and betook themselves to plunder John's effects; for both he himself was in that palace, and therein had he laid up the spoils he had acquired by his tyranny. In the mean time the multitude of those Zealots that were dispersed over the city, ran together to the temple under those that had fled thither, and John prepared to bring them down against the people and the Idumeans, who were not so much afraid of being attacked by them (because they were themselves better soldiers than they) as at their madness, lest they should privately sally out of the temple, and get among them, and not only destroy them, but set the city on fire also. So they assembled themselves together, and the high priests with them, and took counsel after what manner they should avoid their assault. Now it was God who turned their opinions to the worst advice, and thence they devised such a remedy to get themselves free, as was worse than the disease

itself. Accordingly, in order to overthrow John, they determined to admit Simon, and earnestly to desire the introduction of a second tyrant into the city; which resolution they brought to perfection, and sent Matthias, the high priest, to beseech this Simon to come into them, of whom they had so often been afraid. Those also that had fled from the Zealots in Jerusalem joined in this request to him, out of the desire they had of preserving their houses and their effects. Accordingly, he, in an arrogant manner, granted them his lordly protection, and came into the city, in order to deliver it from the Zealots. The people also made joyful acclamations to him, as their saviour and their preserver; but when he was come in, with his army, he took care to secure his own authority, and looked upon those that had invited him to be no less his enemies than those against whom the invitation was intended.

And thus did Simon get possession of Jerusalem, in the third year of the war, in the month Xanthicus [Nisan]; whereupon John, with his multitude of Zealots, as being both prohibited from coming out of the temple, and having lost their power in the city, (for Simon and his party had plundered them of what they had,) were in despair of deliverance. Simon also made an assault upon the temple, with the assistance of the people, while the others stood upon the cloisters and the battlements, and defended themselves from their assaults. However, a considerable number of Simon's party fell, and many were carried off wounded; for the Zealots threw their darts easily from a superior place, and seldom failed of hitting their enemies; but having the advantage of situation, and having withal erected four very large towers beforehand, that their darts might come from higher places, one at the north-east corner of the court, one above the Xystus, the third at another corner over against the lower city, and the last was erected above the top of the Pastophoria, where one of the priests stood of course, and gave a signal beforehand with a trumpet,* at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, as giving notice to the people when they were to leave off work, and when they were to go to work again. These men also set their engines to cast darts and stones withal, upon those towers, with their archers and slingers. And now Simon made his assault upon the temple more faintly, by reason that the greatest part of his men grew weary of that work; yet did he not leave off his opposition, because his army was superior to the others, although the darts which were thrown by the engines were carried a great way, and slew many of those that fought for him.

* This beginning and ending the observation of the Jewish seventh day, or Sabbath, with a priest's blowing of a trumpet, is remarkable. Nor is Reland's conjecture improbable, that this was the very place that has puzzled our commentators so long, called "Musach Sabbati," the "Covert of the Sabbath," if that be the true reading, 2 Kings xvi. 18; because here the proper priest stood dry, under a "covering," to proclaim the beginning and ending of every Jewish Sabbath.

CHAPTER X.

Vespasian proclaimed emperor by the soldiers in Judea and Egypt—He liberates Josephus.

Now, about this very time it was that heavy calamities came about Rome on all sides; for Vitellius was come from Germany with his soldiery, and drew along with him a great multitude of other men besides. And when the spaces allotted for soldiers could not contain them, he made all Rome itself his camp, and filled all the houses with armed men; which men, when they saw the riches of Rome with those eyes which had never seen such riches before, and found themselves shine round about on all sides with silver and gold, they had much ado to contain their covetous desires, and were ready to betake themselves to plunder, and to the slaughter of such as should stand in their way. And this was the state of affairs in Italy at that time.

But when Vespasian had overthrown all the places that were near to Jerusalem, he returned to Cesarea, and heard of the troubles that were at Rome, and that Vitellius was emperor. This produced indignation in him, although he well knew how to be governed, as well as to govern, and could not with any satisfaction own him for his lord who acted so madly, and seized upon the government as if it were absolutely destitute of a governor. And as this sorrow of his was violent, he was not able to support the torments he was under, nor to apply himself further in other wars when his native

ROMAN SOLDIERS.—Vol. 2, p. 312.

country was laid waste; but then, as much as his passion excited him to avenge his country, so much was he restrained by the consideration of the distance therefrom; because fortune might prevent him, and do a world of mischief before he could himself sail over the sea to Italy, especially as it was still the winter season; so he restrained his anger, how vehement soever it was, at this time.

But now his commanders and soldiers met in several companies, and consulted openly about changing the public affairs; and, out of their indignation, cried out, how "at Rome there are soldiers that live delicately, and when they have not ventured so much as to hear the fame of war, they ordain whom they please for our governors, and in hopes of gain make them emperors: while you, who have gone through so many labours, and are grown into years under your helmets, give leave to others to use such a power, when yet you have among yourselves one more worthy to rule than any whom they have set up. Now what more just opportunity shall they ever have of requiting their generals, if they do not make use of this that is now before them? While there is so much more just reason for Vespasian's being emperor than for Vitellius; as they are themselves more deserving than those that made the other emperors; for that they have undergone as great wars as have the troops that came from Germany; nor are they inferior in war to those that have brought that tyrant to Rome; nor have they undergone smaller labours than they: for that neither will the Roman senate nor people bear such a lascivious emperor as Vitellius, if he be compared with their chaste Vespasian; nor will they endure a most barbarous tyrant, instead of a good governor, nor choose one that hath no child, to preside over them, instead of him that is a father: because the advancement of men's own children to dignities is certainly the greatest security kings can have for themselves. Whether, therefore, we estimate the capacity of governing from the skill of a person in years, we ought to have Vespasian,—or whether from the strength of a young man, we ought to have Titus: for by this means we shall have the advantage of both their ages, for that they will afford strength to those that shall be made emperors, they having already three legions, besides other auxiliaries from the neighbouring kings, and will have further all the armies in the East to support them, as also those in Europe, as far as they are out of the distance and dread of Vitellius, besides such auxiliaries as they may have in Italy itself: that is, Vespasian's brother and his sister and [Domitian]: the son of whom will bring in a great many of those young men that are of dignity while the other is incensed with the government of the city, which office of his will be no small means of Vespasian's obtaining the government. Upon the whole, we must not be rash, that if we ourselves make further delay, the senate may choose an emperor, whom the armies, who are the saviours of the empire, will have in contempt."

These were the discourses the soldiers had in their several companies; after which they got together in a great body, and, encouraging one another, they declared Vespasian emperor, and exhorted him to save the government which was now in danger. Now Vespasian's concern had been for a considerable while about the public, yet did not he intend to set up for governor himself, though his actions showed him to deserve it, while he preferred that safety which is in a private life before the dangers in a state of such dignity; but when he refused the empire, the commanders insisted the more earnestly upon his acceptance; and the soldiers came about him, with their drawn swords in their hands, and threatened to kill him, unless he would now live according to his dignity. And when he had shown his reluctance a great while, and had endeavoured to thrust away this dominion from him, he at length, being not able to persuade them, yielded to their solicitations that would salute him emperor.

So upon the exhortations of Mucianus and the other commanders, that he would accept of the empire, and upon that of the rest of the army, who cried out that they were willing to be led against all his opponents, he was in the first place mindful upon gaining the dominion over Alexandria, as knowing that Egypt was of the greatest consequence in order to obtain the entire government, because of its supplying corn [to Rome]; which corn, if he could be master of, he hoped to distress Vitellius, supposing he should aim to keep the empire by force; for he would not be able to support himself, if the multitude at Rome should rest to be in

want of food;) and because he was desirous to join the two legions that were at Alexandria to the other legions that were with him. He also considered with himself, that he should then have that country for a defence to himself against the uncertainty of fortune; for Egypt is hard to be entered by land, and hath no good havens by sea. It hath on the west the dry deserts of Libya; and on the south Syene, that divides it from Ethiopia, as well as the cataracts of the Nile, that cannot be sailed over; and on the east the Red Sea, extending as far as Coptus; and it is fortified on the north by the land that reaches to Syria, together with that called the Egyptian Sea, having no havens in it for ships. And thus is Egypt walled about on every side. Its length between Pelusium and Syene is 2000 furlongs, and the passage by sea from Plinthine to Pelusium is 3600 furlongs. Its river Nile is navigable as far as the city called Elephantine, the forenamed cataracts hindering ships from going any farther. The haven also of Alexandria is not entered by the mariners without difficulty, even in times of peace; for the passage inward is narrow, and full of rocks, that lie under the water, which oblige the mariners to turn from a straight direction: its left side is blocked up by works made by men's hands on both sides; on its right side lies the island called Pharos, which is situated just before the entrance, and supports a very great tower, that affords the sight of a fire to such as sail within 300 furlongs of it, that ships may cast anchor a great way off in the night time, by reason of the difficulty of sailing nearer. About this island are built very great piers, the handiwork of men, against which when the sea dashes itself, and its waves are broken against those boundaries, the navigation becomes very troublesome, and the entrance through so narrow a passage is rendered dangerous: yet is the haven itself, when you are got into it, a very safe one, and of thirty furlongs in largeness; into which is brought what the country wants, in order to its happiness; as also what abundance the country affords more than it wants itself, is hence distributed into all the habitable earth.

Justly, therefore, did Vespasian desire to obtain that government, in order to corroborate his attempts upon the whole of the empire; so he immediately sent to Tiberius Alexander, who was then governor of Egypt and of Alexandria, and informed him what the army had put upon him, and how he, being forced to accept of the burden of the government, was desirous to have him for his confederate and supporter. Now as soon as ever Alexander had read this letter, he readily obliged the legions and the multitude to take the oath of fidelity to Vespasian, both of whom willingly complied with him, as already acquainted with the courage of the man, from his conduct in their neighbourhood. Accordingly, Vespasian, looking upon himself as already intrusted with the government, got all things ready for his journey [to Rome]. Now fame carried this news abroad more suddenly than one could have thought, that he was emperor over the East, upon which every city kept festivals, and celebrated sacrifices and oblations for such good news; the legions also that were in Mysia and Pannonia, who had been in commotion a little before, on account of this insolent attempt of Vitellius, were very glad to take the oath of fidelity to Vespasian, upon his coming to the empire. Vespasian then removed from Cesarea to Berytus, where many embassages came to him from Syria, and many from other provinces, bringing with them from every city crowns, and the congratulations of the people. Mucianus came also, who was the president of the province, and told him with what alacrity the people [received the news of his advancement], and how the people of every city had taken the oath of fidelity to him.

So Vespasian's good fortune succeeded to his wishes everywhere, and the public affairs were, for the greatest part, already in his hands; upon which he considered that he had not arrived at the government without Divine Providence, but that a righteous kind of fate had brought the empire under his power; for as he called to mind the other signals (which had been a great many everywhere) that foretold he should obtain the government, so did he remember what Josephus had said to him when he ventured to foretell his coming to the empire while Nero was alive; so he was much concerned that this man was still in bonds with him. He then called for Mucianus, together with his other commanders and friends, and, in the first place, he informed them what a valiant man Josephus had been, and what great hardships he had made him

undergo in the siege of Jotapata. After that he related those predictions of his,* which he had then suspected as fictions, suggested out of the fear he was in, but which had by time been demonstrated to be divine. "It is a shameful thing (said he) that this man, who hath foretold my coming to the empire beforehand, and been the minister of a divine message to me, should still be retained in the condition of a captive or prisoner." So he called for Josephus, and commanded that he should be set at liberty; whereupon the commanders promised themselves glorious things, from this requital Vespasian made to a stranger. Titus was then present with his father, and said, "O father, it is but just that the scandal [of a prisoner] should be taken off Josephus, together with his iron chain; for if we do not barely loose his bonds, but cut them to pieces, he will be like a man that hath never been bound at all." For that is the usual method as to such as have been bound without a cause. This advice was agreed to by Vespasian also; so there came a man in, and cut the chain to pieces; while Josephus received this testimony of his integrity for a reward, and was moreover esteemed a person of credit as to futurities also.

CHAPTER XI.

Upon the conquest and slaughter of Vitellius, Vespasian hastens to Rome, and Titus returns to Jerusalem.

AND now, when Vespasian had given answers to the embassages, and had disposed of the places of power justly,† and according to every one's deserts, he came to Antioch, and consulting which way he had best take, he preferred to go to Rome, rather than to march to Alexandria, because he saw that Alexandria was sure to him already, but that the affairs of Rome were put into disorder by Vitellius; so he sent Mucianus to Italy, and committed a considerable army both of horsemen and footmen to him; yet was Mucianus afraid of going by sea, because it was the middle of winter; so he led his army on foot through Cappadocia and Phrygia.

In the mean time, Antonius Primus took the third of the legions that were in Mysia, for he was president of that province, and made haste, in order to fight Vitellius; whereupon Vitellius sent away Cecinna, with a great army, having a mighty confidence in him, because of his having beaten Otho. This Cecinna marched out of Rome in great haste, and found Antonius about Cremona in Gall, which city is in the borders of Italy; but when he saw there that the enemy were numerous and in good order, he durst not fight them; and as he thought a retreat dangerous, so he began to think of betraying his army to Antonius. Accordingly, he assembled the centurions and tribunes that were under his command, and persuaded them to go over to Antonius, and this by diminishing the reputation of Vitellius, and by exaggerating the power of Vespasian. He also told them that with the one there was no more than the bare name of dominion, but with the other was the power of it; and that it was better for them to prevent necessity, and gain favour, and, while they were likely to be overcome in battle, to avoid the danger beforehand, and go over to Antonius willingly; that Vespasian was able of himself to subdue what had not yet submitted, without their assistance, while Vitellius could not preserve what he had already with it.

Cecinna said this, and much more to the same purpose, and persuaded them to comply with him; and both he and his army deserted; but still the very same night the soldiers repented of what they had done, and a fear seized on them lest perhaps Vitellius who sent them should get the better; and drawing their swords, they assaulted Cecinna, in order to kill him; and the thing had been done by them, if the tribunes had not fallen upon their knees, and besought them not to do it: so the soldiers did not kill him, but put him in bonds as a traitor, and were about to send him to Vitellius. When [Antonius] Primus heard of this, he

* As Daniel was preferred by Darius and Cyrus, on account of his having foretold the destruction of the Babylonian monarchy by their means, and the consequent exaltation of the Medes and Persians, Dan. v. vi.; or rather, as Jeremiah, when he was a prisoner, was set at liberty and honourably treated by Nebuzaradan, at the command of Nebuchadnezzar, on account of his having foretold the destruction of Jerusalem by the Babylonians, Jer. xl. 1–7; so was our Josephus set at liberty and honourably treated, on account of his having foretold the advancement of Vespasian and Titus to the Roman empire.

† This is well observed by Josephus, that Vespasian, in order to secure his success, and establish his government at first, distributed his offices and places upon the foot of justice, and bestowed them on such as best deserved them and were best fit for them.

raised up his men immediately, and made them put on their armour, and led them against those that had revolted; hereupon they put themselves in order of battle, and made resistance for a while, but were soon beaten, and fled to Cremona; then did Primus take his horsemen, and cut off their entrance into the city, and encompassed and destroyed a great multitude of them before the city, and fell into the city together with the rest, and gave leave to his soldiers to plunder it. And here it was that many strangers, who were merchants, as well as many of the people of that country, perished, and among them Vitellius's whole army, being 30,200, while Antonius lost no more of those that came with him from Mysia than 4500; he then loosed Cecinna, and sent him to Vespasian to tell him the good news. So he came, and was received by him; and covered the scandal of his treachery by the unexpected honours he received from Vespasian.

And now, upon the news that Antonius was approaching, Sabinus took courage at Rome, and assembled those cohorts of soldiers that kept watch by night, and in the night-time seized upon the capitol; and, as the day came on, many men of character came over to him, with Domitian, his brother's son, whose encouragement was of very great weight for the encompassing the government. Now, Vitellius was not much concerned at this Primus, but was very angry with those that had revolted with Sabinus; and thirsting, out of his natural barbarity, after noble blood, he sent out that part of the army which came along with him to fight against the capitol; and many bold actions were done on this side, and on the side of those that held the temple. But at last, the soldiers that came from Germany, being too numerous for the others, got the hill into their possession, where Domitian, with many other of the principal Romans, providentially escaped, while the rest of the multitude were entirely cut to pieces, and Sabinus himself was brought to Vitellius and then slain: the soldiers also plundered the temple of its ornaments, and set it on fire. But now, within a day's time came Antonius, with his army, and were met by Vitellius and his army; and having had a battle in three several places, the last were all destroyed. Then did Vitellius come out of the palace, in his cups, and satiated with an extravagant and luxurious meal, as in the last extremity, and being drawn along through the multitude, and abused with all sorts of torments, had his head cut off in the midst of Rome, having retained the government eight months and five days; and had he lived much longer, I cannot but think the empire would not have been sufficient for his lust. Of the others that were slain, were numbered above 50,000. This battle was fought on the third day of the month Apellæus [Casleu]; on the next Mucianus came into the city with his army, and ordered Antonius and his men to leave off killing; for they were still searching the houses, and killed many of Vitellius's soldiers and many of the populace, as supposing them to be of his party, preventing by their rage any accurate distinction between them and others. He then produced Domitian, and recommended him to the multitude, until his father should come himself: so the people being now freed from their fears, made acclamations of joy for Vespasian, as for their emperor, and kept festival-days for his confirmation, and for the destruction of Vitellius.

And now, as Vespasian was come to Alexandria, this good news came from Rome, and at the same time came embassies from all his own habitable earth, to congratulate him upon his advancement; and though this Alexandria was the greatest of all cities next to Rome, it proved too narrow to contain the multitude that then came to it. So upon this confirmation of Vespasian's entire government, which was now settled, and upon the unexpected deliverance of the public affairs of the Romans from ruin, Vespasian turned his thoughts to what remained unsubdued in Judea. However, he himself made haste to go to Rome, as the winter was now almost over, and soon set the affairs of Alexandria in order, but sent his son Titus, with a select part of his army, to destroy Jerusalem. So Titus marched on foot as far as Nicopolis, which is distant twenty furlongs from Alexandria; there he put his army on board some long ships, and sailed upon the river, along the Mendesian Nomus, as far as the city Thmuis; there he got out of the ships, and walked on foot, and lodged all night at a small city called Tanis. His second station was Heracleopolis, and his third Pelusium; he then refreshed his army at that place for two days; and on the third passed over the mouths of the Nile at

Pelusium; he then proceeded one station over the desert, and pitched his camp at the temple of the Casian Jupiter, and on the next day at Ostracine. This station had no water; but the people of the country make use of water brought from other places. After this he rested at Rhinocolura, and from thence he went to Raphia, which was his fourth station. This city is the beginning of Syria. For his fifth station he pitched his camp at Gaza; after which he came to Ascalon, and thence to Jamnia, and after that to Joppa, and from Joppa to Cesarea, having taken a resolution to gather all his other forces together at that place.

BOOK V.

CONTAINING THE INTERVAL OF NEAR SIX MONTHS, FROM THE COMING OF TITUS TO BESIEGE JERUSALEM, TO THE GREAT EXTREMITY TO WHICH THE JEWS WERE REDUCED.

CHAPTER I.

Seditions at Jerusalem, and miseries consequent thereon.

When, therefore, Titus had marched over that desert which lies between Egypt and Syria, in the manner before mentioned, he came to Cesarea, having resolved to set his forces in order at that place, before he began the war. Nay, indeed, while he was assisting his father at Alexandria, in settling that government which had been newly conferred upon them by God, it so happened that the sedition at Jerusalem was revived, and parted into three factions, and that one faction fought against the other; which partition in such evil cases may be said to be a good thing, and the effect of divine justice. Now as to the attack the Zealots made upon the people, and which I esteem the beginning of the city's destruction, it hath been already explained after an accurate manner; as also whence it arose, and to how great a mischief it was increased; but for the present sedition, one should not mistake if he called it a sedition begotten by another sedition, and to be like a wild beast grown mad, which, for want of food from abroad, fell now upon eating its own flesh.

For Eleazar, the son of Simon, who made the first separation of the Zealots from the people, and made them retire into the temple, appeared very angry at John's insolent attempts, which he made every day upon the people; for this man never left off murdering: but the truth was, that he could not bear to submit to a tyrant who set up after him. So he being desirous of gaining the entire power and dominion to himself, revolted from John, and took to his assistance Judas, the son of Chelcias, and Simon, the son of Ezron, who were among the men of greatest power. There was also with him Hezekiah, the son of Chobar, a person of eminence. Each of these were followed by a great many of the Zealots; these seized upon the inner court of the temple, and laid their arms upon the holy gates, and over the holy fronts of that court; and because they had plenty of provisions, they were of good courage, for there was a great abundance of what was consecrated to sacred uses, and they scrupled not the making use of them; yet were they afraid, on account of their small number; and when they had laid up their arms there, they did not stir from the place they were in. Now as to John, what advantage he had above Eleazar in the multitude of his followers, the like disadvantage he had in the situation he was in, since he had his enemies over his head; and as he could not make any assault upon them without some terror, so was his anger too great to let them be at rest; nay, although he suffered more mischief from Eleazar and his party than he could inflict upon them, yet would he not leave off assaulting them, insomuch that there were continual sallies made one against another, as well as darts thrown at one another, and the temple was defiled everywhere with murders.

But now the tyrant Simon, the son of Gioras, whom the people had invited in,

out of the hopes they had of his assistance in the great distresses they were in, having in his power the upper city, and a great part of the lower, did now make more vehement assaults upon John and his party, because they were fought against from above also; yet was he beneath their situation, when he attacked them, as they were beneath the attacks of the others above them. Whereby it came to pass, that John did both receive and inflict great damage, and that easily, as he was fought against on both sides; and the same advantage that Eleazar and his party had over him, since he was beneath them, the same advantage had he, by his higher situation over Simon. On which account he easily repelled the attacks that were made from beneath, by the weapons thrown from their hands only; but was obliged to repel those that threw darts from the temple above him, by his engines of war; for he had such engines as threw darts, and javelins, and stones, and that in no small number, by which he did not only defend himself from such as fought against him, but slew moreover many of the priests, as they were about their sacred ministrations; for, notwithstanding these men were mad with all sorts of impiety, yet did they still admit those that desired to offer their sacrifices, although they took care to search the people of their country beforehand, and both suspected and watched them; while they were not so much afraid of strangers, who, although they had gotten leave of them, how cruel soever they were, to come into that court, were yet often destroyed by this sedition: for those darts that were thrown by the engines came with that force that they went all over the buildings, and reached as far as the altar, and the temple itself, and fell upon the priests, and those [Levites] that were about the sacred offices; insomuch that many persons who came thither with great zeal from the ends of the earth, to offer sacrifices at this celebrated place, which was esteemed holy by all mankind, fell down before their own sacrifices themselves, and sprinkled that altar which was venerable among all men, both Greeks and Barbarians, with their own blood; till the dead bodies of strangers were mingled together with those of their own country, and those of profane persons with those of the priests, and the blood of all sorts of dead carcases stood in lakes in the holy courts themselves. And now, "O most wretched city, what misery so great as this didst thou suffer from the Romans, when they came to purify thee from thy intestine hatred! For thou couldst be no longer a place fit for God, nor couldst thou longer continue in being, after thou hadst been a sepulchre for the bodies of thine own people, and hadst made the holy house itself a burying-place in this civil war of thine! Yet mayst thou again grow better, if perchance thou wilt hereafter appease the anger of that God who is the author of they destruction." But I must restrain myself from these passions by the rules of history, since this is not a proper time for domestic lamentations, but for historical narrations: I therefore return to the operations that follow in this sedition.

And now there were three treacherous factions in the city, the one parted from the other. Eleazar and his party, that kept the sacred first-fruits, came against John in their cups. Those that were with John plundered the populace, and went out with zeal against Simon. This Simon had his supply of provisions from the city, in opposition to the seditious. When, therefore, John was assaulted on both sides, he made his men turn about, throwing his darts upon those citizens that came up against him, from the cloisters he had in his possession, while he opposed those that attacked him from the temple by his engines of war; and if at any time he was freed from those that were above him, which happened frequently, from their being drunk and tired, he sallied out with a great number upon Simon and his party; and this he did always in such parts of the city as he could come at, till he set on fire those houses that were full of corn, and of all other provisions.* The same thing was done by Simon, when, upon the other's retreat, he attacked the city also; as if they had, on purpose, done it to serve the Romans, by destroying what the city had laid up against the siege, and by thus cutting off the nerves of their own power. Accordingly, it so came to

* This destruction of such a vast quantity of corn and other provisions, sufficient for many years, was the direct occasion of that terrible famine, which destroyed incredible numbers of Jews in Jerusalem during its siege. Nor probably could the Romans have taken this city, after all, had not these seditious Jews been so infatuated as thus madly to destroy, what Josephus here justly styles "The nerves of their power."

pass, that all the places that were about the temple were burnt down, and were become an intermediate desert space, ready for fighting on both sides; and that almost all the corn was burnt, which would have been sufficient for a siege of many years. So they were taken by the means of the famine, which it was impossible they should have been, unless they had thus prepared the way for it by this procedure.

And now, as the city was engaged in a war on all sides, from these treacherous crowds of wicked men, the people of the city, between them, were like a great body torn in pieces. The aged men and the women were in such distress by their internal calamities, that they wished for the Romans, and earnestly hoped for an external war, in order to their delivery from their domestic miseries. The citizens themselves were under a terrible consternation and fear; nor had they any opportunity of taking counsel, and of changing their conduct; nor were there any hopes of coming to an agreement with their enemies; nor could such as had a mind flee away; for guards were set at all places, and the heads of the robbers, although they were seditious one against another in other respects, yet did they agree in killing those that were for peace with the Romans, or were suspected of an inclination to desert to them, as their common enemies. They agreed in nothing but this, to kill those that were innocent. The noise also of those that were fighting was incessant, both by day and by night; but the lamentations of those that mourned exceeded the other; nor was there ever any occasion for them to leave off their lamentations, because their calamities came perpetually one upon another, although the deep consternation they were in prevented their outward wailing; but being constrained by their fear to conceal their inward passions, they were inwardly tormented, without daring to open their lips in groans. Nor was any regard paid to those that were still alive, by their relations: nor was there any care taken of burial for those that were dead; the occasion of both which was this, that every one despaired of himself; for those that were not among the seditious had no great desires of any thing, as expecting for certain that they should very soon be destroyed; but for the seditious themselves, they fought against each other, while they trod upon the dead bodies as they lay heaped one upon another, and taking up a mad rage from those dead bodies that were under their feet, became the more fierce thereupon. They, moreover, were still inventing somewhat or other that was pernicious against themselves; and when they had resolved upon any thing, they executed it without mercy, and omitted no method of torment or of barbarity. Nay, John abused the sacred materials, and employed them in the construction of his engines of war; for the people and the priests had formerly determined to support the temple, and raise the holy house twenty cubits higher: for King Agrippa had, at a very great expense, and with very great pains, brought thither such materials as were proper for that purpose, being pieces of timber very well worth seeing, both for their straightness and their largeness: but the war coming on, and interrupting the work, John had them cut, and prepared for the building him towers, he finding them long enough to oppose from them those adversaries that fought him from the temple that was above him. He also had them brought and erected behind the inner court over against the west end of the cloisters, where alone he could erect them; whereas, the other sides of that court had so many steps as would not let them come nigh enough the cloisters.

Thus did John hope to be too hard for his enemies by these engines constructed by his impiety; but God himself demonstrated that his pains would prove of no use to him, by bringing the Romans upon him before he had reared any of his towers; for Titus, when he had gotten together part of his forces about him, and had ordered the rest to meet him at Jerusalem, marched out of Cesarea. He had with him those three legions that had accompanied his father when he laid Judea waste, together with that twelfth legion which had been formerly beaten with Cestius; which legion, as it was otherwise remarkable for its valour, so did it march on now with greater alacrity to avenge themselves on the Jews, as remembering what they had formerly suffered from them. Of these legions he ordered the fifth to meet him, by going through Emmaus, and the tenth to go up by Jericho; he also moved himself, together with the rest; besides whom marched those auxiliaries that came from the kings, being now more in number than before, together

with a considerable number that came to his assistance from Syria. Those also that had been selected out of these four legions, and sent with Mucianus to Italy, had their places filled up out of these soldiers that came out of Egypt with Titus, who were 2000 men, chosen out of the armies at Alexandria. There followed him also 3000 drawn from those that guarded the river Euphrates; as also, there came Tiberius Alexander, who was a friend of his, most valuable, both for his good-will to him and for his prudence. He had formerly been governor of Alexandria, but was now thought worthy to be general of the army [under Titus]. The reason of this was, that he had been the first who encouraged Vespasian very lately to accept this his new dominion, and joined himself to him with great fidelity, when things were uncertain, and fortune had not yet declared for him. He also followed Titus as a counsellor, very useful to him in this war, both by his age and skill in such affairs.

CHAPTER II.

Titus marches to Jerusalem.

Now, as Titus was upon his march into the enemy's country, the auxiliaries that were sent by the kings marched first, having all the other auxiliaries with them; after whom followed those that were to prepare he roads and measure out the camp; then came the commander's bagbage, and after that the other soldiers, who were completely armed, to support them; then came Titus himself, having with him another select body; and then came the pikemen; after whom came the horse belonging to that legion. All these came before the engines; and after these engines, followed the tribunes and the leaders of the cohorts, with their select bodies; after these came the ensigns, with the eagle; and before those ensigns came the trumpeters belonging to them; next these came the main body of the army in their ranks, every rank being six deep; the servants belonging to every legion came after these; and before these last their baggage; the mercenaries came last, and those that guarded them brought up the rear. Now, Titus, according to the Roman usage, went in the front of the army after a decent manner, and marched through Samaria to Gophna, a city that had been formerly taken by his father, and was then garrisoned by Roman soldiers: and when he had lodged there one night, he marched on in the morning; and when he had gone as far as a day's march, he pitched his camp at that valley which the Jews, in their own tongue, call "The Valley of Thorn," near a certain village called Gabaothsaul, which signifies the "Hill of Saul," being distant from Jerusalem about thirty furlongs. There it was that he chose out 600 select horsemen, and went to take a view of the city, to observe what strength it was of, and how courageous the Jews were; whether, when they saw him, and before they came to a direct battle, they would be affrighted and submit; for he had been informed, what was really true, that the people who were fallen under the power of the seditious and the robbers, were greatly desirous of peace; but being too weak to rise up against the rest, they lay still.

Now, so long as he rode along the straight road which led to the wall of the city, nobody appeared out of the gates; but when he went out of that road, and declined towards the tower Psephinus, and led the band of horsemen obliquely, an immense number of the Jews leaped out suddenly at the towers called the "Women's Towers," through that gate which was over against the monuments of Queen Helena, and intercepted his horse; and standing directly opposite to those that still ran along the road, hindered them from joining those that had declined out of it. They intercepted Titus also, with a few others. Now it was here impossible for him to go forward, because all the places had trenches dug in them from the wall, to preserve the gardens round about, and were full of gardens obliquely situated, and of many hedges; and to return back to his own men, he saw it was also impossible, by reason of the multitude of the enemies that lay between them; many of whom did not so much as know that the king* was in any danger, but supposed him still among

* Titus is here called "a king," and "Cæsar," by Josephus, even while he was no more than the emperor's son, and general of the Roman army, and his father Vespasian still alive; just as the New Testament says, "Archelaus reigned," or "was king," (Matt. ii. 22,) though he was properly no more than ethnarch. Antiq. b. xviii. chap. xi.; War, b. ii. chap. vi. Thus also the Jews called the Roman emperors "kings," though they never took that title to themselves: "We have no king but Cæsar." John xix. 15. "Submit to the king as supreme." 1 Pet. ii. 13, 17.

them. So he perceived that his preservation must be wholly owing to his own courage, and turned his horse about, and cried out aloud to those that were about him to follow him, and ran with violence into the midst of his enemies, in order to force his way through them to his own men. And hence we may principally learn, that both the success of wars, and the dangers that kings are in, are under the providence of God; for while such a number of darts were thrown at Titus, when he had neither his headpiece on nor his breastplate, (for, as I told you, he went out not to fight, but to view the city,) none of them touched his body, but went aside without hurting him; as if all of them missed him on purpose, and only made a noise as they passed by him. So he diverted those perpetually with his sword that came on his side, and overturned many of those that directly met him, and made his horse ride over those that were overthrown. The enemy, indeed, made a great shout at the boldness of Cæsar, and exhorted one another to rush upon him. Yet did these against whom he marched fly away, and go off from him in great numbers; while those that were in the same danger with him, kept up close to him, though they were wounded both on their backs and on their sides; for they had each of them but this one hope of escaping, if they could assist Titus in opening himself a way, that he might not be encompassed round by his enemies before he got away from them. Now, there were two of those that were with him, but at some distance; the one whom the enemy encompassed round, and slew him with their darts, and his horse also; but the other they slew as he leaped down from his horse, and carried off his horse with them. But Titus escaped with the rest, and came safe to the camp. So this success of the Jews' first attack raised their minds, and gave them an ill-grounded hope; and this short inclination of fortune on their side made them very courageous for the future.

But now, as soon as that legion that had been at Emmaus was joined to Cæsar at night, he removed thence, when it was day, and came to a place called Scopus: from whence the city began already to be seen, and a plain view might be taken of the great temple. Accordingly, this place on the north quarter of the city, and adjoining thereto, was a plain, and very properly named Scopus [the prospect]; and was no more than seven furlongs distant from it. And here it was that Titus ordered a camp to be fortified for two legions that were together; but ordered another camp to be fortified at three furlongs farther distance behind them, for the fifth legion; for he thought that, by marching in the night, they might be tired, and might deserve to be covered from the enemy, and with less fear might fortify themselves: and, as these were now beginning to build, the tenth legion, who came through Jericho, was already come to the place, where a certain part of armed men had formerly lain, to guard that pass into the city, and had been taken before by Vespasian. These legions had orders to encamp at the distance of six furlongs from Jerusalem, at the mount called the Mount of Olives, which lies over against the city on the east side, and is parted from it by a deep valley, interposed between them, which is named Cedron.

Now, when hitherto the several parties in the city had been dashing one against another perpetually, this foreign war, now suddenly come upon them after a violent manner, put the first stop to their contentions one against another; and, as the seditious now saw with astonishment the Romans pitching three several camps, they began to think of an awkward sort of concord, and said to one another, "What do we here, and what do we mean, when we suffer three fortified walls to be built to coop us in, that we shall not be able to breathe freely? while the enemy is securely building a kind of city in opposition to us, and while we sit still within our own walls, and become spectators only of what they are doing, with our hands idle, and our armour laid by, as if they were about somewhat that was for our good and advantage. We are, it seems," so did they cry out, "only courageous against ourselves, while the Romans are likely to gain the city without bloodshed by our sedition." Thus did they encourage one another, when they were gotten together, and took their armour immediately, and ran out upon the tenth legion, and fell upon the Romans with great eagerness, and with a prodigious shout, as they were fortifying their camp. These Romans were caught in different parties, and this in order to perform their several works, and on that

account had in great measure laid aside their arms; for they thought the Jews would not have ventured to make a sally upon them; and had they been disposed so to do, they supposed their sedition would have distracted them. So they were put into disorder unexpectedly; when some of them left their works they were about, and immediately marched off, while many ran to their arms, but were smitten and slain before they could turn back upon the enemy. The Jews became still more and more in number, as encouraged by the good success of those that first made the attack; and, while they had such good fortune, they seemed, both to themselves and to the enemy, to be many more than they really were. The disorderly way of their fighting at first put the Romans also to a stand, who had been constantly used to fight skilfully in good order, and with keeping their ranks, and obeying the orders that were given them; for which reason the Romans were caught unexpectedly, and were obliged to give way to the assaults that were made upon them. Now, when these Romans were overtaken, and turned back upon the Jews, they put a stop to their career; yet, when they did not take care enough of themselves, through the vehemency of their pursuit, they were wounded by them; but, as still more and more Jews sallied out of the city, the Romans were at length brought into confusion, and put to flight, and ran away from their camp. Nay, things looked as though the entire legion would have been in danger, unless Titus had been informed of the case they were in, and had sent them succours immediately. So he reproached them for their cowardice, and brought those back that were running away, and fell himself upon the Jews on their flank, with those select troops that were with him, and slew a considerable number, and wounded more of them, and put them all to flight, and made them run away hastily down the valley. Now, as these Jews suffered greatly in the declivity of the valley, so, when they were gotten over it, they turned about, and stood over against the Romans, having the valley between them, and there fought with them. Thus did they continue the fight till noon; but, when it was already a little after noon, Titus set those that came to the assistance of the Romans with him, and those that belonged to the cohorts, to prevent the Jews from making any more sallies, and then sent the rest of the legion to the upper part of the mountain, to fortify their camp.

This march of the Romans seemed to the Jews to be a flight; and as the watchman, who was placed upon the wall, gave a signal by shaking his garment, there came out a fresh multitude of Jews, and that with such mighty violence, that one might compare it to the running of the most terrible wild beasts. To say the truth, none of those that opposed them could sustain the fury with which they made their attacks; but, as if they had been cast out of an engine, they brake the enemy's ranks to pieces, who were put to flight, and ran away to the mountain; none but Titus himself, and a few others with him, being left in the midst of the acclivity. Now these others, who were his friends, despised the danger they were in, and were ashamed to leave their general, earnestly exhorting him to give way to these Jews that are fond of dying, and not to run into such dangers before those that ought to stay before him; to consider what his fortune was, and not, by supplying the place of a common soldier, to venture to turn back upon the enemy so suddenly; and this because he was general in the war, and lord of the habitable earth, on whose preservation the public affairs do all depend. These persuasions Titus seemed not so much as to hear, but opposed those that ran upon him, and smote them on the face; and, when he had forced them to go back, he slew them: he also fell upon great numbers as they marched down the hill, and thrust them forward; while those men were so amazed at his courage and his strength, that they could not fly directly to the city, but declined from him on both sides, and pressed after those that fled up the hill; yet did he still fall upon their flank, and put a stop to their fury. In the mean time, a disorder and a terror fell again upon those that were fortifying their camp at the top of the hill, upon their seeing those beneath them running away, insomuch that the whole legion was dispersed, while they thought that the sallies of the Jews upon them were plainly insupportable, and that Titus was himself put to flight; because they took it for granted that, if he had stayed, the rest would never have fled for it. Thus were they encompassed on every side by a kind

of panic fear, and some dispersed themselves one way, and some another, till certain of them saw their general in the very midst of an action, and, being under great concern for him, they loudly proclaimed the danger he was in to the entire legion; and now shame made them turn back, and they reproached one another, that they did worse than run away, by deserting Cæsar. So they used their utmost force against the Jews, and declining from the straight declivity, they drove them in heaps into the bottom of the valley. Then did the Jews turn about and fight them; but as they were themselves retiring, and now, because the Romans had the advantage of the ground, and were above the Jews, they drove them all into the valley. Titus also pressed upon those that were near him, and sent the legion again to fortify their camp; while he, and those that were with him before, opposed the enemy, and kept them from doing further mischief; insomuch that, if I may be allowed neither to add any thing out of flattery, nor to diminish any thing out of envy, but to speak the plain truth, Cæsar did twice deliver that entire legion when it was in jeopardy, and gave them a quiet opportunity of fortifying their camp.

CHAPTER III.

The sedition again revived within Jerusalem—the Jews contrive snares for the Romans—Titus threatens his soldiers for their ungovernable rashness.

As now the war abroad ceased for a while, the sedition within was revived; and on the feast of unleavened bread, which was now come, it being the fourteenth day of the month Xanthicus [Nisan], when it is believed the Jews were first freed from the Egyptians, Eleazar and his party opened the gates of this [inmost court of the] temple, and admitted such of the people as were desirous to worship God into it.* But John made use of this festival as a cloak for his treacherous designs, and armed the most inconsiderable of his own party, the greater part of whom were not purified, with weapons concealed under their garments, and sent them with great zeal into the temple, in order to seize upon it; which armed men, when they were gotten in, threw their garments away, and presently appeared in their armour. Upon which there was a very great disorder and disturbance about the holy house; while the people who had no concern in the sedition supposed that this assault was made against all without distinction, as the Zealots thought it was made against themselves only. So these left off guarding the gates any longer, and leaped down from their battlements before they came to an engagement, and fled away into the subterranean caverns of the temple; while the people that stood trembling at the altar, and about the holy house, were rolled on heaps together, and trampled upon, and were beaten both with wooden and with iron weapons without mercy. Such also as had differences with others, slew many persons that were quiet, out of their own private enmity and hatred, as if they were opposite to the seditious; and all those that had formerly offended any of these plotters were now known, and were now led away to the slaughter; and, when they had done abundance of horrid mischief to the guiltless, they granted a truce to the guilty, and let those go off that came out of the caverns. These followers of John also did now seize upon this inner temple, and upon all the warlike engines therein, and then ventured to oppose Simon. And thus that sedition, which had been divided into three factions, was now reduced to two

But Titus, intending to pitch his camp nearer to the city than Scopus, placed as many of his choice horsemen and footmen as he thought sufficient, opposite to the Jews, to prevent their sallying out upon them, while he gave orders for the whole

* Here we see the true occasion of those vast numbers of Jews that were in Jerusalem during this siege by Titus, and perished therein; that the siege began at the feast of the passover, when such prodigious multitudes of Jews and proselytes of the gate had come from all parts of Judea, and from other countries, in order to celebrate that great festival. Tacitus himself informs us that the number of men, women, and children, in Jerusalem, when it was besieged by the Romans, as he had been informed, was 600,000. This information must have been taken from the Romans; for Josephus never mentions the numbers of those that were besieged; only he lets us know, that of the vulgar, carried dead out of the gates, and buried at the public charges, was the like number of 600,000. However, when Cestius Gallus came first to the siege, that number in Tacitus is noway contrary to Josephus's history, though they were become much more numerous when Titus encompassed the city at the passover. As to the number that perished during the siege, Josephus assures us they were 1,100,000, besides 97,000 captives. Tacitus's history of the last part of this siege is not now extant; so we cannot compare his parallel numbers with those of Josephus.

army to level the distance as far as the wall of the city. So they threw down all the hedges and walls which the inhabitants had made about their gardens and groves of trees, and cut down all the fruit-trees that lay between them and the wall of the city, and filled up all the hollow places and the chasms, and demolished the rocky precipices with iron instruments; and thereby made all the place level from Scopus to Herod's monuments, which adjoined to the pool called the Serpent's Pool.

Now, at this very time, the Jews contrived the following stratagem against the Romans. The bolder sort of the seditious went out at the towers, called the Women's Towers, as if they had been ejected out of the city by those who were for peace, and rambled about as if they were afraid of being assaulted by the Romans, and were in fear of one another; while those that stood upon the wall, and seemed to be of the people's side, cried aloud for peace, and entreated they might have security for their lives given them, and called for the Romans, promising to open the gates to them; and as they cried out after that manner, they threw stones at their own people, as though they would drive them away from the gates. These also pretended that they were excluded by force, and that they petitioned those that were within to let them in; and rushing upon the Romans perpetually, with violence, they then came back, and seemed to be in great disorder. Now the Roman soldiers thought this cunning stratagem of theirs was to be believed real, and thinking they had the one party under their power, and could punish them as they pleased, and hoping that the other party would open their gates to them, set to the execution of their designs accordingly. But for Titus himself, he had this surprising conduct of the Jews in suspicion; for whereas he had invited them to come to terms of accommodation by Josephus but one day before, he could then receive no civil answer from them; so he ordered the soldiers to stay where they were. However, some of them that were set in the front of the works prevented him, and, catching up their arms, ran to the gates; whereupon those that seemed to have been ejected at the first retired; but as soon as the soldiers were gotten between the towers on each side of the gate, the Jews ran out and encompassed them round, and fell upon them behind, while that multitude which stood upon the wall, threw a heap of stones and darts of all kinds at them, insomuch that they slew a considerable number, and wounded many more; for it was not easy for the Romans to escape, by reason those behind them pressed them forward; besides which, the shame they were under for being mistaken, and the fear they were in of their commanders, engaged them to persevere in their mistake; wherefore they fought with their spears a great while, and received many blows from the Jews, though indeed they gave them as many blows again, and at last repelled those that had encompassed them about, while the Jews pursued them as they retired, and followed them, and threw darts at them as far as the monuments of Queen Helena.

After this these Jews, without keeping any decorum, grew insolent upon their good fortune, and jested upon the Romans for being deluded by the trick they had upon them, and, making a noise with beating their shields, leaped for gladness, and made joyful exclamations; while these soldiers were received with threatenings by their officers, and with indignation by Cæsar himself [who spake to them thus]: "These Jews, who are only conducted by their madness, do every thing with care and circumspection; they contrive stratagems, and lay ambushes, and fortune gives success to their stratagems, because they are obedient, and preserve their good-will and fidelity to one another; while the Romans, to whom fortune uses to be ever subservient, by reason of their good order, and ready submission to their commanders, have now had ill success by their contrary behaviour, and by not being able to restrain their hands from action, they have been caught; and that which is the most to their reproach, they have gone on without their commanders, in the very presence of Cæsar. Truly," says Titus, "the laws of war cannot but groan heavily, as will my father also himself, when he shall be informed of this wound that hath been given us, since he, who is grown old in wars, did never make so great a mistake. Our laws of war do also ever inflict capital punishment on those that in the least break into good order, while at this time they have seen an entire army run into disorder. However, those that have been so insolent shall be made immediately sensible, that even they who

conquer among the Romans, without orders for fighting, are to be under disgrace." When Titus had enlarged upon this matter before the commanders, it appeared evident that he would execute the law against all those that were concerned; so these soldiers' minds sank down in despair, as expecting to be put to death, and that justly and quickly. However, the other legions came round about Titus, and entreated his favour to these their fellow-soldiers, and made supplication to him that he would pardon the rashness of a few, on account of the better obedience of all the rest; and promised for them that they should make amends for their present fault, by their more virtuous behaviour for the time to come.

So Cæsar complied with their desires, and with what prudence dictated to him also; for he esteemed it fit to punish single persons by real executions, but that the punishment of great multitudes should proceed no further than reproofs; so he was reconciled to the soldiers, but gave them a special charge to act more wisely for the future; and he considered with himself how he might be even with the Jews for their stratagem. And now, when the space between the Romans and the wall had been levelled, which was done in four days; and as he was desirous to bring the baggage of the army, with the rest of the multitude that followed him, safely to the camp, he set the strongest part of his army over against that wall which lay on the north quarter of the city, and over against the western part of it, and made his army seven deep, with the footmen placed before them, and the horsemen behind them, each of the last in three ranks, while the archers stood in the midst in seven ranks. And now as the Jews were prohibited, by so great a body of men, from making sallies upon the Romans, both the beasts that bear the burdens, and belonged to the three legions, and the rest of the multitude, marched on without any fear. But as for Titus himself, he was but about two furlongs distant from the wall, at that part of it where was the corner,* and over against that tower which was called Psephinus, at which tower the compass of the wall belonging to the north bended, and extended itself over against the west; but the other part of the army fortified themselves at the tower called Hippicus, and was distant, in like manner, but two furlongs from the city. However, the tenth legion continued in its own place, upon the Mount of Olives.

* Perhaps, says Dr. Hudson, here was that gate called the "Gate of the corner," in 2 Chron. xxvi. 9.

CHAPTER IV.

Description of Jerusalem.

THE city of Jerusalem was fortified with three walls, on such parts as were not encompassed with impassable valleys; for in such places it had but one wall. The city was built upon two hills which are opposite to one another, and have a valley to divide them asunder; at which valley the corresponding rows of houses on both hills end. Of these hills, that which contains the upper city is much higher, and in length more direct. Accordingly, it was called the "Citadel" by King David; he was the father of that Solomon who built this temple at the first; but it is by us called the "Upper Market-place." But the other hill, which was called "Acra," and sustains the lower city, is of the shape of a moon when she is horned; over against this was a third hill, but naturally lower than Acra, and parted formerly from the other by a broad valley. However, in those times when the Asamoneans reigned, they filled up that valley with earth, and had a mind to join the city to the temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the temple might be superior to it. Now the Valley of the Cheesemongers, as it was called, and was that which we told you before distinguished the hill of the upper city from that of the lower, extended as far as Siloam; for that is the name of a fountain which hath sweet water in it, and this in great plenty also. But on the outsides, these hills are surrounded by deep valleys, and by reason of the precipices to them belonging on both sides, they are everywhere impassable.

Now, of these three walls, the old one was hard to be taken, both by reason of the valleys, and of that hill on which it was built, and which was above them. But besides that great advantage, as to the place where they were situated, it was also built very strong; because David and Solomon, and the following kings, were very zealous about this work. Now that wall began on the north, at the tower called "Hippicus," and extended as far

as the "Xistus," a place so called, and then, joining to the council-house, ended at the west cloister of the temple. But if we go the other way westward, it began at the same place, and extended through a place called "Bethso," to the gate of the Essenes; and after that it went southward, having its bending above the fountain Siloam, where it also bends again toward the east at Solomon's Pool, and reaches as far as a certain place which they called "Ophlas," where it was joined to the eastern cloisters of the temple. The second wall took its beginning from that gate which they called "Gennath," which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower Antonia. The beginning of the third wall was at the tower Hippicus, whence it reached as far as the north quarter of the city, and the tower Psephinus, and then was so far extended till it came over against the monuments of Helena, which Helena was queen of Adiabene, the daughter of Izates: it then extended farther to a great length, and passed by the sepulchral caverns of the kings, and bent again at the tower of the corner, at the monument which is called the "Monument of the Fuller," and joined to the old wall at the valley called the "Valley of Cedron." It was Agrippa who encompassed the parts added to the old city with this wall, which had been all naked before; for as the city grew more populous, it gradually crept beyond its own limits, and those parts of it that stood northward of the temple, and joined that hill to the city, made it considerably larger, and occasioned that hill, which is in number the fourth, and is called "Bezetha," to be inhabited also. It lies over against the tower Antonia, but is divided from it by a deep valley, which was dug on purpose, and that in order to hinder the foundations of the tower of Antonia from joining to this hill, and thereby affording an opportunity for getting to it with ease, and hindering the security that arose from its superior elevation; for which reason also that depth of the ditch made the elevation of the towers more remarkable. This new-built part of the city was called "Bezetha," in our language, which, if interpreted in the Grecian language, may be called "the New City." Since, therefore, its inhabitants stood in need of a covering, the father of the present king, and of the same name with him, Agrippa, began that wall we spoke of; but he left off building it when he had only laid the foundation, out of the fear he was in of Claudius Cæsar, lest he should suspect that so strong a wall was built in order to make some innovation in public affairs; for the city could noway have been taken if that wall had been finished in the manner it was begun; as its parts were connected together by stones twenty cubits long, and ten cubits broad, which could never have either been easily undermined by any iron tools, or shaken by any engines. The wall was, however, ten cubits wide, and it would probably have had a height greater than that, had not his zeal who began it been hindered from exerting itself. After this it was erected with great diligence by the Jews as high as twenty cubits, above which it had battlements of two cubits, and turrets of three cubits altitude, insomuch that the entire altitude extended as far as twenty-five cubits.

Now the towers that were upon it were twenty cubits in breadth, and twenty cubits in height; they were square and solid, as was the wall itself, wherein the niceness of the joints and the beauty of the stones were noway inferior to those of the holy house itself. Above this solid altitude of the towers, which was twenty cubits, there were rooms of great magnificence, and over them upper rooms, and cisterns to receive rain-water. They were many in number, and the steps by which you ascended up to them were every one broad; of these towers then the third wall had ninety, and the spaces between them were each 200 cubits; but in the middle wall were forty towers, and the old wall was parted into sixty, while the whole compass of the city was thirty-three furlongs. Now the third wall was all of it wonderful; yet was the tower Psephinus elevated above it at the north-west corner, and there Titus pitched his own tent; for being seventy cubits high, it both afforded a prospect of Arabia at sunrising, as well as it did of the utmost limits of the Hebrew possessions at the sea westward. Moreover, it was an octagon, and over against it was the tower Hippicus; and hard by two others were erected by King Herod, in the old wall. These were, for largeness, beauty, and strength, beyond all that were in the habitable earth; for besides the magnanimity of his nature, and his magnificence toward the city on

other occasions, he built these after such an extraordinary manner, to gratify his own private affections, and dedicated these towers to the memory of those three persons who had been the dearest to him, and from whom he named them. They were his brother, his friend, and his wife. This wife he had slain, out of his love [and jealousy], as we have already related; the other two he lost in war, as they were courageously fighting. Hippicus, so named from his friend, was square; its length and breadth were each twenty-five cubits, and its height thirty, and it had no vacuity in it. Over this solid building, which was composed of great stones united together, there was a reservoir twenty cubits deep, over which there was a house of two stories, whose height was twenty-five cubits, and divided into several parts; over which were battlements of two cubits, and turrets all round of three cubits high, insomuch that the entire height added together amounted to fourscore cubits. The second tower, which he named from his brother Phasaelus, had its breadth and its height equal, each of them forty cubits; over which was its solid height of forty cubits; over which a cloister went round about, whose height was ten cubits, and it was covered from enemies by breastworks and bulwarks. There was also built over that cloister another tower, parted into magnificent rooms and a place for bathing; so that this tower wanted nothing that might make it appear to be a royal palace. It was also adorned with battlements and turrets, more than was the foregoing, and the entire altitude was about ninety cubits; the appearance of it resembled the tower of Pharos, which exhibited a fire to such as sailed to Alexandria, but was much larger than it in compass. This was now converted to a house, wherein Simon exercised his tyrannical authority. The third tower was Mariamne, for that was his queen's name; it was solid as high as twenty cubits; its breadth and its length were twenty cubits, and were equal to each other; its upper buildings were more magnificent, and had greater variety than the other towers had; for the king thought it most proper for him to adorn that which was denominated from his wife, better than those denominated from men, as those were built stronger than this that bore his wife's name. The entire height of this tower was fifty cubits.

Now as these towers were so very tall, they appeared much taller by the place on which they stood; for that very old wall wherein they were, was built on a high hill, and was itself a kind of elevation that was still thirty cubits taller; over which were the towers situated, and thereby were made much higher to appearance. The largeness also of the stones was wonderful, for they were not made of common small stones, nor of such large ones only as men could carry, but they were of white marble, cut out of the rock; each stone was twenty cubits in length, and ten in breadth, and five in depth. They were so exactly united to one another, that each tower looked like one entire rock of stone, so growing naturally, and afterward cut by the hands of the artificers into their present shape and corners; so little or not at all did their joints or connection appear. Now as these towers were themselves on the north side of the wall, the king had a palace inwardly thereto adjoined, which exceeds all my ability to describe it; for it was so very curious as to want no cost or skill in its construction, but was entirely walled about to the height of thirty cubits, and was adorned with towers at equal distances, and with large bedchambers, that would contain beds for 100 guests apiece, in which the variety of the stones is not to be expressed; for a large quantity of those that were rare of that kind was collected together. Their roofs were also wonderful, both for the length of the beams and the splendour of their ornaments. The number of the rooms was also very great, and the variety of the figures that were about them was prodigious; their furniture was complete, and the greatest part of the vessels that were put in them was of silver and gold. There were besides many porticoes, one beyond another, round about, and in each of these porticoes curious pillars; yet were all the courts that were exposed to the air everywhere green. There were, moreover, several groves of trees, and long walks through them, with deep canals and cisterns, that in several parts were filled with brazen statues, through which the water ran out. There were withal many dove-courts* of

* These dove-courts in Josephus, built by Herod the Great, are, in the opinion of Reland, the very same that are mentioned by the Talmudists, and named by them "Herod's dove-courts." Nor is there any reason to suppose otherwise, since, in both accounts, they were expressly tame pigeons which were kept in them.

tame pigeons about the canals; but, indeed, it is not possible to give a complete description of these palaces; and the very remembrance of them is a torment to one, as putting one in mind what vastly rich buildings that fire which was kindled by the robbers hath consumed; for these were not burned by the Romans, but by these internal plotters, as we have already related, in the beginning of their rebellion. That fire began at the tower of Antonia, and went on to the palaces, and consumed the upper parts of the three towers themselves.

CHAPTER V.

Description of the Temple.

Now this temple, as I have already said, was built upon a strong hill. At first the plain at the top was hardly sufficient for the holy house and the altar, for the ground about it was very uneven, and like a precipice; but when King Solomon, who was the person that built the temple, had built a wall to it on its east side, there was then added one cloister founded on a bank cast up for it, and on the other parts the holy house stood naked; but in future ages the people added new banks, and the hill became a larger plain. They then broke down the wall on the north side, and took in as much as sufficed afterward for the compass of the entire temple; and when they had built walls on three sides of the temple round about, from the bottom of the hill, and had performed a work that was greater than could be hoped for, (in which work long ages were spent by them, as well as all their sacred treasures were exhausted, which were still replenished by those tributes which were sent to God from the whole habitable earth,) they then encompassed their upper courts with cloisters as well as they [afterward] did the lowest [court of the] temple. The lowest part of this was erected to the height of 300 cubits, and in some places more; yet did not the entire depth of the foundations appear, for they brought earth, and filled up the valleys, as being desirous to make them on a level with the narrow streets of the city; wherein they made use of stones of forty cubits in magnitude; for the great plenty of money they then had, and the liberality of the people, made this attempt of theirs to succeed to an incredible degree; and what could not be so much as hoped for as ever to be accomplished, was by perseverance and length of time brought to perfection.

Now, for the works that were above these foundations, these were not unworthy of such foundations; for all the cloisters were double, and the pillars to them belonging were twenty-five cubits in height, and supported the cloisters. These pillars were of one entire stone each of them, and that stone was white marble; and the roofs were adorned with cedar, curiously graven. The natural magnificence, and excellent polish, and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable; nor was it on the outside adorned with any work of the painter or engraver. The cloisters [of the utmost court] were in breadth thirty cubits, while the entire compass of it was, by measure, six furlongs, including the tower of Antonia; those entire courts that were exposed to the air were laid with stones of all sorts. When you go through these [first] cloisters, unto the second [court of the] temple, there was a partition made of stone all round, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that "no foreigner should go within that sanctuary;" for that second [court of the] temple was called "the Sanctuary," and was ascended to by fourteen steps from the first court. This court was four-square, and had a wall about it peculiar to itself; the height of its buildings, although it was on the outside forty cubits,* was hidden by the steps, and on the inside that height was but twenty-five cubits; for it being built over against a higher part of the hill with steps, it was no further to be entirely discerned within, being covered by the hill itself. Beyond these fourteen steps there was the distance of ten cubits:

* What Josephus seems here to mean is this:—That these pillars, supporting the cloisters in the second court, had their foundations or lowest parts as deep as the floor of the first or lowest court; but that so far of those lowest parts as were equal to the elevation of the upper floor above the lowest, were, and must be, hidden on the inside by the ground or rock itself, on which that upper court was built: so that forty cubits visible below, were reduced to twenty-five visible above, and implies the difference of their heights to be fifteen cubits. The main difficulty lies here, how fourteen or fifteen steps should give an ascent of fifteen cubits, half a cubit seeming sufficient for a single step. Possibly there were fourteen or fifteen steps at the partition-wall, and fourteen or fifteen more thence into the court itself, which would bring the whole near to the just proportion.

this was all plain, whence there were other steps, each of five cubits apiece, that led to the gates, which gates on the north and sides were eight, on each of those sides four, and of necessity two on the east; for since there was a partition built for the women on that side, as the proper place wherein they were to worship, there was a necessity of a second gate for them: this gate was cut out of its wall, over against the first gate. There was also on the other sides one southern and one northern gate, through which was a passage into the court of the women; for as to the other gates, the women were not allowed to pass through them; nor when they went through their own gate could they go beyond their own wall. This place was allotted to the women of our own country, and of other countries, provided they were of the same nation, and that equally; the western part of this court had no gate at all, but the wall was built entire on that side; but then the cloisters which were betwixt the gates extended from the wall inward, before the chambers; for they were supported by very fine and large pillars. These cloisters were single, and, excepting their magnitude, were noway inferior to those of the lower court.

Now nine of these gates were on every side covered over with gold and silver, as were the jambs of their doors and their lintels; but there was one gate that was without [the inward court of] the holy house, which was of Corinthian brass, and greatly excelled those that were only covered over with silver and gold. Each gate had two doors, whose height was severally thirty cubits, and their breadth fifteen. However, they had large spaces within of thirty cubits, and had on each side rooms, and those, both in breadth and in length, built like towers, and their height was above forty cubits. Two pillars did also support these rooms, and were in circumference twelve cubits. Now the magnitudes of the other gates were equal one to another; but that over the Corinthian gate, which opened on the east over against the gate of the holy house itself, was much larger; for its height was fifty cubits; and its doors were forty cubits; and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than the other. These nine gates had that silver and gold poured upon them by Alexander, the father of Tiberius. Now there were fifteen steps, which led away from the wall of the court of the women to this greater gate; whereas those that led thither from the other gates were five steps shorter.

As to the holy house itself, which was placed in the midst [of the inmost court] that most sacred part of the temple, it was ascended by twelve steps; and in front its height and its breadth were equal, and each 100 cubits, though it was behind forty cubits narrower; for on its front it had what may be styled shoulders on each side, that passed twenty cubits farther. Its first gate was seventy cubits high, and twenty-five cubits broad; but this gate had no doors; for it represented the universal visibility of heaven, and that it cannot be excluded from any place. Its front was covered with gold all over, and through it the first part of the house, that was more inward, did all of it appear; which, as it was very large, so did all the parts about the more inward gate appear to shine to those that saw them; but then, as the entire house was divided into two parts within, it was only the first part of it that was open to our view. Its height extended all along to ninety cubits in height, and its length was fifty cubits, and its breadth twenty; but that gate which was at this end of the first part of the house, was, as we have already observed, all over covered with gold, as was its whole wall about it: it had also golden vines above it, from which clusters of grapes hung as tall as a man's height; but then this house, as it was divided into two parts, the inner part was lower than the appearance of the outer, and had golden doors of fifty-five cubits altitude, and sixteen in breadth; but before these doors there was a vail of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of colours without its mystical interpretation, but was a kind of image of the universe; for by the scarlet there seemed to be enigmatically signified fire, by the fine flax the earth, by the blue the air, and by the purple the sea; two of them having their colours the foundation of this resemblance; but the fine flax and the purple have their own origin for that foundation, the earth producing the one, and the sea the other. This curtain had also embroidered upon it all that was mystical in the heavens, ex-

cepting that of the [twelve] signs, representing living creatures.

When any person entered into the temple, its floor received them. This part of the temple, therefore, was in height sixty cubits, and its length the same; whereas its breadth was but twenty cubits: but still that sixty cubits in length was divided again, and the first part of it cut off at forty cubits, and had in it three things that were very wonderful and famous among all mankind; the candlestick, the table [of show-bread], and the altar of incense. Now, the seven lamps signified the seven planets; for so many there were springing out of the candlestick. Now, the twelve loaves that were upon the table signified the circle of the zodiac and the year; but the altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in the uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use. But the inmost part of the temple of all was of twenty cubits. This was also separated from the outer part by a vail. In this there was nothing at all. It was inaccessible and inviolable, and not to be seen by any; and was called the Holy of Holies. Now, about the sides of the lower part of the temple there were little houses, with passages out of one into another; there were a great many of them, and they were of three stories high; there were also entrances on each side into them from the gate of the temple. But the superior part of the temple had no such little houses any farther, because the temple was there narrower, and forty cubits higher, and of a smaller body than the lower parts of it. Thus we collect that the whole height, including the sixty cubits from the floor, amounted to 100 cubits.

Now the outward face of the temple in its front wanted nothing that was likely to surprise either men's minds or their eyes: for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendour, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. On its top it had spikes with sharp points, to prevent any pollution of it by birds sitting upon it. Of its stones, some of them were forty-five cubits in length, five in height, and six in breadth. Before this temple stood the altar, fifteen cubits high, and equal both in length and breadth; each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns; and the passage up to it was by an insensible acclivity. It was formed without any iron tool, nor did any such iron tool so much as touch it at any time. There was a wall of partition, about a cubit in height, made of fine stones, and so as to be grateful to the sight; this encompassed the holy house and the altar, and kept the people that were on the outside off from the priests. Moreover, those that had the gonorrhœa and the leprosy were excluded out of the city entirely; women also, when in an impure state, were shut out of the temple; nor when they were free from that impurity were they allowed to go beyond the limit before mentioned; men also that were not thoroughly pure were prohibited to come into the inner [court of the] temple; nay, the priests themselves that were not pure were prohibited to come into it also.

Now all those of the stock of the priests that could not minister by reason of some defect in their bodies, came within the partition together with those that had no such imperfection, and had their share with them by reason of their stock, but still made use of none except their own private garments; for nobody but he that officiated had on his sacred garments; but then these priests that were without any blemish upon them, went up to the altar clothed in fine linen. They abstained chiefly from wine, out of this fear, lest otherwise they should transgress some rules of their ministration. The high priest did also go up with them; not always indeed, but on the seventh days and new moons, and if any festivals belonging to our nation, which we celebrate every year, happened. When he officiated, he had on a pair of breeches that reached beneath his privy parts to his thighs, and had on an inner garment of linen, together with a blue garment, round, without seam, with fringe-work, and reaching to the feet. There were also golden bells that hung upon the fringes, the pomegranates

intermixed among them. The bells signified thunder, and the pomegranates lightning. But that girdle that tied the garment to the breast was embroidered with five rows of various colours of gold, and purple, and scarlet, as also of fine linen and blue; with which colours, we told you before, the vails of the temple were embroidered also. The like embroidery was upon the ephod; but the quantity of gold therein was greater. Its figure was that of a stomacher for the breast. There were upon it two golden buttons like small shields, which buttoned the ephod to the garment: in these buttons were enclosed two very large and very excellent sardonyxes, having the names of the tribes of that nation engraved upon them: on the other part were hung twelve stones, three in a row one way, and four in the other; a sardius, a topaz, and an emerald: a carbuncle, a jasper, and a sapphire: an agate, an amethyst, and a ligure: an onyx, a beryl, and a chrysolite: upon every one of which was again engraved one of the before-mentioned names of the tribes. A mitre also of fine linen encompassed his head, which was tied by a blue riband, about which there was another golden crown, in which was engraven the sacred name [of God]: it consists of four vowels. However, the high priest did not wear these garments at other times, but a more plain habit; he only did it when he went into the most sacred part of the temple, which he did but once a year, on that day when our custom is for all of us to keep a fast to God. And thus much concerning the city and the temple; but for the customs and laws hereto relating, we shall speak more accurately another time; for there remain a great many things thereto relating, which have not been here touched upon.

Now, as to the tower of Antonia, it was situated at the corner of two cloisters of the court of the temple; of that on the west, and that on the north; it was erected upon a rock of fifty cubits in height, and was on a great precipice; it was the work of King Herod, wherein he demonstrated his natural magnanimity. In the first place, the rock itself was covered over with smooth pieces of stone, from its foundation, both for ornament, and that any one who would either try to get up or go down it, might not be able to hold his feet upon it. Next to this, and before you come to the edifice of the tower itself, there was a wall three cubits high; but within that wall all the space of the tower of Antonia itself was built upon, to the height of forty cubits. The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts, and places for bathing, and broad spaces for camps; insomuch that, by having all conveniences that cities wanted, it might seem to be composed of several cities, but, by its magnificence, it seemed a palace; and, as the entire structure resembled that of a tower, it contained also four other distinct towers at its four corners; whereof the others were but fifty cubits high; whereas that which lay upon the south-east corner was seventy cubits high, that from thence the whole temple might be viewed; but on the corner where it joined to the two cloisters of the temple, it had passages down to them both, through which the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters, with their arms, on the Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations; for the temple was a fortress that guarded the city, as was the tower of Antonia a guard to the temple; and in that tower were the guards of those three.* There was also a peculiar fortress belonging to the upper city, which was Herod's palace; but for the hill of Bezetha, it was divided from the tower of Antonia, as we have already told you; and as that hill on which the tower of Antonia stood was the highest of these three, so did it adjoin to the new city, and was the only place that hindered the sight of the temple on the north. And this shall suffice at present to have spoken about the city and the walls about it, because I have proposed to myself to make a more accurate description of it elsewhere.

CHAPTER VI.

Titus continues the siege vigorously.

Now the warlike men that were in the city, and the multitude of the seditious that were with Simon, were 10,000, besides the Idumeans. Those 10,000 had

* These three guards that lay in the tower of Antonia must be those that guarded the city, the temple, and the tower of Antonia.

fifty commanders, over whom this Simon was supreme. The Idumeans that paid him homage were 5000, and had eight commanders, among whom those of greatest fame were Jacob, the son of Sosas, and Simon, the son of Cathlas. John, who had seized upon the temple, had 6000 armed men, under twenty commanders; the Zealots also that had come over to him, and left off their opposition, were 2400, and had the same commander that they had formerly, Eleazar, together with Simon, the son of Arinus. Now, while these factions fought one against another, the people were their prey on both sides, as we have said already; and that part of the people who would not join with them in their wicked practices were plundered by both factions. Simon held the upper city, and the great wall as far as Cedron, and as much of the old wall as bent from Siloam to the east, and which went down to the palace of Monobazus, who was king of the Adiabeni, beyond Euphrates; he also held that fountain, and the Acra, which was no other than the lower city; he also held all that reached to the palace of Queen Helena, the mother of Monobazus: but John held the temple, and the parts thereto adjoining, for a great way, as also Ophla, and the valley called "the Valley of Cedron;" and when the parts that were interposed between their possessions were burnt by them, they left a space wherein they might fight with each other; for this internal sedition did not cease even when the Romans were encamped near their very walls. But although they had grown wiser at the first onset the Romans made upon them, this lasted but a while; for they returned to their former madness, and separated one from another, and fought it out, and did every thing that the besiegers could desire them to do; for they never suffered any thing that was worse from the Romans than they made each other suffer, nor was there any misery endured by the city after these men's actions that could be esteemed new. But it was most of all unhappy before it was overthrown, while those that took it did it a greater kindness; for I venture to affirm, that the sedition destroyed the city, and the Romans destroyed the sedition, which was a much harder thing to do than to destroy the walls; so that we may justly ascribe our misfortunes to our own people, and the just vengeance taken on them to the Romans; as to which matter let every one determine by the actions on both sides.

Now, when affairs within the city were in this posture, Titus went round the city on the outside with some chosen horsemen, and looked about for a proper place where he might make an impression upon the walls; but as he was in doubt where he could possibly make an attack on any side, (for the place was noway accessible where the valleys were, and on the other side the first wall appeared too strong to be shaken by the engines,) he thereupon thought it best to make his assault upon the monument of John the high priest; for there it was that the first fortification was lower, and the second was not joined to it, the builders neglecting to build the wall strong where the new city was not much inhabited; here also was an easy passage to the third wall, through which he thought to take the upper city, and, through the tower of Antonia, the temple itself. But at this time, as he was going round about the city, one of his friends, whose name was Nicanor, was wounded with a dart on his left shoulder, as he approached, together with Josephus, too near the wall, and attempted to discourse to those that were upon the wall about terms of peace; for he was a person known by them. On this account it was that Cæsar, as soon as he knew their vehemence, that they would not bear even such as approached them to persuade them to what tended to their own preservation, was provoked to press on the siege. He also at the same time gave his soldiers leave to set the suburbs on fire, and ordered that they should bring timber together, and raise banks against the city; and when he had parted his army into three parts, in order to set about those works, he placed those that shot darts and the archers in the midst of the banks that were then raising; before whom he placed those engines that threw javelins, and darts, and stones, that he might prevent the enemy from sallying out upon their works, and might hinder those that were upon the wall from being able to obstruct them. So the trees were now cut down immediately, and the suburbs left naked. But now, while the timber was carrying to raise the banks, and the whole army was earnestly engaged in their works, the Jews were not, however, quiet; and it happened that the people of Jerusalem, who had been hitherto plundered and

murdered, were now of good courage, and supposed they should have a breathing time, while the others were very busy in opposing their enemies without the city, and that they should now be avenged on those that had been the authors of their miseries, in case the Romans did but get the victory.

However, John stayed behind, out of his fear of Simon, even while his own men were earnest in making a sally upon their enemies without. Yet did not Simon lie still, for he lay near the place of the siege; he brought his engines of war, and disposed of them at due distances upon the wall, both those which they took from Cestius formerly, and those which they got when they seized the garrison that lay in the tower of Antonia. But though they had these engines in their possession, they had so little skill in using them, that they were in a great measure useless to them; but a few there were who had been taught by deserters how to use them, which they did use, though after an awkward manner. So they cast stones and arrows at those that were making the banks; they also ran out upon them by companies, and fought with them. Now those that were at work covered themselves with hurdles spread over their banks, and their engines were opposed to them when they made their excursions. The engines, that all the legions had ready prepared for them, were admirably contrived; but still more extraordinary ones belonged to the tenth legion: those that threw darts and those that threw stones were more forcible and larger than the rest, by which they not only repelled the excursions of the Jews, but drove those away that were upon the walls also. Now, the stones that were cast were of the weight of a talent, and were carried two furlongs and farther. The blow they gave was noway to be sustained, not only by those that stood first in the way, but by those that were beyond them for a great space. As for the Jews, they at first watched the coming of the stone, for it was of a white colour, and could therefore not only be perceived by the great noise it made, but could be seen also before it came by its brightness; accordingly the watchmen that sat upon the towers gave them notice when the engine was let go and the stone came from it, and cried out aloud, in their own country language, "The son cometh;"* so those that were in its way stood off, and threw themselves down upon the ground; by which means, and by their thus guarding themselves, the stone fell down and did them no harm. But the Romans contrived how to prevent that by blacking the stone, who then could aim at them with success, when the stone was not discerned beforehand, as it had been till then; and so they destroyed many of them at one blow. Yet did not the Jews, under all this distress, permit the Romans to raise their banks in quiet; but they shrewdly and boldly exerted themselves, and repelled them both by night and by day.

And now, upon the finishing the Roman works, the workmen measured the distance there was from the wall, and this by lead and a line, which they threw to it from their banks; for they could not measure it any otherwise, because the Jews would shoot at them if they came to measure it themselves; and when they found that the engines could reach the wall, they brought them thither. Then did Titus set his engines at proper distances, so much nearer to the wall, that the Jews might not be able to repel them, and gave orders that they should go to work; and when thereupon a prodigious noise echoed round about from three places, and that on the sudden there was a great noise made by the citizens that were within the city, and no less a terror fell upon the seditious themselves; whereupon both sorts, seeing the common danger they were in, contrived to make a like defence. So those of different factions cried out one to another, that they acted entirely as in concert with their enemies; whereas they ought, however, notwithstanding God did not grant them a lasting concord, in their present circumstances, to lay aside their enmities one against another, and to unite together against the Romans. Accordingly, Simon gave those that came from the temple leave, by proclamation, to go upon the wall; John also himself, though he could not believe Simon was in earnest, gave them the same leave. So on both sides they laid aside their hatred and their peculiar quarrels, and formed themselves into one body; they then ran round the walls, and having a vast number of torches

* Probably, "The stone cometh." The learned are not agreed as to the precise meaning of this expression.

with them, they threw them at the machines, and shot darts perpetually upon those that impelled those engines which battered the wall; nay, the bolder sort leaped out by troops upon the hurdles that covered the machines, and pulled them to pieces, and fell upon those that belonged to them, and beat them, not so much by any skill they had, as principally by the boldness of their attacks. However, Titus himself sent assistance to those that were the hardest set, and placed both horsemen and archers on the several sides of the engines, and thereby beat off those that brought the fire to them; he also thereby repelled those that shot stones or darts from the towers, and then set the engines to work in good earnest; yet did not the wall yield to these blows, excepting where the battering-ram of the fifteenth legion moved the corner of a tower, while the wall itself continued unhurt; for the wall was not presently in the same danger with the tower, which was extant far above it; nor could the fall of that part of the tower easily break down any part of the wall itself together with it.

And now the Jews intermitted their sallies for a while; but when they observed the Romans dispersed all abroad at their works, and in their several camps, (for they thought the Jews had retired out of weariness and fear,) they all at once made a sally at the tower Hippicus, through an obscure gate, and at the same time brought fire to burn the works, and went boldly up to the Romans, and to their very fortifications themselves, where, at the cry they made, those that were near them came presently to their assistance, and those farther off came running after them: and here the boldness of the Jews was too hard for the good order of the Romans; and as they beat those whom they first fell upon, so they pressed upon those that were now gotten together. So this fight about the machines was very hot, while the one side tried hard to set them on fire, and the other side to prevent it; on both sides there was a confused cry made, and many of those in the forefront of the battle were slain. However, the Jews were now too hard for the Romans, by the furious assaults they made like madmen; and the fire caught hold of the works, and both all those works and the engines themselves had been in danger of being burnt, had not many of these select soldiers that came from Alexandria opposed themselves to prevent it, and had they not behaved themselves with greater courage than they themselves supposed they could have done; for they outdid those in this fight that had greater reputation than themselves before. This was the state of things till Cæsar took the stoutest of his horsemen, and attacked the enemy, while he himself slew twelve of those that were in the forefront of the Jews; which death of these men, when the rest of the multitude saw, they gave way, and he pursued them, and drove them all into the city, and saved the works from the fire. Now it happened at this fight, that a certain Jew was taken alive, who by Titus's orders was crucified before the wall, to see whether the rest of them would be affrighted, and abate of their obstinacy. But, after the Jews were retired, John, who was commander of the Idumeans, and was talking to a certain soldier of his acquaintance before the wall, was wounded by a dart shot at him by an Arabian, and died immediately, leaving the greatest lamentation to the Jews, and sorrow to the seditious; for he was a man of great eminence both for his actions and his conduct also.

CHAPTER VII.

The Romans, after great slaughter, obtain possession of the first wall—Treacherous snares of the Jews.

Now, on the next night, a most surprising disturbance fell upon the Romans; for whereas Titus had given orders for the erection of three towers of fifty cubits high, that by setting men upon them at every bank, he might from thence drive those away who were upon the wall, it so happened that one of these towers fell down about midnight; and as its fall made a very great noise, fear fell upon the army, and they supposing that the enemy was coming to attack them, ran all to their arms. Whereupon a disturbance and a tumult arose among the legions, and as nobody could tell what had happened, they went on after a disconsolate manner; and seeing no enemy appear, they were afraid one of another, and every one demanded of his neighbour the watchword with great earnestness, as though the Jews had invaded their camp. And now they were like people under a panic fear, till Titus was informed of what had happened, and gave orders that all should be ac

quainted with it; and then, though with some difficulty, they got clear of the disturbances they had been under.

Now, these towers were very troublesome to the Jews, who otherwise opposed the Romans very courageously; for they shot at them out of their lighter engines from those towers, as they did also by those that threw darts, and the archers, and those that slung stones. For neither could the Jews reach those that were over them, by reason of their height; and it was not practicable to take them, nor to overturn them, they were so heavy, nor to set them on fire, because they were covered with plates of iron. So they retired out of the reach of the darts, and did no longer endeavour to hinder the impression of their rams, which, by continually beating upon the wall, did gradually prevail against it; so that the wall already gave way to the "Nico," for by that name did the Jews themselves call the greatest of their engines, because it conquered all things. And now, they were for a long while grown weary of fighting, and of keeping guard, and were retired to lodge in the night-time at a distance from the wall. It was on other accounts also thought by them to be superfluous to guard the wall, there being, besides that, two other fortifications still remaining, and they being slothful, and their counsels having been ill concerted on all occasions; so a great many grew lazy and retired. Then the Romans mounted the breach, where Nico had made one, and all the Jews left the guarding that wall, and retreated to the second wall; so those that had gotten over that wall opened the gates, and received all the army within it. And thus did the Romans get possession of this first wall, on the fifteenth day of the siege, which was the seventh day of the month Artemisius [Jyar], when they demolished a great part of it, as well as they did of the northern parts of the city, which had been demolished also by Cestius formerly.

And now Titus pitched his camp within the city, at that place which was called "the camp of the Assyrians," having seized upon all that lay as far as Cedron, but took care to be out of the reach of the Jews' darts. He then presently began his attacks, upon which the Jews divided themselves into several bodies, and courageously defended that wall; while John and his faction did it from the tower of Antonia, and from the northern cloister of the temple, and fought the Romans before the monument of King Alexander; and Simon's army also took for their share the spot of ground that was near John's monument, and fortified it as far as to that gate where water was brought in to the tower Hippicus. However, the Jews made violent sallies, and that frequently also, and in bodies together, out of the gates, and there fought the Romans; and when they were pursued altogether to the wall, they were beaten in those fights, as wanting the skill of the Romans. But when they fought them from the walls, they were too hard for them, the Romans being encouraged by their power, joined to their skill, as were the Jews by their boldness, which was nourished by the fear they were in, and that hardiness which is natural to our nation under calamities; they were also encouraged still by the hope of deliverance, as were the Romans by the hopes of subduing them in a little time. Nor did either side grow weary; but attacks and fightings upon the wall, and perpetual sallies out in bodies were practised all the day long; nor were there any sort of warlike engagements that were not then put in use. And the night itself had much ado to part them, when they began to fight in the morning; nay, the night itself was passed without sleep on both sides, and was more uneasy than the day to them, while the one was afraid lest the wall should be taken, and the other lest the Jews should make sallies upon their camps; both sides also lay in their armour during the night-time, and thereby were ready at the first appearance of light to go to the battle. Now, among the Jews the ambition was who should undergo the first dangers, and thereby gratify their commanders. Above all, they had a great veneration and dread of Simon; and to that degree was he regarded by every one of those that were under him, that at his command they were very ready to kill themselves with their own hands. What made the Romans so courageous was their usual custom of conquering and disuse of being defeated, their constant wars, and perpetual warlike exercises, and the grandeur of their dominion; and what was now their chief encouragement—Titus, who was present everywhere with them all; for it appeared a terrible thing to grow weary while Cæsar was there, and fought bravely as well as they did, and was himself at once an eyewitness of

such as behaved themselves valiantly, and he who was to reward them also. It was, besides, esteemed an advantage at present to have any one's valour known by Cæsar; on which account many of them appeared to have more alacrity than strength to answer it. And now, as the Jews were about this time standing in array before the wall, and that in a strong body, and while both parties were throwing their darts at each other, Longinus, one of the equestrian order, leaped out of the army of the Romans, and leaped into the very midst of the army of the Jews; and as they dispersed themselves upon this attack, he slew two of their men of the greatest courage; one of them he struck in his mouth, as he was coming to meet him; the other was slain by him with that very dart that he drew out of the body of the other, with which he ran this man through his side as he was running away from him; and when he had done this, he first of all ran out of the midst of his enemies to his own side. So this man signalized himself for his valour, and many there were who were ambitious of gaining the like reputation. And now the Jews were unconcerned at what they suffered themselves from the Romans, and were only solicitous about what mischief they could do them; and death itself seemed a small matter to them, if at the same time they could but kill any one of their enemies. But Titus took care to secure his own soldiers from harm, as well as to have them overcome their enemies. He also said that inconsiderate violence was madness; and that this alone was the true courage that was joined with good conduct. He therefore commanded his men to take care, when they fought their enemies, that they received no harm from them at the same time; and thereby show themselves to be truly valiant men.

And now Titus brought one of his engines to the middle tower of the north part of the wall, in which a certain crafty Jew, whose name was Castor, lay in ambush, with ten others like himself, the rest being fled away by reason of the archers. These men lay still for awhile, as in great fear, under their breastplates; but when the tower was shaken, they arose; and Castor did then stretch out his hand, as a petitioner, and called for Cæsar, and by his voice moved his compassion, and begged of him to have mercy upon them; and Titus, in the innocency of his heart, believing him to be in earnest, and hoping that the Jews did now repent, stopped the working of the battering-ram, and forbade them to shoot at the petitioners, and bade Castor say what he had a mind to say to him. He said that he would come down, if he would give him his right hand for his security. To which Titus replied, that he was well pleased with such his agreeable conduct, and would be more pleased if all the Jews would be of his mind; and that he was ready to give the like security to the city. Now five of the ten dissembled with him, and pretended to beg for mercy; while the rest cried out aloud, that they would never be slaves to the Romans, while it was in their power to die in a state of freedom. Now when these men were quarrelling for a long while, the attack was delayed; Castor also sent to Simon, and told him that they might take some time for consultation about what was to be done, because he would elude the power of the Romans for a considerable time. And at the same time that he sent thus to him, he appeared openly to exhort those that were obstinate, to accept of Titus's hand for their security; but they seemed very angry at it, and brandished their naked swords upon the breastworks; and struck themselves upon their breasts, and fell down as if they had been slain. Hereupon Titus, and those with him, were amazed at the courage of the men; and as they were not able to see exactly what was done, they admired at their great fortitude, and pitied their calamity. During this interval, a certain person shot a dart at Castor, and wounded him in his nose; whereupon he presently pulled out the dart, and showed it to Titus, and complained that this was unfair treatment; so Cæsar reproved him that shot the dart, and sent Josephus, who then stood by him, to give his right hand to Castor. But Josephus said that he would not go to him, because these pretended petitioners meant nothing that was good; he also restrained those friends of his who were zealous to go to him. But still there was one Æneas, a deserter, who said he would go to him. Castor also called to them, that somebody should come and receive the money which he had with him; this made Æneas the more earnestly to run to him with his bosom open. Then did Castor take up a great stone, and threw it at him, which missed him, because he guarded himself against it; but still it wounded another

soldier that was coming to him. When Cæsar understood that this was a delusion, he perceived that mercy in war is a pernicious thing, because such cunning tricks have less place under the exercise of greater severity. So he caused the engine to work more strongly than before, on account of his anger at the deceit put upon him. But Castor and his companions set the tower on fire when it began to give way, and leaped through the flame into a hidden vault that was under it; which made the Romans further suppose that they were men of great courage, as having cast themselves into the fire.

CHAPTER VIII.

The Romans possess themselves of the second wall.

Now Cæsar took this wall there on the fifth day after he had taken the first; and when the Jews had fled from him, he entered into it with 1000 armed men, and those of his choice troops, and this at a place where were the merchants of wool, the braziers, and the market for cloth, and where the narrow streets led obliquely to the wall. Wherefore, if Titus had either demolished a larger part of the wall immediately, or had come in, and, according to the law of war, had laid waste what was left, his victory would not, I suppose, have been mixed with any loss to himself; but now, out of the hope he had that he should make the Jews ashamed of their obstinacy, by not being willing, when he was able, to afflict them more than he needed to do, he did not widen the breach of the wall in order to make a safer retreat upon occasion; for he did not think they would lay snares for him that did them such a kindness. When therefore he came in, he did not permit his soldiers to kill any of those they caught, nor to set fire to their houses neither; nay, he gave leave to the seditious, if they had a mind, to fight without any harm to the people, and promised to restore the people's effects to them; for he was very desirous to preserve the city for his own sake, and the temple for the sake of the city. As to the people, he had them of a long time ready to comply with his proposals; but as to the fighting men, this humanity of his seemed a mark of his weakness; and they imagined that he made these proposals because he was not able to take the rest of the city. They also threatened death to the people, if they should any one of them say a word about a surrender. They moreover cut the throats of such as talked of a peace, and then attacked those Romans that were come within the wall. Some of them they met in the narrow streets, and some they fought against from their houses, while they made a sudden sally out at the upper gates, and assaulted such Romans as were beyond the wall, till those that guarded the wall were so affrighted, that they leaped down from their towers, and retired to their several camps: upon which a great noise was made by the Romans that were within, because they were encompassed round on every side by their enemies; as also by them that were without, because they were in fear for those that were left in the city. Thus did the Jews grow more numerous perpetually, and had great advantages over the Romans, by their full knowledge of those narrow lanes; and they wounded a great many of them, and fell upon them and drove them out of the city. Now these Romans were at present forced to make the best resistance they could; for they were not able, in great numbers, to get out at the breach in the wall, it was so narrow. It is also probable that all those that were gotten within had been cut to pieces, if Titus had not sent them succours; for he ordered the archers to stand at the upper ends of these narrow lanes, and he stood himself where was the greatest multitude of his enemies, and with his darts he put a stop to them; as with him did Domitius Sabinus also, a valiant man, and one that in this battle appeared so to be. Thus did Cæsar continue to shoot darts at the Jews continually, and to hinder them from coming upon his men, and this until all the soldiers had retreated out of the city.

And thus were the Romans driven out, after they had possessed themselves of the second wall. Whereupon the fighting men that were in the city were lifted up in their minds, and were elevated upon this their good success, and began to think that the Romans would never venture to come in the city any more; and that, if they kept within it themselves, they should not be any more conquered; for God had blinded their minds for the transgressions they had been guilty of, nor could they see how much greater forces the Romans had than those that were now expelled, no more than they could discern how a famine was creeping upon them; for hitherto they had fed themselves out of the public

miseries, and drunk the blood of the city. But now poverty had for a long time seized upon the better part, and a great many had died already for want of necessaries; although the seditious indeed supposed the destruction of the people to be a relief to themselves; for they desired that none others might be preserved but such as were against a peace with the Romans, and were resolved to live in opposition to them, and they were pleased when the multitude of those of a contrary opinion were consumed, as being then freed from a heavy burden; and this was their disposition of mind with regard to those that were within the city, while they covered themselves with their armour, and prevented the Romans, when they were trying to get into the city again, and made a wall of their own bodies over against that part of the wall that was cast down. Thus did they valiantly defend themselves for three days; but on the fourth day they could not support themselves against the vehement assaults of Titus, but were compelled by force to fly whither they had fled before; so he quietly possessed himself again of that wall, and demolished it entirely; and when he had put a garrison into the towers that were on the south parts of the city, he contrived how he might assault the third wall.

CHAPTER IX.

Temporary cessation of the siege—Renewal of hostilities—Josephus sent to offer peace.

A RESOLUTION was now taken by Titus to relax the siege for a little while, and to afford the seditious an interval for consideration, and to see whether the demolishing of their second wall would not make them a little more compliant, or whether they were not somewhat afraid of a famine, because the spoils they had gotten by rapine would not be sufficient for them long; so he made use of this relaxation, in order to compass his own designs. Accordingly, as the usual appointed time when he must distribute subsistence-money to the soldiers was now come, he gave orders that the commanders should put the army into battle-array, in the face of the enemy, and then give every one of the soldiers their pay. So the soldiers, according to custom, opened the cases wherein their arms before lay covered, and marched with their breastplates on; as did the horsemen lead their horses in their fine trappings. Then did the places that were before the city shine very splendidly for a great way; nor was there any thing so grateful to Titus's own men, or so terrible to the enemy as that sight; for the whole old wall and the north side of the temple were full of spectators, and one might see the houses full of such as looked at them; nor was there any part of the city which was not covered over with their multitudes; nay, a very great consternation seized upon the hardiest of the Jews themselves, when they saw all the army in the same place, together with the fineness of their arms, and the good order of their men; and I cannot but think that the seditious would have changed their minds at that sight, unless the crimes they had committed against the people had been so horrid, that they despaired of forgiveness from the Romans; but as they believed death with torments must be their punishment, if they did not go on in the defence of the city, they thought it much better to die in war. Fate also prevailed so far over them, that the innocent were to perish with the guilty, and the city was to be destroyed with the seditious that were in it.

Thus did the Romans spend four days in bringing this subsistence-money to the several legions; but on the fifth day, when no signs of peace appeared to come from the Jews, Titus divided his legions, and began to raise banks, both at the tower of Antonia, and at John's monument. Now his designs were to take the upper city at that monument, and the temple at the tower of Antonia; for if the temple were not taken, it would be dangerous to keep the city itself; so at each of these parts he raised him banks, each legion raising one. As for those that wrought at John's monument, the Idumeans, and those that were in arms with Simon, made sallies upon them, and put some stop to them; while John's party, and the multitude of Zealots with them, did the like to those that were before the tower of Antonia. These Jews were now too hard for the Romans, not only in direct fighting, because they stood upon the higher ground, but because they had now learned to use their own engines; for their continual use of them, one day after another, did by degrees improve their skill about them; for of one sort of engines for darts they had 340 for stones; by the means of which they made it more tedious for the Romans to raise their banks; but then Titus,

knowing that the city would be either saved or destroyed for himself, did not only proceed earnestly in the siege, but did not omit to have the Jews exhorted to repentance; so he mixed good counsel with his works for the siege; and being sensible that exhortations are frequently more effectual than arms, he persuaded them to surrender the city, now in a manner already taken, and thereby to save themselves, and sent Josephus to speak to them in their own language; for he imagined they might yield to the persuasion of a countryman of their own.

So Josephus went round about the wall, and tried to find a place that was out of the reach of their darts, and yet within their hearing, and besought them, in many words, to spare themselves, to spare their country and their temple, and not to be more obdurate in these cases than foreigners themselves; for that the Romans, who had no relation to those things, had a reverence for their sacred rites and places, although they belonged to their enemies, and had till now kept their hands off from meddling with them; while such as were brought up under them, and, if they be preserved, will be the only people that will reap the benefit of them, hurry on to have them destroyed. That certainly they have seen their strongest walls demolished, and that the wall still remaining was weaker than those that were already taken. That they must know the Roman power was invincible, and that they had been used to serve them; for, that in case it be allowed a right thing to fight for liberty, that ought to have been done at first; but for them that have once fallen under the power of the Romans, and have now submitted to them for so many long years, to pretend to shake off that yoke afterward, was the work of such as had a mind to die miserably, not of such as were lovers of liberty. Besides, men may well enough grudge at the dishonour of owning ignoble masters over them, but ought not to do so to those who have all things under their command: for what part of the world is there that hath escaped the Romans, unless it be such as are of no use, for violent heat or violent cold? And evident it is, that fortune is on all hands gone over to them; and that God, when he had gone round the nations with this dominion, is now settled in Italy. That, moreover, it is a strong and fixed law, even among brute beasts, as well as among men, to yield to those that are too strong for them; and to suffer those to have dominion, who are too hard for the rest in war; for which reason it was that their forefathers, who were far superior to them both in their souls and bodies, and other advantages, did yet submit to the Romans; which they would not have suffered, had they not known that God was with them. As for themselves, what can they depend on in this their opposition, when the greatest part of their city is already taken? and when those that are within it are under greater miseries than if they were taken, although their walls be still standing? For that the Romans are not unacquainted with that famine which is in the city, whereby the people are already consumed, and the fighting men will, in a little time be so too; for although the Romans should leave off the siege, and not fall upon the city with their swords in their hands, yet was there an insuperable war that beset them within, and was augmented every hour, unless they were able to wage war with famine, and fight against it, or could alone conquer their natural appetites. He added this further, How right a thing it was to change their conduct before their calamities were become incurable, and to have recourse to such advice as might preserve them, while opportunity was offered them for so doing; for that the Romans would not be mindful of their past actions to their disadvantage, unless they persevered in their insolent behaviour to the end; because they were naturally mild in their conquests, and preferred what was profitable, before what their passions dictated to them; which profit of theirs lay not in leaving the city empty of inhabitants, nor the country a desert; on which account Cæsar did now offer them his right hand for their security. Whereas, if he took the city by force, he would not save any one of them, and this especially if they rejected his offers in these their utmost distresses; for the walls that were already taken, could not but assure them that the third would quickly be taken also; and though their fortifications should prove too strong for the Romans to break through them, yet would the famine fight for the Romans against them.

While Josephus was making this exhortation to the Jews, many of them jested upon him from the wall, and many reproached him; nay, some threw their darts at him: but when he could not himself

persuade them by such open good advice, he betook himself to the histories belonging to their own nation; and cried out aloud, "O miserable creatures! Are you so unmindful of those that used to assist you, that you will fight by your weapons, and by your hands against the Romans? When did we ever conquer any other nation by such means? and when was it that God, who is the Creator of the Jewish people, did not avenge them when they had been injured? Will not you turn again, and look back, and consider whence it is that you fight with such violence, and how great a supporter you have profanely abused? Will not you recall to mind the prodigious things done for your forefathers and this holy place, and how great enemies of yours were by him subdued under you? I even trouble myself in declaring the works of God before your ears, that are unworthy to hear them: however, hearken to me, that you may be informed how you fight, not only against the Romans, but against God himself. In old times there was one Necho, king of Egypt, who was also called Pharaoh: he came with a prodigious army of soldiers, and seized Queen Sarah, the mother of our nation. What did Abraham our progenitor then do? Did he defend himself from this injurious person by war, although he had 318 captains under him, and an immense army under each of them? Indeed, he deemed them to be no number at all without God's assistance, and only spread out his hands toward this holy place, which you have now polluted, and reckoned upon him as upon his invincible supporter, instead of his own army. Was not our queen sent back, without any defilement, to her husband, the very next evening?—while the king of Egypt fled away, adoring this place which you have defiled by shedding thereon the blood of your countrymen; and he also trembled at those visions which he saw in the night season, and bestowed both silver and gold on the Hebrews, as on a people beloved of God.* Shall I say nothing, or shall I mention the removal of our fathers into Egypt, who, when they were used tyrannically, and were fallen under the power of foreign kings for 400 years together, and might have defended themselves by war and by fighting, did yet do nothing but commit themselves to God? Who is there that does not know that Egypt was overrun with all sorts of wild beasts, and consumed by all sorts of distempers? how their land did not bring forth its fruit? how the Nile failed of water? how the ten plagues of Egypt followed one upon another? and how, by those means, our fathers were sent away, under a guard, without any bloodshed, and without running any dangers, because God conducted them as his peculiar servants? Moreover, did not Palestine groan under the ravage the Assyrians made, when they carried away our sacred ark? as did their idol Dagon, and as also did that entire nation of those that carried it away, how they were smitten with a loathsome distemper in the secret parts of their bodies, when their very bowels came down together, with what they had eaten, till those hands that stole it away were obliged to bring it back again, and that with the sound of cymbals and timbrels, and other oblations, in order to appease the anger of God for their violation of his holy ark. It was God who then became our general, and accomplished these great things for our fathers, and this because they did not meddle with war and fighting, but committed it to him to judge about their affairs. When Sennacherib, king of Assyria, brought along with him all Asia, and encompassed this city round with his army, did he fall by the hands of men? were not those hands lifted up to God in prayers, without meddling with their arms, when an angel of God destroyed that prodigious army in one night? when the Assyrian king, as he rose next day, found 185,000 dead bodies, and when he, with the remainder of his army, fled away from the Hebrews, though they were unarmed, and did not pursue them! You are also acquainted with the slavery we were under at Babylon, where the people were captives for seventy years; yet were they not delivered into freedom again before God made Cyrus his gracious instrument in bringing it about; accordingly, they were set free by him, and did again restore the worship of their Deliverer at his temple. And, to speak in general, we can produce no example wherein our fathers got any success by war, or failed of success when without war they committed themselves to God. When they stayed at home they conquered, as pleased their Judge; but when they went out to fight they were al-

* This version of the abduction of Sarah is somewhat at variance with the simple and unadorned narration recorded in Genesis.

ways disappointed: for example, when the king of Babylon besieged this very city, and our king Zedekiah fought against him contrary to what predictions were made to him by Jeremiah the prophet, he was at once taken prisoner, and saw the city and the temple demolished. Yet how much greater was the moderation of that king, than is that of your present governors, and that of the people then under him, than is that of yours at this time! for when Jeremiah cried out aloud, how very angry God was at them, because of their transgressions, and told them that they should be taken prisoners, unless they would surrender up their city, neither did the king nor the people put him to death; but for you, (to pass over what you have done within the city, which I am not able to describe as your wickedness deserves,) you abuse me, and throw darts at me, who only exhort you to save yourselves, as being provoked when you are put in mind of your sins, and cannot bear the very mention of those crimes, which you every day perpetrate. For another example, when Antiochus, who was called Epiphanes, lay before this city, and had been guilty of many indiguities against God, and our forefathers met him in arms, they then were slain in the battle, this city was plundered by our enemies, and our sanctuary made desolate for three years and six months. And what need I bring any more examples! Indeed, what can it be that hath stirred up an army of the Romans against our nation? Is it not the impiety of the inhabitants? Whence did our servitude commence? Was it not derived from the seditions that were among our forefathers, when the madness of Aristobulus and Hyrcanus, and our mutual quarrels, brought Pompey upon this city, and when God reduced those under subjection to the Romans, who were unworthy of the liberty they had enjoyed? After a siege, therefore, of three months, they were forced to surrender themselves, although they had been guilty of such offences with regard to our sanctuary and our laws, as you have; and this while they had much greater advantages to go to war than you have. Do not we know what end Antigonus, the son of Aristobulus, came to, under whose reign God provided that this city should be taken again upon account of the people's offences? When Herod, the son of Antipater, brought upon us Sosius, and Sosius brought upon us the Roman army, they were then encompassed and besieged for six months, till, as a punishment for their sins, they were taken, and the city was plundered by the enemy. Thus it appears that arms were never given to our nation; but that we are always given up to be fought against, and to be taken; for I suppose, that such as inhabit this holy place ought to commit the disposal of all things to God, and then only to disregard the assistance of men when they resign themselves up to their arbitrator, who is above. As for you, what have you done of those things that are recommended by our legislator! and what have you not done of those things that he hath condemned! How much more impious are you than those who were so quickly taken! You have not avoided so much as those sins which are usually done in secret; I mean thefts, and treacherous plots against men, and adulteries. You are quarrelling about rapines and murders, and invent strange ways of wickedness. Nay, the temple itself is become the receptacle of all, and this divine place is polluted by the hands of those of our own country; which place hath yet been reverenced by the Romans when it was at a distance from them, when they have suffered many of their own customs to give place to our law. And, after all this, do you expect Him whom you have so impiously abused, to be your supporter. To be sure then you have a right to be petitioners, and to call upon Him to assist you, so pure are your hands! Did your king [Hezekiah] lift up such hands in prayer to God against the king of Assyria, when he destroyed that great army in one night? And do the Romans commit such wickedness as did the king of Assyria, that you may have reason to hope for the like vengeance upon them. Did not that king accept of money from our king upon this condition, that he should not destroy the city, and yet, contrary to the oath he had taken, he came down to burn the temple? while the Romans do demand no more than that accustomed tribute which our fathers paid to their fathers; and if they may but once obtain that, they neither aim to destroy this city, nor to touch this sanctuary; nay, they will grant you besides, that your posterity shall be free, and your possessions secured to you, and will preserve your holy laws inviolate to you. And it is plain madness to expect that God should

appear as well disposed toward the wicked as toward the righteous, since he knows when it is proper to punish men for their sins immediately; accordingly he brake the power of the Assyrians the very first night that they pitched their camp. Wherefore, had he judged that our nation was worthy of freedom, or the Romans of punishment, he had immediately inflicted punishment upon those Romans, as he did upon the Assyrians, when Pompey began to meddle with our nation, or when after him Sisius came up against us, or when Vespasian laid waste Galilee, or, lastly, when Titus came first of all near to this city: although Magnus and Sosius did not only suffer nothing, but took the city by force; as did Vespasian go from the war he made against you to receive the empire; and as for Titus, those springs that were formerly almost dried up when they were under your power, since he is come, run more plentifully than they did before; accordingly, you know that Siloam, as well as all the other springs that were without the city, did so far fail, that water was sold by distinct measures; whereas they now have such a great quantity of water for your enemies as is sufficient not only for drink both for themselves and their cattle, but for watering their gardens also. The same wonderful sign you had also experience of formerly, when the before-mentioned king of Babylon made war against us, and when he took the city and burnt the temple; while yet I believe the Jews of that age were not so impious as you are. Wherefore, I cannot but suppose that God is fled out of his sanctuary, and stands on the side of those against whom you fight. Now, even a man, if he be but a good man, will fly from an impure house, and will hate those that are in it; and do you persuade yourselves that God will abide with you in your iniquities, who sees all secret things, and hears what is kept most private! Now, what crime is there, I pray you, that is so much as kept secret among you, or is concealed by you! nay, what is there that is not open to your very enemies! for you show your transgressions after a pompous manner, and contend one with another which of you shall be more wicked than another; and you make a public demonstration of your injustice, as if it were virtue! However, there is a place left for your preservation, if you be willing to accept of it; and God is easily reconciled to those that confess their faults, and repent of them. O hard-hearted wretches as you are! cast away all your arms, and take pity of your country already going to ruin; return from your wicked ways, and have regard to the excellency of that city which you are going to betray, to that excellent temple with the donations of so many countries in it. Who could bear to be the first to set that temple on fire! who could be willing that these things should be no more! and what is there that can better deserve to be preserved! O insensible creatures, and more stupid than are the stones themselves! And if you cannot look at these things with discerning eyes, yet, however, have pity upon your families, and set before every one of your eyes your children, and wives, and parents, who will be gradually consumed either by famine or by war. I am sensible that this danger will extend to my mother, and wife, and to that family of mine who have been by no means ignoble, and indeed to one that hath been very eminent in old time; and perhaps you may imagine that it is on their account only that I give you this advice: if that be all, kill them; nay, take my own blood as a reward, if it may but procure your preservation; for I am ready to die in case you will but return to a sound mind after my death."

CHAPTER X.

Many of the Jews endeavour to desert to the Romans—Severe famine in the city.

As Josephus was speaking thus with a loud voice, the seditious would neither yield to what he said, nor did they deem it safe for them to alter their conduct; but as for the people, they had a great inclination to desert to the Romans; accordingly, some of them sold what they had, and even the most precious things that had been laid up as treasures by them, for a very small matter, and swallowed down pieces of gold, that they might not be found out by the robbers; and when they had thus escaped to the Romans, they had wherewithal to provide plentifully for themselves: for Titus let a great number of them go away into the country, whither they pleased; and the main reasons why they were so ready to desert were these: That now they should be freed from those miseries which they had endured in that city, and yet should not be in slavery to the Romans: however

John and Simon, with their factions, did more carefully watch these men's going out than they did the coming in of the Romans; and, if any one did but afford the least shadow of suspicion of such an intention, his throat was cut immediately.

But as for the richer sort, it proved all one to them whether they stayed in the city, or attempted to get out of it, for they were equally destroyed in both cases; for every such person was put to death under this pretence, that they were going to desert,—but in reality, that the robbers might get what they had. The madness of the seditious did also increase together with their famine, and both those miseries were every day inflamed more and more; for there was no corn which anywhere appeared publicly, but the robbers came running into, and searched men's private houses; and then, if they found any, they tormented them, because they denied they had any; and if they found none, they tormented them worse, because they supposed they had more carefully concealed it. The indication they made use of whether they had any or not, was taken from the bodies of these miserable wretches; which, if they were in good case, they supposed they were in no want at all of food; but if they were wasted away, they walked off without searching any further; nor did they think it proper to kill such as these, because they saw they would very soon die of themselves for want of food. Many there were, indeed, who sold what they had for one measure; it was of wheat, if they were of the richer sort; but barley, if they were poorer. When these had so done, they shut themselves up in the inmost rooms of their houses, and ate the corn they had gotten; some did it without grinding it, by reason of the extremity of the want they were in, and others baked bread of it, according as necessity and fear dictated to them: a table was nowhere laid for a distinct meal, but they snatched the bread out of the fire, half-baked, and ate it very hastily.

It was now a miserable case, and a sight that would justly bring tears into our eyes, how men stood as to their food, while the more powerful had more than enough, and the weaker were lamenting [for want of it]. But the famine was too hard for all other passions, and it is destructive to nothing so much as to modesty; for what was otherwise worthy of reverence was in this case despised; insomuch that children pulled the very morsels that their fathers were eating out of their very mouths, and what was still more to be pitied, so did the mothers do as to their infants; and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives; and while they ate after this manner, yet were they not concealed in so doing; but the seditious everywhere came upon them immediately, and snatched away from them what they had gotten from others; for when they saw any house shut up, this was to them a signal that the people within had gotten some food; whereupon they broke open the doors and ran in, and took pieces of what they were eating almost up out of their very throats, and this by force: the old men, who held their food fast, were beaten; and if the women hid what they had within their hands, their hair was torn for so doing; nor was there any commiseration shown either to the aged or to infants, but they lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor; but still were they more barbarously cruel to those that had prevented their coming in, and had actually swallowed down what they were going to seize upon, as if they had been unjustly defrauded of their right. They also invented terrible methods of torment to discover where any food was, and they were these: to stop up the passages of the privy parts of the miserable wretches, and to drive sharp stakes therein; and a man was forced to bear what it is terrible even to hear, in order to make him confess that he had but one loaf of bread, or that he might discover a handful of barley-meal that was concealed; and this was done when these tormentors were not themselves hungry; for the thing had been less barbarous had necessity forced them to it; but this was done to keep their madness in exercise, and as making preparation of provisions for themselves for the following days. These men went also to meet those that had crept out of the city by night, as far as the Roman guards, to gather some plants and herbs that grew wild; and when those people thought they had got clear of the enemy, these snatched from them what they had brought with them, even while they had frequently

entreated them, and that by calling upon the tremendous name of God, to give them back some part of what they had brought, though these would not give them the least crumb; and they were to be well contented that they were only spoiled, and not slain at the same time.

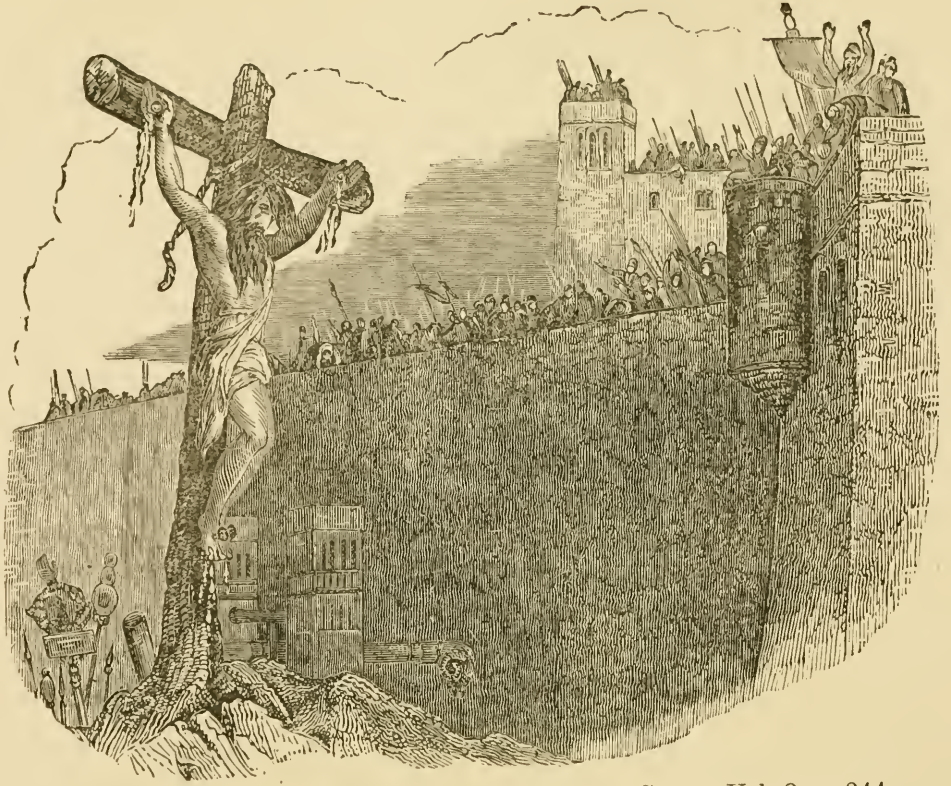
These were the afflictions which the lower sort of people suffered from these tyrants' guards; but for the men that were in dignity, and withal were rich, they were carried before the tyrants themselves; some of whom were falsely accused of laying treacherous plots, and so were destroyed; others of them were charged with designs of betraying the city to the Romans: but the readiest way of all was this, to suborn somebody to affirm that they were resolved to desert to the enemy; and he who was utterly despoiled of what he had by Simon, was sent back again to John, as of those who had been already plundered by John, Simon got what remained; insomuch that they drank the blood of the populace to one another, and divided the dead bodies of the poor creatures between them; so that although, on account of their ambition after dominion, they contended with each other, yet did they very well agree in their wicked practices; for he that did not communicate what he had got by the miseries of others to the other tyrant, seemed to be too little guilty, and in one respect only; and he that did not partake of what was so communicated to him, grieved at this, as at the loss of what was a valuable thing, that he had no share in such barbarity.

It is, therefore, impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly:—That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world. Finally, they brought the Hebrew nation into contempt, that they might themselves appear comparatively less impious with regard to strangers. They confessed what was true, that they were the slaves, the scum, and the spurious and abortive offspring of our nation, while they overthrew the city themselves, and forced the Romans, whether they would or no, to gain a melancholy reputation, by acting gloriously against them, and did almost draw that fire upon the temple, which they seemed to think came too slowly; and, indeed, when they saw that temple burning from the upper city, they were neither troubled at it, nor did they shed any tears on that account, while yet these passions were discovered among the Romans themselves; which circumstances we shall speak of hereafter in their proper place, when we come to treat of such matters.

CHAPTER XI.

The Jews crucified before the walls of the city—Antiochus Epiphanes—The Jews overthrow the banks raised by the Romans.

So now Titus's banks were advanced a great way, notwithstanding his soldiers had been very much distressed from the wall. He then sent a party of horsemen, and ordered they should lay ambushes for those that went out into the valleys to gather food. Some of these were indeed fighting men, who were not contented with what they got by rapine; but the greater part of them were poor people, who were deterred from deserting by the concern they were under for their own relations: for they could not hope to escape away, together with their wives and children, without the knowledge of the seditious; nor could they think of leaving these relations to be slain by the robbers on their account; nay, the severity of the famine made them bold in thus going out: so nothing remained but that, when they were concealed from the robbers, they should be taken by the enemy; and when they were going to be taken, they were forced to defend themselves, for fear of being punished: as, after they had fought, they thought it too late to make any supplications for mercy: so they were first whipped, and then tormented with all sorts of tortures before they died, and were then crucified before the wall of the city. This miserable procedure made Titus greatly to pity them, while they caught every day 500 Jews; nay, some days they caught more; yet did it not appear to be safe for him to let those that were taken by force go their way; and to set a guard over so many, he saw would be to make such as guarded them useless to him. The main reason why he did not forbid that cruelty was this, that he hoped the Jews might, perhaps, yield at that sight, out of fear lest they might themselves afterward be liable to the same cruel treatment. So



The Jews Crucified before the Walls of the City.—Vol. 2, p. 344.

the soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way, and another after another, to the crosses, by way of jest; when their multitude was so great that room was wanting for the crosses, and crosses wanting for the bodies.

But so far were the seditious from repenting at this sad sight, that, on the contrary, they made the rest of the multitude believe otherwise; for they brought the relations of those that had deserted upon the wall, with such of the populace as were very eager to go over upon the security offered them, and showed them what miseries those underwent who fled to the Romans; and told them that those who were caught were supplicants to them, and not such as were taken prisoners. This sight kept many of those within the city who were so eager to desert, till the truth was known; yet did some of them run away immediately as unto certain punishment, esteeming death from their enemies to be a quiet departure, if compared with that by famine. So Titus commanded that the hands of many of those that were caught should be cut off, that they might not be thought deserters, and might be credited on account of the calamity they were under, and sent them into John and Simon, with this exhortation, that they would now at length leave off [their madness], and not force him to destroy the city, whereby they would have those advantages of repentance, even in their utmost distress, that they would preserve their own lives, and so fine a city of their own, and that temple, which was their peculiar. He then went round about the banks that were cast up, and hastened them, in order to show that his words should in no long time be followed by his deeds. In answer to which, the seditious cast reproaches upon Cæsar himself, and upon his father also, and cried out with a loud voice, that they contemned death, and did well in preferring it before slavery; that they would do all the mischief to the Romans they could while they had breath in them; and that for their own city, since they were, as he said, to be destroyed, they had no concern about it, and that the world itself was a better temple to God than this. That yet this temple would be preserved by him that inhabited therein, whom they still had for their assistant in this war, and did therefore laugh at all his threatenings, which would come to nothing; because the conclusion of the whole depended upon God only. These words were mixed with reproaches, and with them they made a mighty clamour.

In the mean time Antiochus Epiphanes came to the city, having with him a considerable number of other armed men, and a band called the Macedonian band about him, all of the same age, tall, and just past their childhood, armed, and instructed after the Macedonian manner, whence it was that they took that name. Yet were many of them unworthy of so famous a nation; for it had so happened that the king of Commagene had flourished more than other kings that were under the power of the Romans, till a change happened in his condition; and when he was become an old man, he declared plainly that we ought not to call any man happy before he is dead. But this son of his, who was then come thither before his father was decaying, said that he could not but wonder what made the Romans so tardy in making their attacks upon the wall. Now he was a warlike man, and naturally bold in exposing himself to dangers; he was also so strong a man that his boldness seldom failed of having success. Upon this, Titus smiled and said he would share the pains of an attack with him. However, Antiochus went as he then was, and with his Macedonians made a sudden assault upon the wall; and, indeed, for his own part, his strength and skill were so great, that he guarded himself from the Jewish darts, and yet shot his darts at them, while yet the young men with him were almost all sorely galled; for they had so great a regard to the promises that had been made of their courage, that they would needs persevere in their fighting, and at length many of them retired, but not till they were wounded; and then they perceived that true Macedonians, if they were to be conquerors, must have Alexander's good fortune also.

Now, as the Romans began to raise their banks on the twelfth day of the month Artemisius [Jyar], so had they much ado to finish them by the twenty-ninth day of the same month, after they had laboured hard for seventeen days continually; for there were now four great banks raised, one of which was at the tower of Antonia; this was raised by the fifth legion, over against the middle of that pool which was

called Struthius. Another was cast up by the twelfth legion, at the distance of about twenty cubits from the other. But the labours of the tenth legion, which lay a great way off these, were on the north quarter, and at the pool called Amygdalon; as was that of the fifteenth legion about thirty cubits from it, and at the high priest's monument. And now, when the engines were brought, John had from within undermined the space that was over against the tower of Antonia, as far as the banks themselves, and had supported the ground over the mine with beams laid across one another, whereby the Roman works stood upon an uncertain foundation. Then did he order such materials to be brought in as were daubed over with pitch and bitumen, and set them on fire; and as the cross-beams that supported the banks were burning, the ditch yielded on the sudden, and the banks were shaken down, and fell into the ditch with a prodigious noise. Now at the first there arose a very thick smoke and dust, as the fire was choked by the fall of the bank; but as the suffocated materials were now gradually consumed, a plain flame broke out; on which sudden appearance of the flame a consternation fell upon the Romans, and the shrewdness of the contrivance discouraged them; and indeed, this accident coming upon them at a time when they thought they had already gained their point, cooled their hopes for the time to come. They also thought it would be to no purpose to take the pains to extinguish the fire, since, if it were extinguished, the banks were swallowed up already [and become useless] to them.

Two days after this, Simon and his party made an attempt to destroy the other banks; for the Romans had brought their engines to bear there, and began already to make the wall shake. And here one Tephtheus, of Garsis, a city of Galilee, and Megassarus, one who was derived from some of Queen Mariamne's servants, and with them one from Adiabene, he was the son of Nabateus, and called by the name of Chagiras, from the ill fortune he had, the word signifying "a lame man," snatched some torches and ran suddenly upon the engines. Nor were there, during this war, any men that ever sallied out of the city who were their superiors, either in their own boldness, or in the terror they struck into their enemies; for they ran out upon the Romans, not as if they were enemies, but friends, without fear or delay; nor did they leave their enemies till they had rushed violently through the midst of them, and set their machines on fire; and though they had darts thrown at them on every side, and were on every side assaulted with their enemies' swords, yet did they not withdraw themselves out of the dangers they were in, till the fire had caught hold of the instruments; but when the flame went up, the Romans came running from their camp to save their engines. Then did the Jews hinder their succours from the wall, and fought with those that endeavoured to quench the fire, without any regard to the danger their bodies were in. So the Romans pulled the engines out of the fire, while the hurdles that covered them were on fire; but the Jews caught hold of the battering-rams through the flame itself, and held them fast, although the iron upon them was become red hot; and now the fire spread itself from the engines to the banks, and prevented those that came to defend them; and all this while the Romans were encompassed round about with the flame; and, despairing of saving their works from it, they retired to their camp. Then did the Jews become still more and more in number, by the coming of those that were within the city to their assistance; and as they were very bold upon the good success they had had, their violent assaults were almost irresistible; nay, they proceeded as far as the fortifications of the enemy's camp, and fought with their guards. Now, there stood a body of soldiers in array before that camp, which succeeded one another by turns in their armour; and as to those, the law of the Romans was terrible, that he who left his post there, let the occasion be whatsoever it might, he was to die for it; so that body of soldiers, preferring rather to die in fighting courageously, than as a punishment for their cowardice, stood firm; and at the necessity these men were in of standing to it, many of the others that had run away, out of shame, turned back again; and when they had set their engines against the wall, they kept the multitude from coming more of them out of the city [which they could the more easily do]; because they had made no provision for preserving or guarding their bodies at this time; for the Jews fought now hand to hand, with all that came in their way, and, without any caution, fell against the

points of their enemy's spears, and attacked them bodies against bodies; for they were now too hard for the Romans, not so much by their other warlike actions, as by these courageous assaults they made upon them; and the Romans gave way more to their boldness than they did to the sense of the harm they had received from them.

And now Titus had come from the tower of Antonia, whither he had gone to look out for a place for raising other banks, and reproached the soldiers greatly for permitting their own walls to be in danger, when they had taken the walls of their enemies, and sustained the fortune of men besieged, while the Jews were allowed to sally out against them, though they were already in a sort of prison. He then went round about the enemy with some chosen troops, and fell upon their flank himself; so the Jews, who had been before assaulted in their faces, wheeled about to Titus, and continued the fight. The armies also were now mixed one among another, and the dust that was raised so far hindered them from seeing one another, and the noise that was made so far hindered them from hearing one another, that neither side could discern an enemy from a friend. However, the Jews did not flinch, though not so much from their real strength, as from their despair of deliverance. The Romans also would not yield, by reason of the regard they had to glory, and to their reputation in war, and because Cæsar himself went into the danger before them; insomuch that I cannot but think the Romans would in the conclusion have now taken even the whole multitude of the Jews, so very angry were they at them, had these not prevented the upshot of the battle, and retired into the city. However, seeing the banks of the Romans were demolished, these Romans were very much cast down upon the loss of what had cost them so long pains, and this in one hour's time; and many indeed despaired of taking the city with their usual engines of war only.

CHAPTER XII.

Titus encompasses the city round with a wall—The famine consumes the people by whole houses and families.

AND now did Titus consult with his commanders what was to be done. Those that were of the warmest tempers thought he should bring the whole army against the city and storm the wall; for that hitherto no more than a part of their army had fought with the Jews; but that in case the entire army was to come at once, they would not be able to sustain their attacks; but would be overwhelmed by their darts; but of those that were for a more cautious management, some were for raising their banks again; and others advised to let the banks alone, but to lie still before the city, to guard against the coming out of the Jews, and against their carrying provisions into the city, and so to leave the enemy to the famine, and this without direct fighting with them; for that despair was not to be conquered, especially as to those who are desirous to die by the sword, while a more terrible misery than that is reserved for them. However, Titus did not think it fit for so great an army to lie entirely idle, and that yet it was in vain to fight with those that would be destroyed one by another; he also showed them how impracticable it was to cast up any more banks, for want of materials, and to guard against the Jews coming out, still more impracticable; as also, that to encompass the whole city round with his army, was not very easy, by reason of its magnitude, and the difficulty of the situation; and on other accounts dangerous, upon the sallies the Jews might make out of the city; for although they might guard the known passages out of the place, yet would they, when they found themselves under the greatest distress, contrive secret passages out, as being well acquainted with all such places; and if any provisions were carried in by stealth, the siege would thereby be longer delayed. He also owned, that he was afraid that the length of time thus to be spent would diminish the glory of his success; for though it be true, that length of time will perfect every thing, yet, that to do what we do in a little time, is still necessary to the gaining reputation: that therefore his opinion was, that if they aimed at quickness, joined with security, they must build a wall round about the whole city; which was, he thought, the only way to prevent the Jews from coming out any way, and that then they would either entirely despair of saving the city, and so would surrender it up to him, or be still the more easily conquered when the famine had further weakened them; for that besides this wall, he would not lie entirely at rest afterward, but would take

care then to have banks raised again, when those that would oppose them were become weaker: but that if any one should think such a work to be too great, and not to be finished without much difficulty, he ought to consider that it is not fit for Romans to undertake any small work, and that none but God himself could with ease accomplish any great thing whatsoever.

These arguments prevailed with the commanders. So Titus gave orders that the army should be distributed to their several shares of this work; and indeed there now came upon the soldiers a certain divine fury, so that they did not only part the whole wall that was to be built among them, nor did only one legion strive with another, but the lesser divisions of the army did the same; insomuch that each soldier was ambitious to please his decurion, each decurion his centurion, each centurion his tribune, and the ambition of the tribunes was to please their superior commanders, while Cæsar himself took notice of and rewarded the like contention in those commanders; for he went round about the works many times every day, and took a view of what was done. Titus began the wall from the Camp of the Assyrians, where his own camp was pitched, and drew it down to the lower parts of Cenopolis; thence it went along the valley of Cedron to the Mount of Olives; it then bent toward the south, and encompassed the mountain as far as the rock called Peristereon, and that other hill which lies next to it, and is over the valley which reaches to Siloam; whence it bended again to the west, and went down to the valley of the Fountain, beyond which it went up again at the monument of Ananus the high priest, and encompassing that mountain where Pompey had formerly pitched his camp, it returned back to the north side of the city, and was carried on as far as a certain village called "The House of the Erebinthi;" after which it encompassed Herod's monument, and there, on the east, was joined to Titus's own camp, where it began. Now the length of this wall was forty furlongs, one only abated. Now at this wall without were erected thirteen places to keep garrisons in, the circumference of which, put together, amounted to ten furlongs; the whole was completed in three days: so that what would naturally have required some months, was done in so short an interval as is incredible. When Titus had, therefore, encompassed the city with this wall, and put garrisons into proper places, he went round the wall, at the first watch of the night, and observed how the guard was kept; the second watch he allotted to Alexander; the commanders of legions took the third watch. They also cast lots among themselves who should be upon the watch in the night-time, and who should go all night long round the spaces that were interposed between the garrisons.

So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine; and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it; and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, and many went to their coffins before that fatal hour was come! Nor was there any lamentation made under these calamities, nor were heard any mournful complaints; but the famine confounded all natural passions; for those who were just going to die, looked upon those that were gone to their rest before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night, had seized upon the city; while yet the robbers were still more terrible than these miseries were themselves; for they brake open those houses which were no other than graves of dead bodies, and plundered them of what they had; and carrying off the coverings of their bodies, went out laughing, and tried the points of their swords on their dead bodies; and, in order to prove what mettle they were made of, they thrust some of those through that still lay alive upon the ground; for those that entreated them to lend them their right hand and their sword to despatch them, they were too proud to grant their requests, and left them to be consumed by the famine. Now

every one of these died with their eyes fixed upon the temple, and left the seditious alive behind them. Now the seditious at first gave orders that the dead should be buried out of the public treasury, as not enduring the stench of their dead bodies. But afterward, when they could not do that, they had them cast down from the walls into the valleys beneath.

However, when Titus, in going his rounds along those valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan; and, spreading out his hands to heaven, called God to witness that this was not his doing: and such was the sad case of the city itself. But the Romans were very joyful, since none of the seditious could now make sallies out of the city, because they were themselves disconsolate; and the famine already touched them also. These Romans, besides, had great plenty of corn and other necessaries out of Syria, and out of the neighbouring provinces; many of whom would stand near to the wall of the city, and show the people what great quantities of provisions they had, and so make the enemy more sensible of their famine, by the great plenty, even to satiety, which they had themselves. However, when the seditious still showed no inclination of yielding, Titus, out of his commiseration of the people that remained, and out of his earnest desire of rescuing what was still left out of these miseries, began to raise his banks again, although materials for them were hard to be come at; for all the trees that were about the city had been already cut down for the making of the former banks. Yet did the soldiers bring with them other materials from the distance of ninety furlongs, and thereby raised banks in four parts, much greater than the former, though this was done only at the tower of Antonia. So Cæsar went his rounds through the legions, and hastened on the works, and showed the robbers that they were now in his hands. But these men, and these only, were incapable of repenting of the wickedness they had been guilty of; and separating their souls from their bodies, they used them both as if they belonged to other folks, and not to themselves. For no gentle affection could touch their souls, nor could any pain affect their bodies, since they could still tear the dead bodies of the people as dogs do, and fill the prisons with those that were sick.

CHAPTER XIII.

Great slaughter and sacrilege in Jerusalem.

Accordingly, Simon would not suffer Matthias, by whose means he got possession of the city, to go off without torment. This Matthias was the son of Boethus, and was one of the high priests, one that had been very faithful to the people, and in great esteem with them: he, when the multitude were distressed by the Zealots, among whom John was numbered, persuaded the people to admit this Simon to come in to assist them, while he had made no terms with him, nor expected any thing that was evil from him. But when Simon was come in, and had gotten the city under his power, he esteemed him that had advised them to admit him as his enemy equally with the rest, as looking upon that advice as a piece of his simplicity only: so he had him then brought before him, and condemned to die for being on the side of the Romans, without giving him leave to make his defence. He condemned also his three sons to die with him; for, as to the fourth, he prevented him, by running away to Titus before. And when he begged for this, that he might be slain before his sons, and that as a favour, on account that he had procured the gates of the city to be opened to him, he gave order that he should be slain the last of them all; so he was not slain till he had seen his sons slain before his eyes, and that by being produced over against the Romans; for such a charge had Simon given to Ananus, the son of Bamadus, who was the most barbarous of all his guards. He also jested upon him, and told him that he might now see whether those to whom he intended to go over, would send him any succours or not; but still he forbade their dead bodies should be buried. After the slaughter of these, a certain priest, Ananias, the son of Masambulus, a person of eminence, as also Aristeus, the scribe of the sanhedrim, and born at Emmaus, and with them fifteen men of figure among the people, were slain. They also kept Josephus's father in prison, and made public proclamation that no citizen whosoever should either speak to him himself, or go into his company among others, for fear he should betray them. They also slew such as joined in lamenting these men, without any further examination.

Now, when Judas, the son of Judas,

who was one of Simon's under-officers, and a person intrusted by him to keep one of the towers, saw this procedure of Simon, he called together ten of those under him, that were most faithful to him, (perhaps this was done, partly out of pity to those that had so barbarously been put to death; but, principally, in order to provide for his own safety,) and spoke thus to them :—"How long shall we bear these miseries? or, what hopes have we of deliverance by thus continuing faithful to such wicked wretches? Is not the famine already come against us? Are not the Romans in a manner gotten within the city? Is not Simon become unfaithful to his benefactors? and is there not reason to fear he will very soon bring us to the like punishment, while the security the Romans offer us is sure? Come on, let us surrender up this wall, and save ourselves and the city. Nor will Simon be very much hurt, if, now he despairs of deliverance, he be brought to justice a little sooner than he thinks on." Now, these ten were prevailed upon by those arguments; so he sent the rest of those that were under him, some one way and some another, that no discovery might be made of what they had resolved upon. Accordingly, he called to the Romans from the tower, about the third hour; but they, some of them out of pride, despised what he said, and others of them did not believe him to be in earnest, though the greatest number delayed the matter, as believing they should get possession of the city in a little time, without any hazard; but when Titus was just coming thither with his armed men, Simon was acquainted with the matter before he came, and presently took the tower into his own custody, before it was surrendered, and seized upon these men, and put them to death in the sight of the Romans themselves; and, when he had mangled their dead bodies, he threw them down before the wall of the city.

In the mean time, Josephus, as he was going round the city, had his head wounded by a stone that was thrown at him; upon which he fell down as giddy. Upon which fall of his the Jews made a sally, and he had been hurried away into the city, if Cæsar had not sent men to protect him immediately; and, as these men were fighting, Josephus was taken up, though he heard little of what was done. So the seditious supposed they had now slain that man whom they were the most desirous of killing, and made thereupon a great noise, in way of rejoicing. This accident was told in the city; and the multitude that remained became very disconsolate at the news, as being persuaded that he was really dead, on whose account alone they could venture to desert to the Romans; but when Josephus's mother heard in prison that her son was dead, she said to those that watched about her, That she had always been of opinion, since the siege of Jotapata [that he would be slain], and she should never enjoy him alive any more. She also made great lamentation privately to the maid-servants that were about her, and said, That this was all the advantage she had of bringing so extraordinary a person as this son into the world; that she should not be able even to bury that son of hers, by whom she expected to have been buried herself. However, this false report did not put his mother to pain, nor afford merriment to the robbers long; for Josephus soon recovered of his wound, and came out and cried out aloud, That it would not be long ere they should be punished for this wound they had given him. He also made a fresh exhortation to the people to come out, upon the security that would be given them. This sight of Josephus encouraged the people greatly, and brought a great consternation upon the seditious.

Hereupon some of the deserters, having no other way, leaped down from the wall immediately, while others of them went out of the city with stones, as if they would fight them; but thereupon, they fled away to the Romans. But here a worse fate accompanied these than what they had found within the city; and they met with a quicker despatch from the too great abundance they had among the Romans, than they could have done from the famine among the Jews; for when they came first to the Romans, they were puffed up by the famine, and swelled like men in a dropsy; after which they all on the sudden overfilled those bodies that were before empty, and so burst asunder, excepting such only as were skilful enough to restrain their appetites, and, by degrees, took in their food into bodies unaccustomed thereto. Yet did another plague seize upon those that were thus preserved; for there was found among the Syrian deserters a certain person who

was caught gathering pieces of gold out of the excrements of the Jews' bellies; for the deserters used to swallow such pieces of gold, as we told you before, when they came out; and for these did the seditious search them all; for there was a great quantity of gold in the city, insomuch that as much was now sold [in the Roman camp] for twelve Attic [drams], as was sold before for twenty-five; but when this contrivance was discovered in one instance, the fame of it filled their several camps, that the deserters came to them full of gold. So the multitude of the Arabians, with the Syrians, cut up those that came as supplicants, and searched their bellies. Nor does it seem to me that any misery befell the Jews that was more terrible than this, since in one night's time about 2000 of these deserters were thus dissected.

When Titus came to the knowledge of this wicked practice, he had like to have surrounded those that had been guilty of it with his horse, and have shot them dead; and he had done it, had not their number been so very great, and those that were liable to this punishment would have been manifold more than those whom they had slain. However, he called together the commanders of the auxiliary troops he had with him, as well as the commanders of the Roman legions, (for some of his own soldiers had been also guilty herein, as he had been informed,) and had great indignation against both sorts of them, and spoke to them as follows:—"What! have any of my own soldiers done such things as this out of the uncertain hope of gain, without regarding their own weapons, which are made of silver and gold? Moreover, do the Arabians and Syrians now first of all begin to govern themselves as they please, and to indulge their appetites in a foreign war, and then, out of their barbarity in murdering men, and out of their hatred to the Jews, get it ascribed to the Romans?"—for this infamous practice was said to be spread among some of his own soldiers also. Titus then threatened that he would put such men to death, if any one of them were discovered to be so insolent as to do so again: moreover, he gave it in charge to the legions, that they should make a search after such as were suspected, and should bring them to him; but it appeared that the love of money was too hard for all their dread of punishment, and a vehement desire of gain is natural to men, and no passion is so venturesome as covetousness; otherwise such passions have certain bounds, and are subordinate to fear; but in reality it was God who condemned the whole nation, and turned every course that was taken for their preservation to their destruction. This, therefore, which was forbidden by Cæsar under such a threatening, was ventured upon privately against the deserters, and these barbarians would go out still, and meet those that ran away before any saw them, and looking about them to see that no Romans spied them, they dissected them, and pulled this polluted money out of their bowels; which money was still found in a few of them, while yet a great many were destroyed by the bare hope there was of thus getting by them, which miserable treatment made many that were deserting to return back again into the city.

But as for John, when he could no longer plunder the people, he betook himself to sacrilege, and melted down many of the sacred utensils, which had been given to the temple; as also many of those vessels which were necessary for such as ministered about holy things, the caldrons, the dishes, and the tables; nay, he did not abstain from those pouring-vessels that were sent them by Augustus and his wife; for the Roman emperors did ever both honour and adorn this temple: whereas this man, who was a Jew, seized upon what were the donations of foreigners; and said to those that were with him, that it was proper for them to use divine things while they were fighting for the Divinity, without fear, and that such whose warfare is for the temple, should live of the temple; on which account he emptied the vessels of that sacred wine and oil, which the priests kept to be poured on the burnt-offerings, and which lay in the inner court of the temple, and distributed it among the multitude, who, in their anointing themselves and drinking, used [each of them] above a hin: and here I cannot but speak my mind, and what the concern I am under dictates to me, and it is this: I suppose, that had the Romans made any longer delay in coming against these villains, the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the

country of Sodom* perished by, for it had brought forth a generation of men much more atheistical than were those that suffered such punishments; for by their madness it was that all the people came to be destroyed.

And indeed, why do I relate these particular calamities?—while Manneus, the son of Lazarus, came running to Titus at this very time, and told him that there had been carried out through that one gate, which was intrusted to his care, no fewer than 115,880 dead bodies, in the interval between the fourteenth day of the month Xanthicus [Nisan], when the Romans pitched their camp by the city, and the first day of the month Panemus [Tamuz]. This was itself a prodigious multitude; and though this man was not himself set as a governor at that gate, yet was he appointed to pay the public stipend for carrying these bodies out, and so was obliged of necessity to number them, while the rest were buried by their relations, though all their burial was but this, to bring them away, and cast them out of the city. After this man there ran away to Titus many of the eminent citizens, and told him the entire number of the poor that were dead; and that no fewer than 600,000 were thrown out at the gates, though still the number of the rest could not be discovered; and they told him further, that when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses, and shut them up therein; as also that a medimnus of wheat was sold for a talent; and that when, a while afterward, it was not possible to gather herbs, by reason the city was all walled about, some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the dung which they got there; and what they of old could not endure so much as to see, they now used for food. When the Romans barely heard all this, they commiserated their case; while the seditious, who saw it also, did not repent, but suffered the same distress to come upon themselves; for they were blinded by that fate which was already coming upon the city, and upon themselves also.

BOOK VI.

CONTAINING THE INTERVAL OF ABOUT ONE MONTH, FROM THE GREAT EXTREMITY TO WHICH THE JEWS WERE REDUCED TO THE TAKING OF JERUSALEM BY TITUS.

CHAPTER I.

The miseries of the Jews increase—The Romans make an assault upon the tower of Antonia.

Thus did the miseries of Jerusalem grow worse and worse every day, and the seditious were still more irritated by the calamities they were under, even while the famine preyed upon themselves, after it had preyed upon the people. And, indeed, the multitude of carcases that lay in heaps one upon another was a horrible sight, and produced a pestilential stench, which was a hinderance to those that would make sallies out of the city and fight the enemy: but as those were to go in battle-array who had been already used to 10,000 murders, and must tread upon those dead bodies as they marched along, so were not they terrified, nor did they pity men as they marched over them; nor did they deem this affront offered to the deceased to be any ill omen to themselves; but as they had their right hands already polluted with the murders of their own countrymen, and in that condition ran out to fight with foreigners, they seemed to me to have cast a reproach upon God himself, as if he were too slow in punishing them; for the war was not now gone on with as if they had any hope of victory; for they gloried after a brutish manner in that despair of deliverance they were already in. And now the Romans, although

* Josephus esteems the land of Sodom, not as part of the lake Asphaltitis, or under its waters; but near it only, as Tacitus also took the same notion from him, which Reland takes to be the truth, both in his note on this place and in his Palestina.

they were greatly distressed in getting together their materials, raised their banks in one-and-twenty-days, after they had cut down all the trees that were in the country that adjoined to the city, and that for ninety furlongs round about, as I have already related. And truly, the very view itself of the country was a melancholy thing; for those places which were before adorned with trees and pleasant gardens, were now become a desolate country every way, and its trees were all cut down: nor could any foreigner that had formerly seen Judea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change; for the war had laid all signs of beauty quite waste: nor, if any one that had known the place before had come on a sudden to it now, would he have known it again; but though he were at the city itself, yet would he have inquired for it notwithstanding.

And now the banks were finished, they afforded a foundation for fear both to the Romans and to the Jews; for the Jews expected that the city would be taken, unless they could burn those banks, as did the Romans expect that, if these were once burnt down, they should never be able to take it; for there was a mighty scarcity of materials, and the bodies of the soldiers began to fail with such hard labours, as did their souls faint with so many instances of ill success; nay, the very calamities themselves that were in the city proved a greater discouragement to the Romans than to those within the city; for they found the fighting men of the Jews to be not at all mollified among such their sore afflictions, while they had themselves perpetually less and less hopes of success, and their banks were forced to yield to the stratagems of the enemy, their engines to the firmness of the wall, and their closest fights to the boldness of their attack; and, what was their greatest discouragement of all, they found the Jews' courageous souls to be superior to the multitude of the miseries they were under by their sedition, their famine, and the war itself; insomuch that they were ready to imagine that the violence of their attacks was invincible, and that the alacrity they showed would not be discouraged by their calamities; for what would not those be able to bear if they should be fortunate, who turned their very misfortunes to the improvement of their valour! These considerations made the Romans keep a stronger guard about their banks than they formerly had done.

But now John and his party took care for securing themselves afterward, even in case this wall should be thrown down, and fell to their work before the battering-rams were brought against them. Yet did they not compass what they endeavoured to do, but as they were gone out with their torches, they came back under great discouragement, before they came near to the banks; and the reasons were these: that in the first place, their conduct did not seem to be unanimous, but they went out in distinct parties, and at distinct intervals, and after a slow manner, and timorously, and to say all in a word, without a Jewish courage; for they were now defective in what is peculiar to our nation, that is, in boldness, in violence of assault, and in running upon the enemy all together, and in persevering in what they go about, though they do not at first succeed in it; but they now went out in a more languid manner than usual, and at the same time found the Romans set in array, and more courageous than ordinary, and that they guarded their banks both with their bodies and their entire armour, and this to such a degree on all sides, that they left no room for the fire to get among them, and that every one of their souls was in such good courage, that they would sooner die than desert their ranks; for besides their notion that all their hopes were cut off, in case their works were once burnt, the soldiers were greatly ashamed that subtlety should be quite too hard for courage, madness for armour, multitude for skill, and Jews for Romans. The Romans had now also another advantage—their engines for sieges co-operating with them in throwing darts and stones as far as the Jews, when they were coming out of the city; whereby the man that fell became an impediment to him that was next to him, as did the danger of going farther make them less zealous in their attempts; and for those that had run under the darts, some of them were terrified by the good order and closeness of the enemies' ranks before they came to a close fight, and others were pricked with their spears, and turned back again; at length they reproached one another for their cowardice, and retired without doing any thing. This attack was made upon the first day of the month Panemus [Tamuz].

So, when the Jews were retreated, the Romans brought their engines, although they had all the while stones thrown at them from the tower of Antonia, and were assaulted by fire and sword, and by all sorts of darts, which necessity afforded the Jews to make use of; for although these had great dependence on their own wall, and a contempt of the Roman engines, yet did they endeavour to hinder the Romans from bringing them. Now these Romans struggled hard, on the contrary, to bring them, as deeming that this zeal of the Jews was in order to avoid any impression being made on the tower of Antonia, because its wall was but weak, and its foundations rotten. However, that tower did not yield to the blows given it from the engines; yet did the Romans bear the impressions made by the enemies' darts which were perpetually cast at them, and did not give way to any of those dangers that came upon them from above, and so they brought their engines to bear; but then, as they were beneath the other, and were sadly wounded by the stones thrown down upon them, some of them threw their shields over their bodies, and partly with their hands, and partly with their bodies, and partly with crows, they undermined its foundations, and with great pains they removed four of its stones. Then night came upon both sides, and put an end to this struggle for the present; however, that night the wall was so shaken by the battering-rams in that place where John had used his stratagem before, and had undermined their banks, that the ground then gave way, and the wall fell down suddenly.

When this accident had unexpectedly happened, the minds of both parties were variously affected: for though one would expect that the Jews would be discouraged, because this fall of their wall was unexpected by them, and they had made no provision in that case, yet did they pull up their courage, because the tower of Antonia itself was still standing; as was the unexpected joy of the Romans, at this fall of the wall, soon quenched by the sight they had of another wall, which John and his party had built within it. However, the attack of this second wall appeared to be easier than that of the former, because it seemed a thing of greater facility to get up to it through the parts of the former wall that were now thrown down. This new wall appeared also to be much weaker than the tower of Antonia, and accordingly the Romans imagined that it had been erected so much on the sudden, that they should soon overthrow it: yet did not anybody venture now to go up to this wall; for that such as first ventured so to do must certainly be killed.

And now, Titus, upon consideration that the alacrity of soldiers in war is chiefly excited by hopes and by good words, and that exhortations and promises do frequently make men to forget the hazards they run, nay, and sometimes to despise death itself, got together the most courageous part of his army, and tried what he could do with his men by these methods:—"O fellow-soldiers," said he, "to make an exhortation to men, to do what hath no peril in it, is on that very account inglorious to such to whom that exhortation is made; and indeed, so it is in him that makes the exhortation, an argument of his own cowardice also. I therefore think, that such exhortations ought then only to be made use of when affairs are in a dangerous condition, and yet are worthy of being attempted by every one themselves; accordingly, I am fully of the same opinion with you, that it is a difficult task to go up to this wall; but that it is proper for those that desire reputation for their valour, to struggle with difficulties in such cases, will then appear, when I have particularly shown that it is a brave thing to die with glory, and that the courage here necessary shall not go unrewarded in those that first begin the attempt; and let my first argument to move you to it be taken from what probably some would think reasonable to dissuade you, I mean the constancy and patience of these Jews, even under their ill successes; for it is unbecoming you, who are Romans and my soldiers, who have in peace been taught how to make wars, and who have also been used to conquer in those wars, to be inferior to Jews, either in action of the hand or in courage of the soul, and this especially when you are at the conclusion of your victory, and are assisted by God himself; for as to our misfortunes, they have been owing to the madness of the Jews, while their sufferings have been owing to your valour, and to the assistance God hath afforded you; for as to the seditions they have been in, and the famine they are under, and the siege they now endure, and the fall of their walls without our engines, what can

they all be but demonstrations of God's anger against them, and of his assistance afforded us? It will not, therefore, be proper for you, either to show yourselves inferior to those to whom you are really superior, or to betray that divine assistance which is afforded you; and, indeed, how can it be esteemed otherwise than a base and unworthy thing, that while the Jews, who need not to be much ashamed if they be deserted, because they have long learned to be slaves to others, do yet despise death, that they may be so no longer,—and to make sallies into the very midst of us frequently, not in hopes of conquering us, but merely for a demonstration of their courage; we, who have gotten possession of almost all the world that belongs to either land or sea, to whom it will be a great shame if we do not conquer them, do not once undertake any attempt against our enemies wherein there is much danger, but sit still idle, with such brave arms as we have, and only wait till the famine and fortune do our business themselves, and this when we have it in our power, with some small hazard, to gain all that we desire! For if we go up to this tower of Antonia, we gain the city; for if there should be any more occasion for fighting against those within the city, which I do not suppose there will, since we shall then be upon the top of the hill, and be upon our enemies before they can have taken breath, these advantages promise us no less than a certain and sudden victory. As for myself, I shall at present waive any commendation of those who die in war,* and omit to speak of the immortality of those men who are slain in the midst of their martial bravery; yet cannot I forbear to imprecate upon those who are of a contrary disposition, that they may die in time of peace, by some distemper or other, since their souls are already condemned to the grave, together with their bodies; for what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons, and propitious heroes, and show themselves as such to their posterity afterward? while upon those souls that wear away in and with their distempered bodies, comes a subterranean night to dissolve them to nothing, and a deep oblivion to take away all the remembrance of them, and this notwithstanding they be clean from all spots and defilements of this world; so that, in this case, the soul at the same time comes to the utmost bounds of its life, and of its body, and of its memorial also; but since fate hath determined that death is to come of necessity upon all men, a sword is a better instrument for that purpose than any disease whatsoever. Why, is it not then a very mean thing for us not to yield up that to the public benefit, which we must yield up to fate? And this discourse have I made, upon the supposition that those who at first attempt to go upon this wall must needs be killed in the attempt, though still men of true courage have a chance to escape, even in the most hazardous undertakings; for, in the first place, that part of the former wall that is thrown down is easily to be ascended; and for the new-built wall, it is easily destroyed. Do you, therefore, many of you, pull up your courage, and set about this work, and do you mutually encourage and assist one another; and this your bravery will soon break the hearts of your enemies; and perhaps such a glorious undertaking as yours is may be accomplished without bloodshed; for, although it be justly to be supposed that the Jews will try to hinder you at your first beginning to go up to them, yet when you have once concealed yourselves from them, and driven them away by force, they will not be able to sustain your efforts against them any longer, though but a few of you prevent them, and get over the wall. As for that person who first mounts the wall, I should blush for shame if I did not make him to be envied of others, by those rewards I would bestow upon him. If such a one escape with his life, he shall have the command of others that are now but his equals; although it be true also, that the greatest rewards will accrue to such as die in the attempt."

Upon this speech of Titus, the rest of

* In this speech of Titus we may clearly see the notions which the Romans then had of death, and of the happy state of those who died bravely in war, and the contrary estate of those who died ignobly in their beds by sickness. Reland here also produces two parallel passages, the one out of Ammianus Marcellinus, concerning the Alani, that "they judged that man happy who laid down his life in battle;" the other of Valerius Maximus, who says, "that the Cimbri and Celtiberi exulted for joy in the army, as being to go out of the world gloriously and happily."

the multitude were affrighted at so great a danger. But there was one whose name was Sabinus, a soldier that served among the cohorts, and a Syrian by birth, who appeared to be of very great fortitude, both in the actions he had done, and the courage of his soul he had shown; although anybody would have thought, before he came to his work, that he was of such a weak constitution of body that he was not fit to be a soldier; for his colour was black, his flesh was lean and thin, and lay close together; but there was a certain heroic soul that dwelt in this small body, which body was indeed much too narrow for that peculiar courage which was in him. Accordingly, he was the first that rose up; when he thus spake:—"I readily surrender myself to thee, O Cæsar: I first ascend the wall, and I heartily wish that my fortune may follow my courage and my resolution. And if some ill fortune grudge me the success of my undertaking, take notice that my ill success will not be unexpected, but that I choose death voluntarily for thy sake." When he had said this, and had spread out his shield over his head with his left hand, and had, with his right hand, drawn his sword, he marched up to the wall just about the sixth hour of the day. There followed him eleven others, and no more, that resolved to imitate his bravery; but still this was the principal person of them all, and went first, as excited by a divine fury. Now those that guarded the wall shot at them from thence, and cast innumerable darts upon them from every side; they also rolled very large stones upon them, which overthrew some of those eleven that were with him. But as for Sabinus himself, he met the darts that were cast at him, and though he was overwhelmed with them, yet did he not leave off the violence of his attack before he had gotten up on the top of the wall, and had put the enemy to flight. For as the Jews were astonished at his great strength, and the bravery of his soul; and as, withal, they imagined more of them had got upon the wall than really had, they were put to flight. And now one cannot but complain here of fortune, as still envious of virtue, and always hindering the performance of glorious achievements: this was the case of the man before us, when he had just obtained his purpose; for he then stumbled at a certain large stone, and fell down upon it headlong, with a very great noise. Upon which the Jews turned back, and when they saw him to be alone, and fallen down also, they threw darts at him from every side. However, he got upon his knee, and covered himself with his shield, and at the first defended himself against them, and wounded many of those that came near him; but he was soon forced to relax his right hand, by the multitude of the wounds that had been given him, till at length he was quite covered over with darts before he gave up the ghost. He was one who deserved a better fate, by reason of his bravery; but, as might be expected, he fell under so vast an attempt. As for the rest of his partners, the Jews dashed three of them to pieces with stones, and slew them as they were gotten up to the top of the wall; the other eight, being wounded, were pulled down and carried back to the camp. These things were done upon the third day of the month Panemus [Tamuz].

Now, two days afterward, twelve of these men that were on the forefront, and kept watch upon the banks, got together, and called to them the standard-bearer of the fifth legion, and two others of a troop of horsemen, and one trumpeter; these went without noise, about the ninth hour of the night, through the ruins, to the tower of Antonia; and when they had cut the throats of the first guards of the place, as they were asleep, they got possession of the wall, and ordered the trumpeter to sound his trumpet. Upon which the rest of the guard got up on the sudden, and ran away before anybody could see how many they were that were gotten up; for partly from the fear they were in, and partly from the sound of the trumpet which they heard, they imagined a great number of the enemy were gotten up. But as soon as Cæsar heard the signal, he ordered the army to put on their armour immediately, and came thither with his commanders, and first of all ascended, as did the chosen men that were with him. And as the Jews were flying away to the temple, they fell into that mine which John had dug under the Roman banks. Then did the seditious of both the bodies of the Jewish army, as well that belonging to John as that belonging to Simon, drive them away; and indeed were noway wanting as to the highest degree of force and alacrity; for they esteemed themselves entirely ruined if once the Romans got into the temple, as did the Romans look

upon the same thing as the beginning of their entire conquest. So a terrible battle was fought at the entrance of the temple, while the Romans were forcing their way, in order to get possession of that temple, and the Jews were driving them back to the tower of Antonia; in which battle the darts were on both sides useless, as well as the spears, and both sides drew their swords, and fought it out hand to hand. Now, during this struggle, the positions of the men were undistinguished on both sides, and they fought at random, the men being intermixed one with another, and confounded, by reason of the narrowness of the place; while the noise that was made fell on the ear after an indistinct manner, because it was so very loud. Great slaughter was now made on both sides, and the combatants trod upon the bodies and the armour of those that were dead, and dashed them to pieces. Accordingly, to which side soever the battle inclined, those that had the advantage exhorted one another to go on, as did those that were beaten make great lamentation. But still there was no room for flight, nor for pursuit, but disorderly revolutions and retreats, while the armies were intermixed one with another; but those that were in the first ranks were under the necessity of killing or being killed, without any way for escaping; for those on both sides that came behind forced those before them to go on, without leaving any space between the armies. At length the Jews' violent zeal was too hard for the Romans' skill, and the battle already inclined entirely that way; for the fight had lasted from the ninth hour of the night till the seventh hour of the day, while the Jews came on in crowds, and had the danger the temple was in for their motive; the Romans having no more here than a part of their army; for those legions on which the soldiers on that side depended were not come up to them. So it was at present thought sufficient by the Romans to take possession of the tower of Antonia.

But there was one Julian, a centurion, that came from Bithynia; a man he was of great reputation, whom I had formerly seen in that war, and one of the highest fame, both for his skill in war, his strength of body, and the courage of his soul. This man, seeing the Romans giving ground, and in a sad condition, (for he stood by Titus at the tower of Antonia,) leaped out, and of himself alone put the Jews to flight when they were already conquerors, and made them retire as far as the corner of the inner court of the temple: from him the multitude fled away in crowds, as supposing that neither his strength nor his violent attacks could be those of a mere man. Accordingly, he rushed through the midst of the Jews, as they were dispersed all abroad, and killed those that he caught. Nor, indeed, was there any sight that appeared more wonderful in the eyes of Cæsar, or more terrible to others, than this. However, he was himself pursued by fate, which it was not possible that he who was but a mortal man should escape: for as he had shoes all full of thick and sharp nails, as had every one of the other soldiers, so when he ran on the pavement of the temple, he slipped, and fell down upon his back with a very great noise, which was made by his armour. This made those that were running away to turn back; whereupon those Romans that were in the tower of Antonia set up a great shout, as they were in fear for the man. But the Jews got about him in crowds, and struck at him with their spears and with their swords on all sides. Now he received a great many of the strokes of these iron weapons upon his shield, and often attempted to get up again, but was thrown down by those that struck at him; yet did he, as he lay along, stab many of them with his sword. Nor was he soon killed, as being covered with his helmet and his breastplate in all those parts of his body where he might be mortally wounded; he also pulled his neck close to his body, till all his other limbs were shattered, and nobody durst come to defend him, and then he yielded to his fate. Now Cæsar was deeply affected on account of this man of so great fortitude, and especially as he was killed in the sight of so many people; he was desirous himself to come to his assistance, but the place would not give him leave, while such as could have done it were too much terrified to attempt it. Thus when Julian had struggled with death a great while, and had let but few of those that had given him his mortal wound go off unhurt, he had at last his throat cut, though not without some difficulty; and left behind him a very great fame, not only among the Romans and with Cæsar himself, but among his enemies also; then did the Jews catch up his dead body, and put the Romans to

flight again, and shut them up in the tower of Antonia. Now those that most signalized themselves, and fought most zealously in this battle of the Jewish side, were one Alexas and Gyphthens, of John's party; and of Simon's party were Malachias, and Judas the son of Merto, and James the son of Sosas, the commander of the Idumeans; and of the Zealots, two brethren, Simon and Judas, the sons of Jairus.

CHAPTER II.

Titus orders the tower of Antonia to be destroyed—Josephus exhorts the Jews to surrender.

And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make him a ready passage for his army to come up; while he himself had Josephus brought to him, (for he had been informed that on that very day, which was the seventeenth day* of Panemus [Tamuz], the sacrifice called "the Daily Sacrifice" had failed, and had not been offered to God for want of men to offer it, and that the people were grievously troubled at it,) and commanded him to say the same things to John that he had said before, that if he had any malicious inclination for fighting, he might come out with as many of his men as he pleased, in order to fight, without the danger of destroying either his city or temple; but that he desired he would not defile the temple, nor thereby offend against God. That he might, if he pleased, offer the sacrifices which were now discontinued, by any of the Jews whom he should pitch upon. Upon this, Josephus stood in such a place where he might be heard, not by John only, but by many more, and then declared to them what Cæsar had given him in charge, and this in the Hebrew language.† So he earnestly prayed them to spare their own city, and to prevent that fire which was just ready to seize upon the temple, and to offer their usual sacrifices to God therein. At these words of his a great sadness and silence were observed among the people. But the tyrant himself cast many reproaches upon Josephus, with imprecations besides; and at last added this withal, that he did never fear the taking of the city, because it was God's own city. In answer to which, Josephus said thus, with a loud voice:—"To be sure, thou hast kept this city wonderfully pure for God's sake! the temple also continues entirely unpolluted! Nor hast thou been guilty of any impiety against him, for whose assistance thou hopest! He still receives his accustomed sacrifices! Vile wretch that thou art! if any one should deprive thee of thy daily food, thou wouldst esteem him to be an enemy to thee; but thou hopest to have that God for thy supporter in this war whom thou has deprived of his everlasting worship! and thou imputest those sins to the Romans, who, to this very time, take care to have our laws observed, and almost compel these sacrifices to be still offered to God, which have by thy means been intermitted! Who is there that can avoid groans and lamentations at the amazing change that is made in this city? since very foreigners and enemies do now correct that impiety which thou hast occasioned: while thou, who art a Jew, and wast educated in our laws, art become a greater enemy to them than the others! But still, John, it is never dishonourable to repent, and amend what hath been done amiss, even at the last extremity. Thou hast an instance before thee in Jechoniah,* the king of the Jews, if thou hast a mind to save the city, who, when the king of Babylon made war against him, did, of his own accord, go out of this city before it was taken, and did undergo a voluntary captivity with his family, that the sanctuary might not be delivered up to the enemy, and that he might not see the house of God set on fire: on which account he is celebrated among all the Jews, in their sacred memorials, and his memory is become immortal, and will be conveyed fresh down to our posterity through all ages. This, John, is an excellent example in such a time of dan-

* This was a very remarkable day, the 17th of Panemus [Tamuz], A. D. 70, when, according to Daniel's prediction, 606 years before, the Romans "in half a week caused the sacrifice and oblation to cease," Dan. ix. 27; for from the month of February, A. D. 66, about which time Vespasian entered on this war, to this very time, was just three years and a half. See Bishop Lloyd's Tables of Chronology on this year. Nor is it to be omitted, what very nearly confirms this duration of the war, that four years before the war began, was somewhat above seven years and five months before the destruction of Jerusalem.

† The same that in the New Testament is always so called, and was then the common language of the Jews in Judea, which was the Syriac dialect.

* Our present copies of the Old Testament want this encomium upon King Jechoniah or Jehoiachim, which it seems was in Josephus's copy.

ger; and I dare venture to promise that the Romans shall still forgive thee. And take notice, that I, who make this exhortation to thee, am one of thine own nation; I, who am a Jew, do make this promise to thee. And it will become thee to consider who I am that give thee this counsel, and whence I am derived; for while I am alive I shall never be in such slavery as to forego my own kindred, or forget the laws of our forefathers. Thou hast indignation at me again, and makest a clamour at me, and reproachest me; indeed, I cannot deny but I am worthy of worse treatment than all this amounts to, because, in opposition to fate, I make this kind invitation to thee, and endeavour to force deliverance upon those whom God hath condemned. And who is there that does not know what the writings of the ancient prophets contain in them,—and particularly that oracle which is just now going to be fulfilled upon this miserable city!—for they foretold that this city should be then taken when somebody shall begin the slaughter of his countrymen! and are not both the city and the entire temple now full of the dead bodies of your countrymen? It is God, therefore, it is God himself, who is bringing on this fire, to purge that city and temple by means of the Romans,* and is going to pluck up this city, which is full of your pollutions."

As Josephus spoke these words with groans, and tears in his eyes, his voice was intercepted by sobs. However, the Romans could not but pity the affliction he was under, and wonder at his conduct. But for John, and those that were with him, they were but the more exasperated against the Romans on this account, and were desirous to get Josephus also into their power: yet did that discourse influence a great many of the better sort; and truly some of them were so afraid of the guards set by the seditious, that they tarried where they were, but still were satisfied that both they and the city were doomed to destruction. Some also there were who, watching for a proper opportunity when they might quietly get away, fled to the Romans, of whom were the high priests, Joseph and Jesus, and of the sons of high priests three, whose father was Ishmael, who was beheaded in Cyrene, and four sons of Matthias, as also one son of the other Matthias, who ran away after his father's death,* and whose father was slain by Simon, the son of Gioras, with three of his sons, as I have already related: many also of the other nobility went over to the Romans, together with the high priests. Now Cæsar not only received these men very kindly in other respects, but, knowing they would not willingly live after the customs of other nations, he sent them to Gophna, and desired them to remain there for the present, and told them, that when he was gotten clear of this war, he would restore each of them to their possessions again: so they cheerfully retired to that small city which was allotted them, without fear of any danger. But as they did not appear, the seditious gave out again that these deserters were slain by the Romans,—which was done in order to deter the rest from running away, by fear of the like treatment. This trick of theirs succeeded now for a while, as did the like trick before; for the rest were hereby deterred from deserting, by fear of the like treatment.

However, when Titus had recalled those men from Gophna, he gave orders that they should go round the wall, together with Josephus, and show themselves to the people; upon which a great many fled to the Romans. These men, also, got in a great number together, and stood before the Romans, and besought the seditious, with groans, and tears in their eyes, in the first place to receive the Romans entirely into the city, and save that their own place of residence again; but that, if they would not agree to such a proposal, they would at least depart out of the temple, and save the holy house for their own use; for that the Romans would not venture to set the sanctuary on fire, but under the most pressing necessity. Yet did the seditious still more and more contradict them; and while they cast loud and bitter reproaches upon these deserters, they also set their engines for throwing of darts and javelins and stones upon the sacred gates of the temple, at due dis-

* Josephus, both here and in many places elsewhere, speaks so that it is most evident he was fully satisfied that God was on the Romans' side, and made use of them now for the destruction of the Jewish nation.

* Josephus had before told us, that this fourth son of Matthias ran away to the Romans "before" his father's and brethren's slaughter, and not "after" it, as here. The former account is, in all probability, the truest; for had not that fourth son escaped before the others were caught and put to death, he had been caught and put to death with them.

tances from one another, insomuch that all the space round about within the temple might be compared to a burying-ground, so great was the number of the dead bodies therein; as might the holy house itself be compared to a citadel. Accordingly, these men rushed upon these holy places in their armour, that were otherwise unapproachable, and that while their hands were yet warm with the blood of their own people which they had shed; nay, they proceeded to such great transgressions, that the very same indignation which Jews would naturally have against Romans, had they been guilty of such abuses against them, the Romans now had against Jews, for their impiety in regard to their own religious customs. Nay, indeed, there were none of the Roman soldiers who did not look with a sacred horror upon the holy house, and adored it, and wished that the robbers would repent before their miseries became incurable.

Now Titus was deeply affected with this state of things, and reproached John and his party, and said to them, "Have not you, vile wretches that you are, by our permission, put up this partition-wall before your sanctuary? Have not you been allowed to put up the pillars thereto belonging, at due distances, and on it to engrave in Greek, and in your own letters, this prohibition, that no foreigner should go beyond that wall? Have not we given you leave to kill such as go beyond it, though he were a Roman? And what do you do now, you pernicious villains? Why do you trample upon dead bodies in this temple? and why do you pollute this holy house with the blood both of foreigners and Jews themselves? I appeal to the gods of my own country, and to every god that ever had any regard to this place, (for I do not suppose it to be now regarded by any of them;) I also appeal to my own army, and to those Jews that are now with me, and even to you, yourselves, that I do not force you to defile this your sanctuary; and if you will but change the place whereon you will fight, no Roman shall either come near your sanctuary, or offer any affront to it; nay, I will endeavour to preserve you your holy house, whether you will or not."*

As Josephus explained these things from the mouth of Cæsar, both the robbers and the tyrant thought that these exhortations proceeded from Titus's fear, and not from his good-will to them, and grew insolent upon it; but when Titus saw that these men were neither to be moved by commiseration toward themselves, nor had any concern upon them to have the holy house spared, he proceeded, unwillingly, to go on again with the war against them. He could not indeed bring all his army against them, the place was so narrow; but choosing thirty soldiers of the most valiant out of every hundred, and committing 1000 to each tribune, and making Cerealis their commander-in-chief, he gave orders that they should attack the guards of the temple about the ninth hour of that night; but, as he was now in his armour, and preparing to go down with them, his friends would not let him go, by reason of the greatness of the danger, and what the commanders suggested to them; for they said that he would do more by sitting above in the tower of Antonia, as a dispenser of rewards to those soldiers that signalized themselves in the fight, than by coming down and hazarding his own person in the forefront of them; for that they would all fight stoutly while Cæsar looked upon them. With this advice Cæsar complied, and said that the only reason he had for such compliance with the soldiers was this, that he might be able to judge of their courageous actions, and that no valiant soldier might lie concealed, and miss of his reward; and no cowardly soldier might go unpunished; but that he might himself be an eye-witness, and able to give evidence of all that was done, who was to be the disposer of punishments and rewards to them. So he sent the soldiers about their work at the hour before mentioned, while he went out himself to a higher place in the tower of Antonia, whence he might see what was done, and there waited with impatience to see the event.

However, the soldiers that were sent did not find the guards of the temple asleep, as they hoped to have done; but were obliged to fight with them immediately hand to hand, as they rushed with violence upon them with a great shout. Now, as soon as the rest within the tem-

* That these seditious Jews were the direct occasion of their own destruction, and of the conflagration of their city and temple; and that Titus earnestly and constantly laboured to save both, is here and everywhere most evident in Josephus.

ple heard that shout of those that were upon the watch, they ran out in troops upon them. Then did the Romans receive the onset of those that came first upon them; but those that followed them fell upon their own troops, and many of them treated their own soldiers as if they had been enemies; for the great confused noise that was made on both sides hindered them from distinguishing one another's voices, as did the darkness of the night hinder them from the like distinction by the sight, besides that blindness which arose otherwise also from the passion and the fear they were in at the same time; for which reason it was all one to the soldiers who it was they struck at. However, this ignorance did less harm to the Romans than to the Jews, because they were joined together under their shields, and made their sallies more regularly than the others did, and each of them remembered their watchword; while the Jews were perpetually dispersed abroad, and made their attacks and retreats at random, and so did frequently seem to one another to be enemies; for every one of them received those of their own men that came back in the dark as Romans, and made an assault upon them; so that more of them were wounded by their own men than by the enemy, till, upon the coming on of the day, the nature of the fight was discerned by the eye afterward. Then did they stand in battle-array in distinct bodies, and cast their darts regularly, and regularly defended themselves; nor did either side yield or grow weary. The Romans contended with each other who should fight the most strenuously, both single men and entire regiments, as being under the eye of Titus; and every one concluded that this day would begin his promotion, if he fought bravely. The great encouragements which the Jews had in view to act vigorously were their fear for themselves and for the temple, and the presence of their tyrant, who exhorted some, and beat and threatened others, to act courageously. Now, it so happened that this fight was, for the most part, a stationary one, wherein the soldiers went on and came back in a short time, and suddenly; for there was no long space of ground for either their flights or pursuits; but still there was a tumultuous noise among the Romans from the tower of Antonia, who loudly cried out upon all occasions for their own men to press on courageously, when they were too hard for the Jews, and to stay when they were retiring backward; so that here was a kind of theatre of war; for what was done in this fight could not be concealed either from Titus or from those that were about him. At length it appeared that this fight, which began at the ninth hour of the night, was not over till past the fifth hour of the day; and that, in the same place where the battle began, neither party could say they had made the other to retire; but both the armies left the victory almost in uncertainty between them; wherein those that signalized themselves on the Roman side were a great many; but on the Jewish side, and of those that were with Simon, Judas the son of Merto, and Simon the son of Josias; of the Idumeans, James and Simon, the latter of whom was the son of Cathlas, and James was the son of Sosas; of those that were with John, Gyphtheus and Alexas; and of the Zealots, Simon the son of Jairus.

In the mean time, the rest of the Roman army had, in seven days' time, overthrown [some] foundations of the tower of Antonia, and had made a ready and broad way to the temple. Then did the legions come near the first court,* and began to raise their banks. The one bank was over against the north-west corner of the inner temple;† another was at that northern edifice which was between the two gates; and of the other two, one was at the western cloister of the outer court* of the temple; the other against its northern cloister. However, these works were thus far advanced by the Romans, not without great pains and difficulty, and particularly by being obliged to bring their materials from the distance of 100 furlongs. They had further difficulties also upon them: sometimes, by the over-great security they were in, that they should overcome the Jewish snares laid for them, and by that boldness of the Jews, which their despair of escaping had inspired them withal; for some of their horsemen, when they went out to gather wood or hay, let their horses feed without having their bridles on during the time of foraging; upon which horses the Jews sallied out in whole bodies, and seized them; and when this was continually

* The Court of the Gentiles.
† The Court of Israel.

done, and Cæsar believed, what the truth was, that the horses were stolen more by the negligence of his own men than by the valour of the Jews, he determined to use greater severity to oblige the rest to take care of their horses; so he commanded that one of those soldiers who had lost their horses should be capitally punished; whereby he so terrified the rest, that they preserved their horses for the time to come; for they did not any longer let them go from them to feed by themselves, but, as if they had grown to them, they went always along with them when they wanted necessaries. Thus did the Romans still continue to make war against the temple, and to raise their banks against it.

Now, after one day had been interposed since the Romans ascended the breach, many of the seditious were so pressed by the famine, upon the present failure of their ravages, that they got together, and made an attack on those Roman guards that were upon the Mount of Olives, and this about the eleventh hour of the day, as supposing first, that they would not expect such an onset, and, in the next place, that they were then taking care of their bodies, and that therefore they should very easily beat them; but the Romans were apprized of their coming to attack them beforehand, and running together from the neighbouring camps on the sudden, prevented them from getting over their fortification, or forcing the wall that was built about them. Upon this came on a sharp fight, and here many great actions were performed on both sides; while the Romans showed both their courage and their skill in war, as did the Jews come on them with immoderate violence and intolerable passion. The one party were urged on by shame, and the other by necessity; for it seemed a very shameful thing to the Romans to let the Jews go, now they were taken in a kind of net; while the Jews had but one hope of saving themselves, and that was, in case they could by violence break through the Roman wall: and one, whose name was Pedanius, belonging to a party of horsemen, when the Jews were already beaten and forced down into the valley together, spurred his horse on their flank with great vehemence, and caught up a certain young man belonging to the enemy by his ankle, as he was running away. The man was, however, of a robust body, and in his armour; so low did Pedanius bend himself downward from his horse, even as he was galloping away, and so great was the strength of his right hand, and of the rest of his body, as also such skill had he in horsemanship. So this man seized upon that his prey, as upon a precious treasure, and carried him as a captive to Cæsar: whereupon Titus admired the man that had seized the other for his great strength, and ordered the man that was caught to be punished [with death] for his attempt against the Roman wall, but betook himself to the siege of the temple, and to pressing on the raising of the banks.

In the mean time, the Jews were so distressed by the fights they had been in, as the war advanced higher and higher, and creeping up to the holy house itself, that they, as it were, cut off those limbs of their body which were infected, in order to prevent the distemper's spreading farther; for they set the north-west cloister which was joined to the tower of Antonia, on fire, and after that brake off about twenty cubits of that cloister, and thereby made a beginning in burning the sanctuary: two days after which, or on the twenty-fourth day of the before-named month [Panemus, or Tamuz], the Romans set fire to the cloisters that joined to the other, when the fire went fifteen cubits farther. The Jews, in like manner, cut off its roof; nor did they entirely leave off what they were about till the tower of Antonia was parted from the temple, even when it was in their power to have stopped the fire; nay, they lay still while the temple was first set on fire, and deemed this spreading of the fire to be for their own advantage. However, the armies were still fighting one against another about the temple; and the war was managed by continual sallies of particular parties against one another.

Now there was at this time a man among the Jews; low of stature he was, and of a despicable appearance; of no character either as to his family, or in other respects: his name was Jonathan. He went out at the high priest John's monument, and uttered many other insolent things to the Romans, and challenged the best of them all to a single combat; but many of those that stood there in the army huffed him, and many of them (as they might well be) were afraid of him. Some of them also reasoned thus, and that justly enough: that it was not fit to fight

with a man that desired to die, because those that utterly despaired of deliverance had, besides other passions, a violence in attacking men that could not be opposed, and had no regard to God himself; and that to hazard one's self with a person, whom if you overcome, you do no great matter, and by whom it is hazardous that you may be taken prisoner, would be an instance, not of manly courage, but of unmanly rashness. So there being nobody that came out to accept the man's challenge, and the Jew cutting them with a great number of reproaches, as cowards, (for he was a very haughty man in himself, and a great despiser of the Romans,) one whose name was Pudens, of the body of horsemen, out of his abomination of the other's words, and of his impudence withal, and perpaps out of an inconsiderate arroganee, on account of the other's lowness of stature, ran out to him, and was too hard for him in other respects, but was betrayed by his ill fortune; for he fell down, and as he was down, Jonathan came running to him, and cut his throat, and then standing upon his dead body, he brandished his sword, bloody as it was, and shook his shield with his left hand, and made many acclamations to the Roman army, and exulted over the dead man, and jested upon the Romans; till at length one Priscus, a centurion, shot a dart at him as he was leaping and playing the fool with himself, and thereby pierced him through: upon which a shout was set up both by the Jews and the Romans, though on different accounts. So Jonathan grew giddy by the pain of his wounds, and fell down upon the body of his adversary—a plain instance how suddenly vengeance may come upon men that have success in war, without any just deserving of the same.

CHAPTER III.

Stratagems of the Jews against the Romans—Further account of the famine within the city.

But now the seditious that were in the temple did every day openly endeavour to beat off the soldiers that were upon the banks, and on the twenty-seventh day of the before-named month [Panemus, or Tamuz], contrived such a stratagem as this: they filled that part of the western cloister* which was between the beams, and the roof under them, with dry materials, as also with bitumen and pitch, and then retired from that place as though they were tired with the pains they had taken; at which procedure of theirs, many of the most inconsiderate among the Romans, who were carried away with violent passions, followed hard after them as they were retiring, and applied ladders to the cloister, and got up to it suddenly; but the prudent part of them, when they understood this unaccountable retreat of the Jews, stood still where they were before. However, the cloister was full of those that were gone up the ladders; at which time the Jews set it all on fire; and as the flames burst out everywhere on the sudden, the Romans that were out of the danger were seized with a very great consternation, as were those that were in the midst of the danger in the utmost distress. So when they perceived themselves surrounded with the flames, some of them threw themselves down backward into the city, and some among their enemies [in the temple]; as did many leap down to their own men, and broke their limbs to pieces: but a great number of those that were going to take these violent methods were prevented by the fire; though some prevented the fire by their own swords. However, the fire was on the sudden carried so far as to surround those who would have otherwise perished. As for Cæsar himself, he could not, however, but commiserate those that thus perished, although they got up thither without any order for so doing, since there was no way of giving them any relief. Yet was this some comfort to those that were destroyed, that everybody might see that person grieve, for whose sake they came to their end; for he cried out openly to them, and leaped up, and exhorted those that were about him to do their utmost to relieve them. So every one of them died cheerfully, as carrying along with him these words and this intention of Cæsar as a sepulchral monument. Some there were, indeed, who retired into the wall of the cloister, which was broad, and were preserved out of the fire, but were then surrounded by the Jews; and although they made resistance against the Jews for a long time, yet were they wounded by them, and at length they all fell down dead.

At the last, a young man among them, whose name was Longus, became a deco-

* Of the Court of the Gentiles.

ration to this sad affair, and while every one of them that perished were worthy of a memorial, this man appeared to deserve it beyond all the rest. Now the Jews admired this man for his courage, and were further desirous of having him slain; so they persuaded him to come down to them, upon security given him for his life. But Cornelius, his brother, persuaded him, on the contrary, not to tarnish his own glory, nor that of the Roman army. He complied with this last advice, and lifting up his sword before both armies, he slew himself. Yet was there one Artorius among those surrounded with the fire, who escaped by his subtlety; for when he had with a loud voice called to him Lucius, one of his fellow-soldiers, that lay with him in the same tent, and said to him, "I do leave thee heir of all I have, if thou wilt come and receive me." Upon this he came running to receive him readily; Artorius then threw himself down upon him, and saved his own life, while he that received him was dashed so vehemently against the stone pavement by the other's weight, that he died immediately. This melancholy accident made the Romans sad for a while, but still it made them more upon their guard for the future, and was of advantage to them against the delusions of the Jews, by which they were greatly damaged, through their unacquaintedness with the places, and with the nature of the inhabitants. Now this cloister was burnt down as far as John's tower, which he built in the war he made against Simon, over the gates that led to the Xystus. The Jews also cut off the rest of that cloister from the temple, after they had destroyed those that got up to it. But the next day the Romans burnt down the northern cloister entirely, as far as the east cloister, whose common angle joined to the valley that was called Cedron, and was built over it; on which account the depth was frightful. And this was the state of the temple at that time.

Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did anywhere appear, a war was commenced presently; and the dearest friends fell a-fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food; but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying: nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew every thing, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed: the very wisps of old hay became food to some; and some gathered up fibres, and sold a very small weight of them for four Attic [drachmæ]. But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things, while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or Barbarians! It is horrible to speak of it, and incredible when heard. I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time

There was a certain woman that dwelt beyond Jordan—her name was Mary; her father was Eleazar, of the village Bethezub, which signifies the "house of hyssop." She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon; such, I mean, as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them

to anger against her; but none of them, either out of the indignation she had raised against herself, or out of the commiseration of her case, would take away her life; and if she found any food, she perceived her labours were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself: nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves! This famine also will destroy us, even before that slavery comes upon us; yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a byword to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son; and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied, that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them, "This is mine own son; and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which, those men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while everybody laid this miserable case before their own eyes, they trembled, as if this unheard-of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.

This sad instance was quickly told to the Romans, some of whom could not believe it, and others pitied the distress which the Jews were under; but there were many of them who were hereby induced to a more bitter hatred than ordinary against our nation; but for Cæsar, he excused himself before God as to this matter, and said that he had proposed peace and liberty to the Jews, as well as an oblivion of all their former insolent practices; but that they, instead of concord, had chosen sedition; instead of peace, war; and before satiety and abundance, a famine. That they had begun with their own hands to burn down that temple which we have preserved hitherto; and that therefore they deserved to eat such food as this was. That, however, this horrid action of eating one's own child ought to be covered with the overthrow of their very country itself; and men ought not to leave such a city upon the habitable earth to be seen by the sun, wherein mothers are thus fed, although such food may be more fit for the fathers than for the mothers to eat of, since it is they that continue still in a state of war against us, after they have undergone such miseries as these. And at the same time that he said this, he reflected on the desperate condition these men must be in; nor could he expect that such men could be recovered to sobriety of mind, after they had endured those very sufferings, for the avoiding whereof it only was probable they might have repented.

CHAPTER IV.

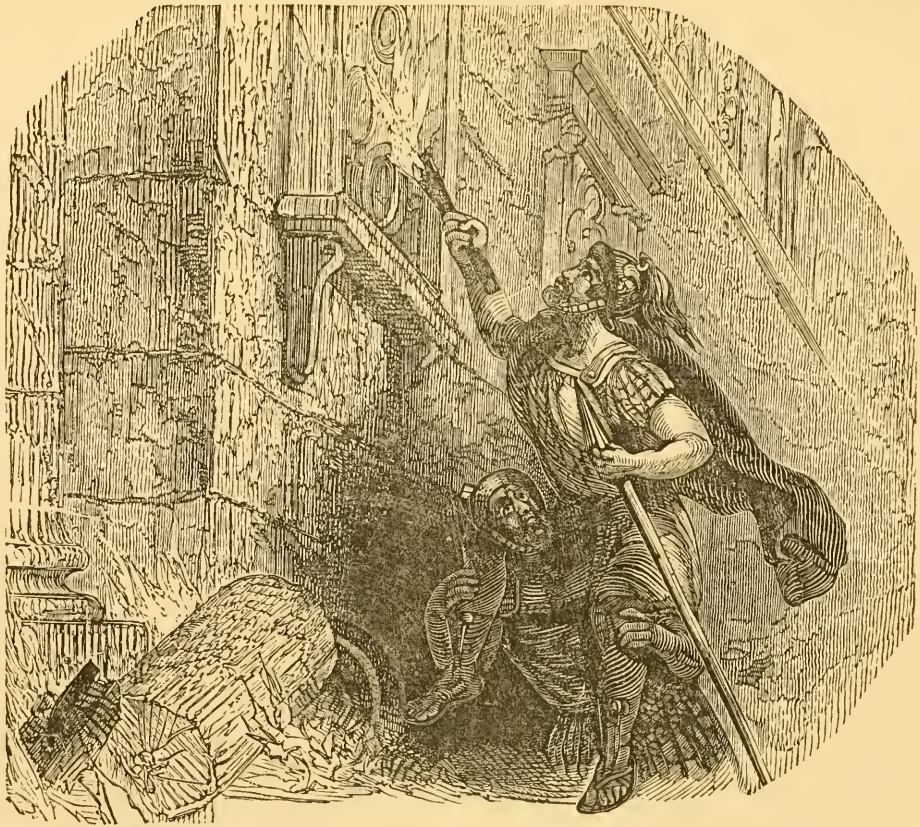
Destruction of the Temple.

And now two of the legions had completed their banks on the eighth day of the month Lous [Ab]. Whereupon Titus gave orders that the battering-rams should be brought and set over against the western edifice of the inner temple; for before these were brought, the firmest of all the other engines had battered the wall for six days together without ceasing, without

making any impression upon it; but the vast largeness and strong connection of the stones were superior to that engine, and to the other battering-rams also. Other Romans did, indeed, undermine the foundations of the northern gate, and, after a world of pains, removed the outermost stones, yet was the gate still upheld by the inner stones, and stood still unhurt; till the workmen, despairing of all such attempts by engines and crows, brought their ladders to the cloisters. Now the Jews did not interrupt them in so doing; but when they were gotten up, they fell upon them and fought with them; some of them they thrust down, and threw them backward headlong; others of them they met and slew: they also beat many of those that went down the ladders again, and slew them with their swords, before they could bring their shields to protect them; nay, some of the ladders they threw down from above, when they were full of armed men; a great slaughter was made of the Jews also at the same time, while those that carried the ensigns fought hard for them, as deeming it a terrible thing, and what would tend to their great shame, if they permitted them to be stolen away. Yet did the Jews at length get possession of these engines, and destroyed those that had gone up the ladders, while the rest were so intimidated by what those suffered who were slain that they retired; although none of the Romans died without having done good service before his death. Of the seditious, those that had fought bravely in the former battles, did the like now; as besides them did Eleazar, the brother's son of Simon the tyrant. But when Titus perceived that his endeavours to spare a foreign temple turned to the damage of his soldiers, and made them be killed, he gave order to set the gates on fire.

In the mean time there deserted to him Ananus, who came from Emmaus, the most bloody of all Simon's guards, and Archelaus, the son of Magadatus, they hoping to be still forgiven, because they left the Jews at a time when they were conquerors. Titus objected this to these men, as a cunning trick of theirs; and as he had been informed of their other barbarities toward the Jews, he was going in all haste to have them both slain. He told them that they were only driven to this desertion because of the utmost distress they were in, and did not come away of their own good disposition; and that those did not deserve to be preserved by whom their own city was already set on fire, out of which fire they now hurried themselves away. However, the security he had promised deserters overcame his resentments, and he dismissed them accordingly, though he did not give them the same privileges that he had afforded to others; and now the soldiers had already put fire to the gates, and the silver that was over them quickly carried the flames to the wood that was within it, whence it spread itself all on the sudden, and caught hold of the cloisters. Upon the Jews seeing this fire all about them, their spirits sank, together with their bodies, and they were under such astonishment, that not one of them made any haste, either to defend himself or to quench the fire, but they stood as mute spectators of it only. However, they did not so grieve at the loss of what was now burning as to grow wiser thereby for the time to come; but as though the holy house itself had been on fire already, they whetted their passions against the Romans. This fire prevailed during that day and the next also; for the soldiers were not able to burn all the cloisters that were round about together at one time, but only by pieces.

But then, on the next day, Titus commanded part of his army to quench the fire, and to make a road for the more easy marching up of the legions, while he himself gathered the commanders together. Of those there were assembled the six principal persons: Tiberius Alexander, the commander [under the general] of the whole army; with Sextus Cerealis, the commander of the fifth legion; and Larcius Lepidus, the commander of the tenth legion; and Titus Frigius, the commander of the fifteenth legion: there was also with them Eternius, the leader of the two legions that came from Alexandria; and Marcus Antonius Julianus, procurator of Judea; after these came together all the rest of the procurators and tribunes. Titus proposed to these that they should give him their advice what should be done about the holy house. Now, some of these thought it would be the best way to act according to the rules of war [and demolish it]; because the Jews would never leave off rebelling while the house was standing; at which house it was that they used to get all to-



ROMAN SOLDIER SETTING FIRE TO THE TEMPLE.—Vol. 2, p. 367.

gether. Others of them were of opinion, that, in case the Jews would leave, and none of them would lay their arms up in it, he might save it; but that in case they got upon it, and fought any more, he might burn it; because it must then be looked upon not as a holy house, but as a citadel; and that the impiety of burning it would then belong to those that forced this to be done, and not to them. But Titus said, that "although the Jews should get upon that holy house, and fight us thence, yet ought we not to revenge ourselves on things that are inanimate, instead of the men themselves;" and that he was not in any case for burning down so vast a work as that was, because this would be a mischief to the Romans themselves, as it would be an ornament to their government while it continued. So Fronto, and Alexander, and Cerealis grew bold upon that declaration, and agreed to the opinion of Titus. Then was this assembly dissolved, when Titus had given orders to the commanders that the rest of their forces should lie still; but that they should make use of such as were most courageous in this attack. So he commanded that the chosen men that were taken out of the cohorts should make their way through the ruins, and quench the fire.

Now it is true, that on this day the Jews were so weary, and under such consternation, that they refrained from any attacks; but on the next day they gathered their whole force together, and ran upon those that guarded the outward court of the temple, very boldly, through the east gate, and this about the second hour of the day. These guards received their attack with great bravery, and by covering themselves with their shields before, as if it were with a wall, they drew their squadrons close together; yet was it evident that they could not abide there very long, but would be overborne by the multitude of those that sallied out upon them, and by the heat of their passion. However, Cæsar seeing, from the tower of Antonia, that this squadron was likely to give way, he sent some chosen horsemen to support them. Hereupon the Jews found themselves not able to sustain their onset, and, upon the slaughter of those in the forefront, many of the rest were put to flight; but as the Romans were going off, the Jews turned upon them and fought them; and as those Romans came back upon them, they retreated again, until about the fifth hour of the day they were overborne, and shut themselves up in the inner [court of the] temple.

So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house; but, as for that house, God had for certain long ago doomed it to the fire; and now that fatal day was come according to the revolution of ages: it was the tenth day of the month Lous [Ab], upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves, and were occasioned by them; for, upon Titus's retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning in the inner [court of the] temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamour, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered any thing to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it. And now a certain person came running to Titus, and told him of this fire, as he was resting himself in his tent after the last battle; whereupon he rose up in great haste, and, as he was, ran to the holy house, in order to have a stop put to the fire; after him followed all his commanders, and after them followed the several legions, in great astonishment; so there was a great clamour and tumult raised, as was natural upon the disorderly motion of so great an army. Then did Cæsar, both by calling to the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, order them to quench the

fire; but they did not hear what he said, though he spake so loud, having their ears already dinned by a greater noise another way; nor did they attend to the signal he made with his hand neither, as still some of them were distracted with fighting, and others with passion; but as for the legions that came running thither, neither any persuasions nor any threatenings could restrain their violence, but each one's own passion was his commander at this time; and as they were crowding into the temple together, many of them were trampled on by one another, while a great number fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way with those whom they had conquered: and when they were come near the holy house, they made as if they did not so much as hear Cæsar's orders to the contrary; but they encouraged those that were before them to set it on fire. As for the seditious, they were in too great distress already to afford their assistance [toward quenching the fire]; they were everywhere slain, and everywhere beaten; and as for a great part of the people, they were weak and without arms, and had their throats cut wherever they were caught. Now, round about the altar lay dead bodies heaped one upon another; as at the steps going up to it ran a great quantity of their blood, whither also the dead bodies that were slain above [on the altar] fell down.

And now, since Cæsar was noway able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the holy place of the temple, with his commanders, and saw it, with what was in it, which he found to be far superior to what the relations of foreigners contained, and not inferior to what we ourselves boasted of and believed about it; but as the flame had not as yet reached to its inward parts, but was still consuming the rooms that were about the holy house, and Titus supposing what the fact was, that the house itself might yet be saved, he came in haste and endeavoured to persuade the soldiers to quench the fire, and gave order to Liberalius the centurion, and one of those spearmen that were about him, to beat the soldiers that were refractory with their staves, and to restrain them; yet were their passions too hard for the regard they had for Cæsar, and the dread they had of him who forbade them, as was their hatred of the Jews, and a certain vehement inclination to fight them, too hard for them also. Moreover, the hope of plunder induced many to go on, as having this opinion, that all the places within were full of money, and as seeing that all round about it was made of gold; and besides, one of those that went into the place prevented Cæsar, when he ran so hastily out to restrain the soldiers, and threw the fire upon the hinges of the gate, in the dark; whereby the flame burst out from within the holy house itself immediately, when the commanders retired, and Cæsar with them, and when nobody any longer forbade those that were without to set fire to it; and thus was the holy house burnt down, without Cæsar's approbation.

Now, although any one would justly lament the destruction of such a work as this was, since it was the most admirable of all the works that we have seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth bestowed upon it, as well as for the glorious reputation it had for its holiness; yet might such a one comfort himself with this thought, that it was fate that decreed it so to be, which is inevitable, both as to living creatures, and as to works and places also. However, one cannot but wonder at the accuracy of this period thereto relating; for the same month and day were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians. Now, the number of years that passed from its first foundation, which was laid by King Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be 1130, besides seven months and fifteen days; and from the second building of it, which was done by Haggai, in the second year of Cyrus the king, till its destruction under Vespasian, there were 639 years and forty-five days.

CHAPTER V.

Distress of the Jews upon the destruction of the Temple.

While the holy house was on fire, every thing was plundered that came to hand, and 10,000 of those that were caught were slain; nor was there a commiseration of any age, or any reverence of gravity; but children, and old men,

and profane persons, and priests, were all slain in the same manner; so that this war went round all sorts of men, and brought them to destruction, and as well those that made supplication for their lives as those that defended themselves by fighting. The flame was also carried a long way, and made an echo, together with the groans of those that were slain; and because this hill was high, and the works at the temple were very great, one would have thought the whole city had been on fire. Nor can one imagine any thing either greater or more terrible than this noise; for there was at once a shout of the Roman legions, who were marching all together, and a sad clamour of the seditious, who were now surrounded with fire and sword. The people also that were left above were beaten back upon the enemy, and under a great consternation, and made sad moans at the calamity they were under: the multitude also that was in the city joined in this outcry with those that were upon the hill; and besides, many of those that were worn away by the famine, and their mouths almost closed, when they saw the fire of the holy house, they exerted their utmost strength, and brake out into groans and outcries again: Perea did also return the echo, as well as the mountains round about [the city], and augmented the force of the entire noise. Yet was the misery itself more terrible than this disorder; for one would have thought that the hill itself, on which the temple stood, was seething-hot, as full of fire on every part of it, that the blood was larger in quantity than the fire, and those that were slain more in number than those that slew them; for the ground did nowhere appear visible, for the dead bodies that lay on it; but the soldiers went over heaps of these bodies, as they ran upon such as fled from them. And now it was that the multitude of the robbers were thrust out [of the inner court of the temple] by the Romans, and had much ado to get into the outer court, and from thence into the city, while the remainder of the populace fled into the cloister of that outer court. As for the priests, some of them plucked up from the holy house the spikes that were upon it, with their bases, which were made of lead, and shot them at the Romans instead of darts. But then as they gained nothing by so doing, and as the fire burst out upon them, they retired to the wall that was eight cubits broad, and there they tarried; yet did two of these of eminence among them, who might have saved themselves by going over to the Romans, or have borne up with courage, and taken their fortune with the others, throw themselves into the fire, and were burnt together with the holy house; their names were Meirus the son of Belgas, and Joseph the son of Daleus.

And now the Romans, judging that it was in vain to spare what was round about the holy house, burnt all those places, as also the remains of the cloisters and the gates, two excepted; the one on the east side, and the other on the south; both which, however, they burnt afterward. They also burnt down the treasury-chambers, in which was an immense quantity of money, and an immense number of garments, and other precious goods, there deposited; and, to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers [to contain such furniture]. The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, whither the women and children, and a great mixed multitude of the people fled, in number about 6000. But before Cæsar had determined any thing about these people, or given the commanders any orders relating to them, the soldiers were in such a rage, that they set the cloister on fire; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of them escape with his life. A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now, a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it

is that the patient is full of hopes of such deliverance.

Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit, to the signs that were so evident, and did so plainly foretell their future desolation; but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus, there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also, before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan], and at the ninth hour of the night, so great a light shone round the altar and the holy house that it appeared to be bright daytime; which light lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple, came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that this signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one-and-twentieth day of the month Artemisius [Jyar], a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sunsetting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still he went on with the same words which he cried before. Hereupon our rulers supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator; where he was whipped till his bones were laid bare; yet did he not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip, his answer was, "Wo, wo to Jerusalem!" And when Albinus (for he was then our procurator) asked him, "Who he was? and whence he came? and why he uttered such words?" he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go

near any one of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Wo, wo, to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Wo, wo, to the city again, and to the people, and to the holy house!" And just as he added at the last, "Wo, wo, to myself also!" there came a stone out of one the engines, and smote him, and killed him immediately; and as he was uttering the very same presages, he gave up the ghost.

Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple foursquare, while at the same time they had it written in their sacred oracles, "That then should their city be taken, as well as their holy house, when once their temple should become foursquare." But now, what did most elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular; and many of the wise men were thereby deceived in their determination. Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure; and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and their own destruction.

CHAPTER VI.

The Romans continue to plunder and burn the city.

AND now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them, and there did they make Titus imperator,* with the greatest acclamations of joy. And now all the soldiers had such vast quantities of the spoils which they had gotten by plunder, that in Syria a pound weight of gold was sold for half its former value. But as for those priests that kept themselves still upon the wall of the holy house,† there was a boy that, out of the thirst he was in, desired some of the Roman guards to give him their right hands as a security for his life, and confessed he was very thirsty. These guards commiserated his age, and the distress he was in, and gave him their right hands accordingly. So he came down himself, and drank some water, and filled the vessel he had with him when he came to them with water, and then went off, and fled away to his own friends; nor could any of those guards overtake him; but still they reproached him for his perfidiousness. To which he made this answer:—"I have not broken the agreement; for the security I had given me was not in order to my staying with you, but only in order to my coming down safely, and taking up some water; both which things I have performed, and thereupon think myself to have been faithful to my engagement." Hereupon those whom the child had imposed upon admired at his cunning, and that on account of his age. On the fifth day afterward, the priests that were pined with the famine came down, and when they were brought to Titus by the guards, they begged for their lives: but he replied, that the time of pardon was over as to them; and that this very holy house, on whose account only they could justly hope to be preserved, was destroyed; and that it was agreeable to their office that priests

* This declaring Titus imperator by the soldiers, upon such signal success, and the slaughter of such a vast number of enemies, was according to the usual practice of the Romans in like cases.

† The Jews of later times agree with Josephus, that there were hiding-places or secret chambers about the holy house.

should perish with the house itself to which they belonged. So he ordered them to be put to death.

But as for the tyrants themselves, and those that were with them, when they found that they were encompassed on every side, and, as it were, walled round, without any method of escaping, they desired to treat with Titus by word of mouth. Accordingly, such was the kindness of his nature, and his desire of preserving the city from destruction, joined to the advice of his friends, who now thought the robbers were come to a temper, that he placed himself on the western side of the outer [court of the] temple; for there were gates on that side above the Xystus, and a bridge that connected the upper city to the temple. This bridge it was that lay between the tyrants and Cæsar, and parted them; while the multitude stood on each side; those of the Jewish nation about Simon and John, with great hope of pardon; and the Romans about Cæsar, in great expectation how Titus would receive their supplication. So Titus charged his soldiers to restrain their rage, and to let their darts alone, and appointed an interpreter between them, which was a sign that he was the conqueror, and first began the discourse, and said, "I hope you, sirs, are now satiated with the miseries of your country, who have not had any just notions, either of our great power, or of your own great weakness; but have, like madmen, after a violent and inconsiderate manner, made such attempts, as to have brought your people, your city, and your holy house to destruction. You have been the men that have never left off rebelling since Pompey first conquered you; and have, since that time, made open war with the Romans. Have you depended on your multitude, while a very small part of the Roman soldiery have been strong enough for you? Have you relied on the fidelity of your confederates? and what nations are there, out of the limits of our dominion, that would choose to assist the Jews before the Romans? Are your bodies stronger than ours? nay, you know that the [strong] Germans themselves are our servants. Have you stronger walls than we have? Pray, what greater obstacle is there than the wall of the ocean, with which the Britons are encompassed, and yet do adore the arms of the Romans? Do you exceed us in courage of soul, and in the sagacity of your commanders? Nay, indeed, you cannot but know that the very Carthaginians have been conquered by us. It can therefore be nothing certainly but the kindness of us Romans, which hath excited you against us; who, in the first place, have given you this land to possess; and, in the next place, have set over you kings of your own nation; and, in the third place, have preserved the laws of your forefathers to you, and have withal permitted you to live, either by yourselves, or among others, as it should please you? and, what is our chief favour of all, we have given you leave to gather up that tribute which is paid to God, with such other gifts that are dedicated to him; nor have we called those that carried these donations to account, nor prohibited them; till at length you became richer than we ourselves, even when you were our enemies; and you made preparations for war against us with our own money; nay, after all, when you were in the enjoyment of all these advantages, you turned your too great plenty against those that gave it you, and like merciless serpents, have thrown out your poison against those that treated you kindly. I suppose, therefore, that you might despise the slothfulness of Nero, and, like limbs of the body that are broken or dislocated, you did then lie quiet, waiting for some other time, though still with a malicious intention, and have now shown your distemper to be greater than ever, and have extended your desires as far as your impudent and immense hopes would enable you to do it. At this time my father came into this country, not with a design to punish you for what you had done under Cestius, but to admonish you; for, had he come to overthrow your nation, he had run directly to your fountain head, and had immediately laid this city waste; whereas he went and burnt Galilee and the neighbouring parts, and thereby gave you time for repentance; which instance of humanity you took for an argument of his weakness, and nourished up your impudence by our mildness. When Nero was gone out of the world, you did as the most wicked wretches would have done, and encouraged yourselves to act against us by our civil dissensions, and abused that time, when both I and my father were gone away to Egypt, to make preparations for this war. Nor were you ashamed to raise disturbances against us when we were made emperors, and this

while you had experienced how mild we had been, when we were no more than generals of the army; but when the government was devolved upon us, and all other people did thereupon lie quiet, and even foreign nations sent embassies, and congratulated our access to the government, then did you Jews show yourselves to be our enemies. You sent embassies to those of your nation that are beyond Euphrates, to assist you in your raising disturbances; new walls were built by you round your city, seditions arose, and one tyrant contended against another, and a civil war broke out among you; such, indeed, as became none but so wicked a people as you are. I then came to this city, as unwillingly sent by my father, and received melancholy injunctions from him. When I heard that the people were disposed to peace, I rejoiced at it: I exhorted you to leave off these proceedings before I began this war; I spared you even when you had fought against me a great while; I gave my right hand as security to the deserters; I observed what I had promised faithfully. When they fled to me, I had compassion of many of those that I had taken captive; I tortured those that were eager for war, in order to restrain them. It was unwillingly that I brought my engines of war against your walls; I always prohibited my soldiers, when they were set upon your slaughter, from their severity against you. After every victory I persuaded you to peace, as though I had been myself conquered. When I came near your temple, I again departed from the laws of war, and exhorted you to spare your own sanctuary, and to preserve your holy house to yourselves. I allowed you a quiet exit out of it, and security for your preservation: nay, if you had a mind, I gave you leave to fight in another place. Yet have you still despised every one of my proposals, and have set fire to your holy house with your own hands. And now, vile wretches, do you desire to treat with me by word of mouth? To what purpose is it that you would save such a holy house as this was, which is now destroyed? What preservation can you now desire after the destruction of your temple? Yet do you stand still at this very time in your armour; nor can you bring yourselves so much as to pretend to be supplicants even in this your utmost extremity! O miserable creatures! what is it you depend on? Are not your people dead? is not your holy house gone? is not your city in my power? and are not your own very lives in my hands? And do you still deem it a part of valour to die? However, I will not imitate your madness. If you throw down your armour, and deliver up your bodies to me, I grant you your lives; and I will act like a mild master of a family; what cannot be healed shall be punished, and the rest I will preserve for my own use."

To that offer of Titus they made this reply:—That they could not accept of it, because they had sworn never to do so; but they desired they might have leave to go through the wall that had been made about them, with their wives and children; for that they would go into the desert, and leave the city to him. At this Titus had great indignation; that, when they were in the case of men already taken captives, they should pretend to make their own terms with him as if they had been conquerors! So he ordered this proclamation to be made to them, that they should no more come out to him as deserters, nor hope for any further security; for that he would henceforth spare nobody, but fight them with his whole army; and that they must save themselves as well as they could; for that he would from henceforth treat them according to the laws of war. So he gave orders to the soldiers both to burn and to plunder the city; who did nothing, indeed, that day; but on the next day they set fire to the repository of the archives, to Acra, to the council-house, and to the place called Ophlas; at which time the fire proceeded as far as the palace of Queen Helena, which was in the middle of Acra: the lanes also were burnt down, as were also those houses that were full of the dead bodies of such as were destroyed by famine.

On the same day it was that the sons and brethren of Izates the king, together with many others of the eminent men of the populace, got together there, and besought Cæsar to give them his right hand for their security. Upon which, though he was very angry at all that were now remaining, yet did he not lay aside his old moderation, but received these men. At that time, indeed, he kept them all in custody, but still bound the king's sons and kinsman, and led them with

him to Rome, in order to make them hostages for their country's fidelity to the Romans.

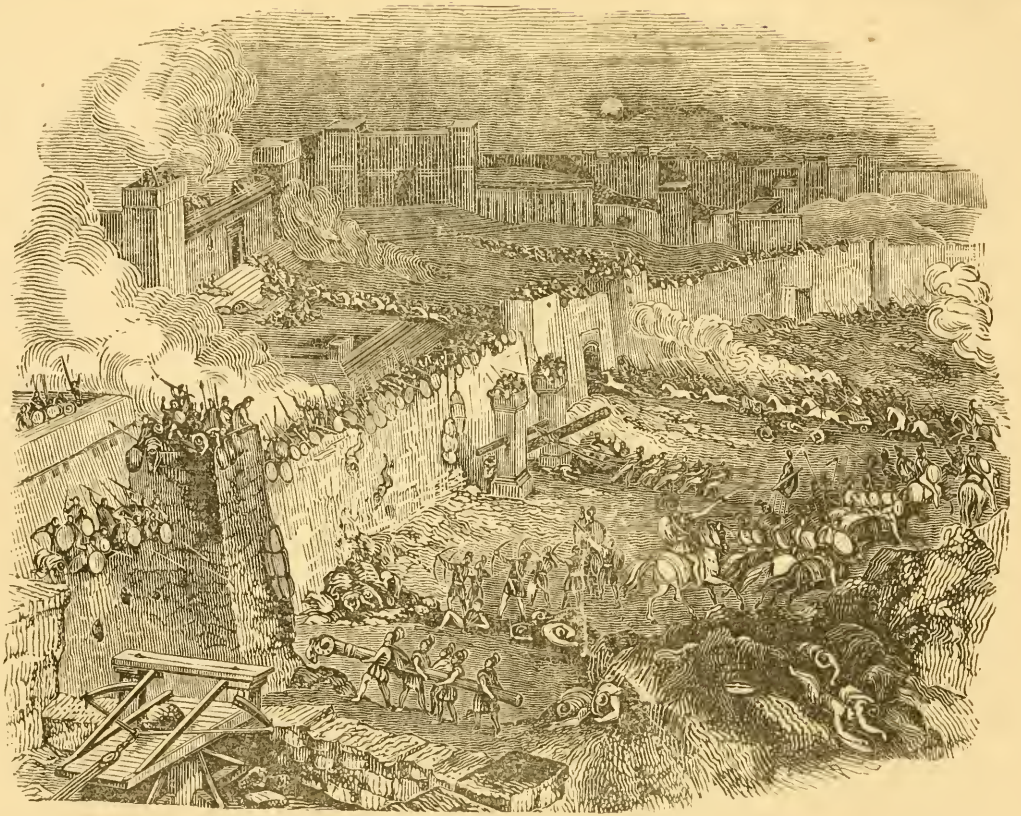
CHAPTER VII.

The seditious continue to resist the Romans.

And now the seditious rushed into the royal palace, into which many had put their effects, because it was so strong, and drove the Romans away from it. They also slew all the people that had crowded into it, who were in number about 8400, and plundered them of what they had. They also took two of the Romans alive; the one was a horseman, and the other a footman. They then cut the throat of the footman, and immediately had him drawn through the whole city, as revenging themselves upon the whole body of the Romans by this one instance. But the horseman said he had somewhat to suggest to them, in order to their preservation; whereupon he was brought before Simon; but he having nothing to say when he was there, he was delivered to Ardalas, one of his commanders, to be punished, who bound his hands behind him, and put a riband over his eyes, and then brought him out over against the Romans, as intending to cut off his head. But the man prevented that execution, and ran away to the Romans, and this while the Jewish executioner was drawing out his sword. Now when he was gotten away from the enemy, Titus could not think of putting him to death; but because he deemed him unworthy of being a Roman soldier any longer, on account that he had been taken alive by the enemy, he took away his arms and ejected him out of the legion whereto he had belonged; which, to one that had a sense of shame, was a penalty more severe than death itself.

On the next day the Romans drove the robbers out of the lower city, and set all on fire as far as Siloam. These soldiers were, indeed, glad to see the city destroyed. But they missed the plunder, because the seditious had carried off all their effects, and were retired into the upper city; for they did not yet at all repent of the mischiefs they had done, but were insolent, as if they had done well; for, as they saw the city on fire, they appeared cheerful, and put on joyful countenances, in expectation, as they said, of death to end their miseries. Accordingly, as the people were now slain, the holy house was burnt down, and the city was on fire, there was nothing further left for the enemy to do. Yet did not Josephus grow weary, even in this utmost extremity, to beg of them to spare what was left of the city; he spake largely to them about their barbarity and impiety, and gave them his advice, in order to their escape, though he gained nothing thereby more than to be laughed at by them; and, as they could not think of surrendering themselves up, because of the oath they had taken, nor were strong enough to fight with the Romans any longer upon the square, as being surrounded on all sides, and a kind of prisoners already, yet were they so accustomed to kill people, that they could not restrain their right hands from acting accordingly. So they dispersed themselves before the city, and laid themselves in ambush among its ruins, to catch those that attempted to desert to the Romans; accordingly, many such deserters were caught by them, and were all slain; for these were too weak, by reason of their want of food, to fly away from them, so their dead bodies were thrown to the dogs. Now, every sort of death was thought more tolerable than the famine, insomuch that, though the Jews despaired now of mercy, yet would they fly to the Romans, and would themselves, even of their own accord, fall among the murderous rebels also. Nor was there any place in the city that had no dead bodies in it, but what was entirely covered with those that were killed either by the famine or the rebellion; and all was full of the dead bodies of such as had perished, either by that sedition or by that famine.

So now the last hope which supported the tyrants, and that crew of robbers who were with them, was in the caves and caverns under ground; whither, if they could once fly, they did not expect to be searched for; but endeavoured, that, after the whole city should be destroyed, and the Romans gone away, they might come out again, and escape from them. This was no better than a dream of theirs; for they were not able to lie hid either from God or from the Romans. However, they depended on these under-ground subterfuges, and set more places on fire than did the Romans themselves; and those that fled out of their houses thus set on fire into ditches, they killed without mercy,



Capture of Jerusalem by Titus.—Vol. 2, p. 375.

and pillaged them also; and if they discovered food belonging to any one, they seized upon it and swallowed it down, together with their blood also; nay, they were now come to fight one with another about their plunder; and I cannot but think that, had not their destruction prevented it, their barbarity would have made them taste of even the dead bodies themselves.

CHAPTER VIII.

Titus gains possession of the whole city.

NOW, when Cæsar perceived that the upper city* was so steep, that it could not possibly be taken without raising banks against it, he distributed the several parts of that work among his army, and this on the twentieth day of the month Lous [Ab].. Now, the carriage of the materials was a difficult task, since all the trees, as I have already told you, that were about the city, within the distance of 100 furlongs, had their branches cut off already, in order to make the former banks. The works that belonged to the four legions were erected on the west side of the city, over against the royal palace; but the whole body of the auxiliary troops, with the rest of the multitude that were with them [erected their banks] at the Xystus, whence they reached to the bridge, and that tower of Simon, which he had built as a citadel for himself against John, when they were at war one with another.

It was at this time that the commanders of the Idumeans got together privately, and took counsel about surrendering up themselves to the Romans. Accordingly, they sent five men to Titus, and entreated him to give them his right hand for their security. So Titus thinking that the tyrants would yield, if the Idumeans, upon whom a great part of the war depended, were once withdrawn from them, after some reluctance and delay, complied with them, and gave them security for their lives, and sent the five men back; but, as these Idumeans were preparing to march out, Simon perceived it, and immediately slew the five men that had gone to Titus, and took their commanders, and put them in prison, of whom the most eminent was Jacob, the son of Sosas; but as for the multitude of the Idumeans, who did not at all know what to do, now their commanders were taken from them, he had them watched, and secured the walls by a more numerous garrison. Yet could not that garrison resist those that were deserting; for although a great number of them were slain, yet were the deserters many more in number. These were all received by the Romans, because Titus himself grew negligent as to his former orders for killing them, and because the very soldiers grew weary of killing them, and because they hoped to get some money by sparing them; for they left only the populace, and sold the rest of the multitude, with their wives and children, and every one of them at a very low price, and that because such as were sold were very many, and the buyers very few; and although Titus had made proclamation beforehand, that no deserter should come alone by himself, that so they might bring out their families with them, yet did he receive such as these also. However, he set over them such as were to distinguish some from others, in order to see if any of them deserved to be punished; and, indeed, the number of those that were sold was immense; but of the populace above 40,000 were saved, whom Cæsar let go whither every one of them pleased.

But now at this time it was that one of the priests, the son of Thebuthus, whose name was Jesus, upon his having security given him, by the oath of Cæsar, that he should be preserved, upon condition that he should deliver to him certain of the precious things that had been deposited in the temple, came out of it, and delivered him from the wall of the holy house two candlesticks like to those that lay in the holy house, with tables and cisterns and vials, all made of solid gold, and very heavy. He also delivered to him the vails and the garments, with the precious stones, and a great number of other precious vessels that belonged to their sacred worship. The treasurer of the temple also, whose name was Phineas, was seized on, and showed Titus the coats and girdles of the priests, with a great quantity of purple and scarlet, which were there reposited for the uses of the vail, as also a great deal of cinnamon and cassia, with a large quantity of other sweet spices, which used to be mixed together, and offered as incense to God every day. A great many other

* Mount Sion.

treasures were also delivered to him, with sacred ornaments of the temple not a few; which things thus delivered to Titus, obtained of him for this man the same pardon that he had allowed to such as deserted of their own accord.

And now were the banks finished on the seventeenth day of the month Gorpieus [Elul], in eighteen days' time, when the Romans brought their machines against the wall; but for the seditious, some of them, as despairing of saving the city, retired from the wall to the citadel; others of them went down into the subterranean vaults, though still a great many of them defended themselves against those that brought the engines for the battery; yet did the Romans overcome them by their number and by their strength; and, what was the principal thing of all, by going cheerfully about their work, while the Jews were quite dejected and become weak. Now, as soon as a part of the wall was battered down, and certain of the towers yielded to the impression of the battering-rams, those that opposed themselves fled away, and such a terror fell upon the tyrants as was much greater than the occasion required; for before the enemy got over the breach they were quite stunned, and were immediately for flying away; and now one might see these men, who had hitherto been so insolent and arrogant in their wicked practices, to be cast down and to tremble, insomuch that it would pity one's heart to observe the change that was made in those vile persons. Accordingly, they ran with great violence upon the Roman wall that encompassed them, in order to force away those that guarded it, and to break through it, and get away; but when they saw that those who had formerly been faithful to them, had gone away, (as indeed they were fled whithersoever the great distress they were in persuaded them to flee,) as also when those that came running before the rest told them that the western wall was entirely overthrown, while others said the Romans were gotten in, and others that they were near, and looking out for them, which were only the dictates of their fear which imposed upon their sight, they fell upon their faces, and greatly lamented their own mad conduct; and their nerves were so terribly loosed, that they could not flee away; and here one may chiefly reflect on the power of God exercised upon these wicked wretches, and on the good fortune of the Romans; for these tyrants did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could have never been taken by force, nor indeed by any other way than by famine. And thus did the Romans, when they had taken such great pains about weaker walls, get by good fortune what they could never have gotten by their engines; for three of these towers were too strong for all mechanical engines whatsoever; concerning which we have treated of before.

So they now left these towers of themselves, or rather they were ejected out of them by God himself, and fled immediately to that valley which was under Siloam, where they again recovered themselves out of the dread they were in for a while, and ran violently against that part of the Roman wall which lay on that side; but as their courage was too much depressed to make their attacks with sufficient force, and their power was now broken with fear and affliction, they were repulsed by the guards, and dispersing themselves at distances from each other, went down into the subterranean caverns. So the Romans being now become masters of the walls, they both placed their ensigns upon the towers, and made joyful acclamations for the victory they had gained, as having found the end of this war much lighter than its beginning; for when they had gotten upon the last wall, without any bloodshed, they could hardly believe what they found to be true; but seeing nobody to oppose them, they stood in doubt what such an unusual solitude could mean. But when they went in numbers into the lanes of the city, with their swords drawn, they slew those whom they overtook, without mercy, and set fire to the houses whither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is of such as died by the famine; they then stood in a horror at this sight, and went out without touching any thing. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very

lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed, that the fire of many of the houses was quenched with these men's blood. And truly so it happened, that though the slayers left off at the evening, yet did the fire greatly prevail in the night; and as all was burning came that eighth day of the month Gorpieus [Elul] upon Jerusalem; a city that had been liable to so many miseries during this siege, that, had it always enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world. Nor did it on any other account so much deserve these sore misfortunes, as by producing such a generation of men as were the occasion of this its overthrow.

CHAPTER IX.

Titus examines the city—Number of captives and of the slain—The Romans entirely destroy the walls.

Now, when Titus was come into this [upper] city, he admired not only some other places of strength in it, but particularly those strong towers which the tyrants, in their mad conduct, had relinquished; for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following:—"We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do toward overthrowing these towers!" At which time he had many such discourses to his friends; he also let such go free as had been bound by the tyrants, and were left in the prisons. To conclude, when he entirely demolished the rest of the city, and overthrew its walls, he left these towers as a monument of his good fortune, which had proved his auxiliaries, and enabled him to take what could not otherwise have been taken by him.

And now, since his soldiers were already quite tired with killing men, and yet there appeared to be a vast multitude still remaining alive, Cæsar gave orders that they should kill none but those that were in arms, and opposed them, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and infirm; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women; over which Cæsar set one of his freedmen, as also Fronto, one of his own friends; which last was to determine every one's fate, according to his merits. So this Fronto slew all those that had been seditious and robbers, who were impeached one by another; but of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines.* Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves. Now, during the days wherein Fronto was distinguishing these men, there perished, for want of food, 11,000; some of whom did not taste any food, through the hatred their guards bore to them; and others would not take in any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance.

Now the number† of those that were carried captive during this whole war was collected to be 97,000; as was the number of those that perished during the whole siege 1,100,000, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which at the very first occasioned so great a straitness among them that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly. And that this city could con-

* See Deut. xxviii. 68; Jer. xliv. 7; Hos. viii. 13, ix. 3, xi. 35; 2 Esd. xv. 10–14.

† The whole multitude of the Jews that were destroyed during the entire seven years before this time, in all the countries of and bordering on Judea, is summed up by Archbishop Usher, from Lipsius, out of Josephus, A. D. 70, and amounts to 1,337,490. Nor could there have been that number of Jews in Jerusalem to be destroyed by this siege, as will be presently set down by Josephus, but that both Jews and proselytes of justice were just then come up out of the other countries of Galilee, Samaria, and Perea, and other remote regions, to the Passover, in vast numbers, and therein cooped up as in a prison, by the Roman army.

tain so many people in it is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to contemn that nation, entreated the high priests, if the thing were possible, to take the number of their whole multitude. So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in a company, found the number of sacrifices was 256,500; which, upon the allowance of no more than ten that feast together, amounts to 2,700,200 persons that were pure and holy; for as to those that have the leprosy, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither who come hither to worship.

Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate, as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly, the multitude of those that therein perished exceed all the destructions that either men or God ever brought upon the world; for, to speak only of what was publicly known, the Romans slew some of them; some they carried captives, and others they made search for under ground; and when they found where they were, they broke up the ground and slew all they met with. There were also found slain there above 2000 persons, partly by their own hands, and partly by one another, but chiefly destroyed by the famine; but then the ill savour of dead bodies was most offensive to those that lighted upon them, insomuch that some were obliged to get away immediately, while others were so greedy of gain, that they would go in among the dead bodies that lay in heaps, and tread upon them; for a great deal of treasure was found in these caverns, and the hope of gain made every way of getting it to be esteemed lawful. Many also of those that had been put in prison by the tyrants were now brought out; for they did not leave off their barbarous cruelty at the very last; yet did God avenge himself upon them both, in a manner agreeable to justice. As for John, he wanted food, together with his brethren, in these caverns, and begged that the Romans would now give him their right hand for his security, which he had often proudly rejected before; but for Simon, he struggled hard with the distress he was in, till he was forced to surrender himself, as we shall relate hereafter; so he was reserved for the triumph, and to be then slain: as was John condemned to perpetual imprisonment: and now the Romans set fire to the extreme parts of the city, and burnt them down, and entirely demolished its walls.

CHAPTER X.

History of Jerusalem, and of its various sieges.

And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpieus [Elul]. It had been taken five times before, though this was the second time of its desolation; for Shishak, the king of Egypt, and after him Antiochus, and after him Pompey, and after them Sosius and Herod took the city, but still preserved it; but before all these, the king of Babylon conquered it, and made it desolate, 1468 years and 6 months after it was built. But he who first built it was a potent man among the Canaanites, and is in our tongue called [Melchisedek], the Righteous King, for such he really was; on which account he was [there] the first priest of God, and first built a temple [there], and called the city Jerusalem, which was formerly called Salem. However, David, the king of the Jews, ejected the Canaanites, and settled his own people therein. It was demolished entirely by the Babylonians, 477 years and 6 months after him. And from King David, who was the first of the Jews who reigned therein, to this destruction under Titus, were 1179 years; but from its first building, till this last destruction, were 2177 years; yet hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed. And thus ended the siege of Jerusalem.

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BOOK VII.

CONTAINING THE INTERVAL OF ABOUT THREE YEARS, FROM THE TAKING OF JERUSALEM BY TITUS, TO THE SEDITION OF THE JEWS AT CYRENE.

CHAPTER I.

Entire destruction of Jerusalem—Titus rewards his soldiers, and dismisses many of them.

Now, as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury, (for they would not have spared any, had there remained any other such work to be done,) Cæsar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminence; that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison; as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valour had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.

But Cæsar resolved to leave there, as a guard, the tenth legion, with certain troops of horsemen and companies of footmen. So, having entirely completed this war, he was desirous to commend his whole army, on account of the great exploits they had performed, and to bestow proper rewards on such as had signalized themselves therein. He had, therefore, a great tribunal made for him in the midst of the place where he had formerly encamped, and stood upon it, with his principal commanders about him, and spake so as to be heard by the whole army in the manner following:—That he returned them abundance of thanks for their goodwill which they had shown to him; he commended them for that ready obedience they had exhibited in this whole war; which obedience had appeared in the many and great dangers they had courageously undergone; as also, for that courage they had shown, and had thereby augmented of themselves their country's power, and had made it evident to all men, that neither the multitude of their enemies, nor the strength of their places, nor the largeness of their cities, nor the rash boldness and brutish rage of their antagonists, were sufficient at any time to get clear of the Roman valour, although some of them may have fortune in many respects on their side. He said further, that it was but reasonable for them to put an end to this war, now it had lasted so long, for they had nothing better to wish for when they entered into it; and that this happened more favourably for them and more for their glory; that all the Romans had willingly accepted of those for their governors, and the curators of their dominions, whom they had chosen for them, and had sent into their own country for that purpose, which still continued under the management of those whom they had pitched on, and were thankful to them for pitching upon them. That accordingly, although he did both admire and tenderly regard them all, because he knew that every one of them had gone as cheerfully about their work as their abilities and opportunities would give them leave, yet, he said, that he would immediately bestow rewards and dignities on those that had fought the most bravely, and with greater force, and had signalized their conduct in the most glorious manner, and had made his army more famous by their noble exploits; and that no one who had been willing to take more pains than another, should miss of a just retribution for the same; for that he had been exceedingly careful about this matter, and that the more, because he had much rather reward the virtues of his fellow-soldiers than punish such as had offended.

Hereupon Titus ordered those whose business it was, to read the list of all that had performed great exploits in this war, whom he called to him by their names, and commended them before the company, and rejoiced in them in the same manner as a man would have rejoiced in his own exploits. He also put on their heads crowns of gold, and golden ornaments about their necks, and gave them long spears of gold, and ensigns that were made of silver, and removed every one of them to a higher rank: and besides this, he plentifully distributed among them, out of the spoils and the other prey they had taken, silver, and gold, and garments. So when they had all these honours bestowed on them, according to his own appointment made to every one, and he had wished all sorts of happiness to the whole army, he came down, among the great acclamations which were made to him, and then betook himself to offer thank-offerings [to the gods], and at once sacrificed a vast number of oxen, that stood ready at the altars, and distributed them among the army to feast on; and when he had stayed three days among the principal commanders, and so long feasted with them, he sent away the rest of his army to the several places where they would be every one best situated; but permitted the tenth legion to stay, as a guard at Jerusalem, and did not send them away beyond Euphrates, where they had been before; and as he remembered that the twelfth legion had given way to the Jews, under Cestius, their general, he expelled them out of all Syria, for they had lain formerly at Raphanea, and sent them away to a place called Meletine, near Euphrates, which is in the limits of Armenia and Cappadocia; he also thought fit that two of the legions should stay with him till he should go to Egypt. He then went down with his army to that Cesarea which lay by the seaside, and there laid up the rest of his spoils in great quantities, and gave order that the captives should be kept there; for the winter season hindered him then from sailing into Italy.

CHAPTER II.

Titus exhibits shows at Cesarea Philippi—Capture of Simon.

Now, at the same time that Titus Cæsar lay at the siege of Jerusalem, did Vespasian go on board a merchant-ship, and sailed from Alexandria to Rhodes; whence he sailed away in ships with three rows of oars; and as he touched at several cities that lay in his road, he was joyfully received by them all, and so passed over from Ionia into Greece; whence he set sail from Corcyra to the promontory of Iapyx, whence he took his journey by land. But as for Titus, he marched from that Cesarea which lay by the seaside, and came to that which is named Cesarea Philippi, and stayed there a considerable time, and exhibited all sorts of shows there; and here a great number of the captives were destroyed; some being thrown to wild beasts, and others, in multitudes, forced to kill one another, as if they were enemies. And here it was that Titus was informed of the seizure of Simon, the son of Gioras, which was made after the manner following:— This Simon, during the siege of Jerusalem, was in the upper city; but when the Roman army were gotten within the walls, and were laying the city waste, he then took the most faithful of his friends with him, and among them some that were stonecutters, with those iron tools which belonged to their occupation, and as great a quantity of provisions as would suffice them for a long time, and let himself and them all down into a certain subterraneous cavern that was not visible above ground. Now, so far as had been digged of old, they went onward along it without disturbance; but where they met with solid earth, they dug a mine under ground, and this in hopes that they should be able to proceed so far as to rise from under ground, in a safe place, and by that means escape; but when they came to make the experiment, they were disappointed of their hope; for the miners could make but small progress, and that with difficulty also; insomuch that their provisions, though they distributed them by measure, began to fail them. And now, Simon, thinking he might be able to astonish and delude the Romans, put on a white frock, and buttoned upon him a purple cloak, and appeared out of the ground in the place where the temple had formerly been. At the first, indeed, those that saw him were greatly astonished, and stood still where they were; but afterward they came nearer to him, and asked him who he was. Now Simon would not tell them, but bade them call for their captain; and when they ran to call him,

Simon, Emerging from the Vaults.—Vol. 2, p. 380.

Terentius Rufus,* who was left to command the army there, came to Simon, and learned of him the whole truth, and kept him in bonds, and let Cæsar know that he was taken. Thus did God bring this man to be punished for what bitter and savage tyranny he had exercised against his countrymen, by those who were his worst enemies; and this while he was not subdued by violence, but voluntarily delivered himself up to them to be punished, and that on the very same account that he had laid false accusations against many Jews, as if they were falling away to the Romans, and had barbarously slain them; for wicked actions do not escape the divine anger, nor is justice too weak to punish offenders, but in time overtakes those that transgress its laws, and inflicts its punishments upon the wicked in a manner so much more severe, as they expected to escape it on account of their not being punished immediately. Simon was made sensible of this, by falling under the indignation of the Romans. This rise of his out of the ground did also occasion the discovery of a great number of others of the seditious at that time, who had hidden themselves under ground; but for Simon, he was brought to Cæsar in bonds, when he had come back to that Cesarea which was on the seaside; who gave orders that he should be kept against that triumph which he was to celebrate at Rome upon this occasion.

CHAPTER III.

Titus celebrates his father's and brother's birthday by slaughtering many of the Jewish captives—The people of Antioch accuse the Jews of sedition.

WHILE Titus was at Cesarea, he solemnized the birthday of his brother [Domitian] after a splendid manner, and inflicted a great deal of the punishment intended for the Jews in honour of him; for the number of those that were now slain in fighting with the beasts, and were burnt, and fought with one another, exceeded 2500. Yet did all this seem to the Romans, when they were thus destroying ten thousand several ways, to be a punishment beneath their deserts. After this, Cæsar came to Berytus, which is a city of Phœnicia, and a Roman colony, and stayed there a longer time, and exhibited a still more pompous solemnity about his father's birthday, both in the magnificence of the shows, and in the other vast expenses he was at in his devices thereto belonging; so that a great multitude of the captives were here destroyed after the same manner as before.

It happened also about this time, that the Jews who remained at Antioch were under accusations, and in danger of perishing, from the disturbances that were raised against them by the Antiochians, and this both on account of the slanders spread abroad at this time against them, and on account of what pranks they had played not long before; which I am obliged to describe without fail, though briefly, that I may the better connect my narration of future actions with those that went before.

For, as the Jewish nation is widely dispersed over all the habitable earth among its inhabitants, so it is very much intermingled with Syria, by reason of its neighbourhood, and had the greatest multitudes in Antioch, by reason of the largeness of the city, wherein the kings, after Antiochus, had afforded them a habitation with the most undisturbed tranquillity; for though Antiochus, who was called Epiphanes, laid Jerusalem waste, and spoiled the temple, yet did those that succeeded him in the kingdom, restore all the donations that were made of brass to the Jews of Antioch, and dedicated them to their synagogue; and granted them the enjoyment of equal privileges of citizens with the Greeks themselves; and, as the succeeding king treated them after the same manner, they both multiplied to a great number, and adorned their temple* gloriously by fine ornaments, and with great magnificence, in the use of what had been given them. They also made proselytes of a great many of the Greeks perpetually, and thereby, after a sort, brought them to be a portion of their own body. But about this time, when the present war began, and Vespasian was newly sailed to Syria, and all men had taken up a great hatred against the Jews, then it was that a certain person, whose name was Antio-

* This Terentius Rufus is the same whom the Talmudists call Turnus Rufus: of whom they relate, that "he ploughed up Sion as a field, and made Jerusalem become as heaps, and the mountain of the house as the high places of a forest;" which was long before foretold by the prophet Micah, (iii. 12,) and quoted from him in the prophecies of Jeremiah, (xxvi. 18.)

* Their synagogue.

chus, being one of the Jewish nation, and greatly respected on account of his father, who was governor of the Jews at Antioch,* came upon the theatre at a time when the people of Antioch were assembled together, and became an informer against his father; and accused both him and others, that they had resolved to burn the whole city in one night; he also delivered up to them some Jews that were foreigners, as partners in their resolutions. When the people heard this, they could not refrain their passion, but commanded that those who were delivered up to them should have fire brought to burn them; who were, accordingly, all burnt upon the theatre immediately. They did also fall violently upon the multitude of the Jews, as supposing, that, by punishing them suddenly, they should save their own city. As for Antiochus, he aggravated the rage they were in, and thought to give them a demonstration of his own conversion, and of his hatred of the Jewish customs, by sacrificing after the manner of the Greeks; he persuaded the rest also to compel them to do the same, because they would by that means discover who they were that had plotted against them, since they would not do so; and when the people of Antioch tried the experiment, some few complied; but those that would not do so were slain. As for Antiochus himself, he obtained soldiers from the Roman commander, and became a severe master over his own citizens, not permitting them to rest on the seventh day, but forcing them to do all that they usually did on the other days; and to that degree of distress did he reduce them in this matter, that the rest of the seventh day was dissolved, not only at Antioch, but the same thing which took thence its rise was done in other cities also, in like manner, for some small time.

Now, after these misfortunes had happened to the Jews at Antioch, a second calamity befell them, the description of which, when we were going about, we premised the account foregoing; for upon this accident, whereby the foursquare market-place was burnt down, as well as the archives, and the place where the public records were preserved, and the royal palaces, (and it was not without difficulty that the fire was then put a stop to, which was likely, by the fury wherewith it was carried along, to have gone over the whole city,) Antiochus accused the Jews as the occasion of all the mischief that was done. Now this induced the people of Antioch, who were now under the immediate persuasion, by reason of the disorder they were in, that this calumny was true; and would have been under the same persuasion, even though they had not borne an ill-will at the Jews before, to believe this man's accusation, especially when they considered what had been done before; and this to such a degree, that they all fell violently upon those that were accused; and this, like madmen, in a very furious rage also, even as if they had seen the Jews in a manner setting fire themselves to the city; nor was it without difficulty that one Cneius Collegas, the legate, could prevail with them to permit the affairs to be laid before Cæsar; for as to Cesennius Petus, the president of Syria, Vespasian had already sent him away; and so it happened that he was not yet come back thither. But when Collegas had made a careful inquiry into the matter, he found out the truth, and that not one of those Jews that were accused by Antiochus had any hand in it; but that all was done by some vile persons greatly in debt, who supposed that, if they could once set fire to the market-place, and burn the public records, they should have no further demands made upon them. So the Jews were under great disorder and terror, in the uncertain expectations of what would be the upshot of those accusations against them.

CHAPTER IV.

Vespasian's reception at Rome—Revolt of the German legion—The Samaritans overrun Myria, but are defeated.

And now, Titus Cæsar, upon the news that was brought him concerning his father, that his coming was much desired by all the Italian cities, and that Rome especially received him with great alacrity and splendour, betook himself to rejoicing and pleasures to a great degree, as now freed from the solicitude he had been under, after the most agreeable manner. For all men that were in Italy showed their re-

* The Jews at Antioch and Alexandria, the two principal cities in all the East, had allowed them, both by the Macedonians, and afterward by the Romans, a governor of their own, who was exempt from the jurisdiction of the other civil governors. He was called sometimes barely "governor," sometimes "ethnareh," and [at Alexandria] "alabarch." They had the like governors allowed them at Babylon under their captivity there.

spects to him in their minds, before he came thither, as if he were already come, as esteeming the very expectation they had of him to be his real presence, on account of the great desires they had to see him, and because the good-will they bore him was entirely free and unconstrained; for it was a desirable thing to the senate, who well remembered the calamities they had undergone in the late changes of their governors, to receive a governor who was adorned with the gravity of old age, and with the highest skill in the actions of war, whose advancement would be, as they knew, for nothing else but for the preservation of those that were to be governed. Moreover, the people had been so harassed by their civil miseries, that they were still more earnest for his coming immediately, as supposing they should then be firmly delivered from their calamities, and believed they should then recover their secure tranquillity and prosperity: and for the soldiery, they had the principal regard to him, for they were chiefly apprized of his great exploits in war; and since they had experienced the want of skill and want of courage in other commanders, they were very desirous to be freed from that great shame they had undergone by their means, and heartily wished to receive such a prince as might be a security and an ornament to them; and as this good-will to Vespasian was universal, those that enjoyed any remarkable dignities could not have patience enough to stay in Rome, but made haste to meet him at a very great distance from it; nay, indeed, none of the rest could endure the delay of seeing him, but did all pour out of the city in such crowds, and were so universally possessed with the opinion that it was easier and better for them to go out than to stay there, that this was the very first time that the city joyfully perceived itself almost empty of its citizens; for those that stayed within were fewer than those that went out; but as soon as the news was come that he was hard by, and those that had met him at first related with what good-humour he received every one that came to him, then it was that the whole multitude that had remained in the city, with their wives and children, came into the road, and waited for him there; and for those whom he passed by, they made all sorts of acclamations on account of the joy they had to see him, and the pleasantness of his countenance, and styled him their benefactor and saviour, and the only person who was worthy to be ruler of the city of Rome; and now the city was like a temple, full of garlands and sweet odours; nor was it easy for him to come to the royal palace for the multitude of people that stood about him, where yet at last he performed his sacrifices of thanksgivings to his household gods, for his safe return to the city. The multitude did also betake themselves to feasting; which feasts and drink-offerings they celebrated by their tribes and their families and their neighbourhoods, and still prayed God to grant that Vespasian, his sons, and all their posterity, might continue in the Roman government for a very long time, and that his dominion might be preserved from all opposition. And this was the manner in which Rome so joyfully received Vespasian, and thence grew immediately into a state of great prosperity.

But before this time, and while Vespasian was about Alexandria, and Titus was lying at the siege of Jerusalem, a great multitude of the Germans were in commotion, and tended to rebellion; and as the Gauls in their neighbourhood joined with them, they conspired together, and had thereby great hopes of success, and that they should free themselves from the dominion of the Romans. The motives that induced the Germans to this attempt for a revolt, and for beginning the war, were these:—In the first place, the nature [of the people], which was destitute of just reasonings, and ready to throw themselves rashly into danger upon small hopes; in the next place, the hatred they bore to those that were their governors, while their nation had never been conscious of subjection to any but to the Romans, and that by compulsion only. Besides these motives, it was the opportunity that now offered itself, which, above all the rest, prevailed with them so to do; for when they saw the Roman government in a great internal disorder, by the continual changes of its rulers, and understood that every part of the habitable earth under them was in an unsettled and tottering condition, they thought this was the best opportunity that could afford itself for themselves to make a sedition, when the state of the Romans was so ill. Classicus also, and Vitellius, two of their commanders, puffed them up with such hopes. These had for a long time been

openly desirous of such an innovation, and were induced by the present opportunity to venture upon the declaration of their sentiments; the multitude was also ready; and when these men told them of what they intended to attempt, that news was gladly received by them. So when a great part of the Germans had agreed to rebel, and the rest were no better disposed, Vespasian, as guided by Divine Providence, sent letters to Petilius Cerealis, who had formerly had the command of Germany, whereby he declared him to have the dignity of consul, and commanded him to take upon him the government of Britain; so he went whither he was ordered to go, and, when he was informed of the revolt of the Germans, he fell upon them as soon as they were gotten together, and put his army into battle-array, and slew a great multitude of them in the fight, and forced them to leave off their madness, and to grow wiser; nay, had he not fallen thus suddenly upon them on the place, it had not been long ere they would, however, have been brought to punishment; for as soon as ever the news of their revolt was come to Rome, and Cæsar Domitian was made acquainted with it, he made no delay even at that his age, when he was exceeding young, but undertook this weighty affair. He had a courageous mind, from his father, and had made greater improvements than belonged to such an age; accordingly he marched against the barbarians immediately; whereupon their hearts failed them at the rumour of his approach, and they submitted themselves to him with fear, and thought it a happy thing that they were brought under their old yoke again without suffering any further mischief. When, therefore, Domitian had settled all the affairs of Gaul in such good order, that it would not be easily put into disorder any more, he returned to Rome with honour and glory, as having performed such exploits as were above his own age, and worthy of such a father.

At the very same time with the beforementioned revolt of the Germans, did the bold attempt of the Scythians against the Romans occur; for those Scythians who are called Sarmatians, being a very numerous people, transported themselves over the Danube into Mysia, without being perceived: after which, by their violence, and entirely unexpected assault, they slew a great many of the Romans that guarded the frontiers; and as the consular legate, Fonteius Agrippa, came to meet them, and fought courageously against them, he was slain by them. They then overran all the region that had been subject to him, tearing and rending every thing that fell in their way; but when Vespasian was informed of what had happened, and how Mysia was laid waste, he sent away Rubrius Galsus to punish these Sarmatians; by whose means many of them perished in the battles he fought against them, and that part which escaped fled with fear to their own country. So when this general had put an end to the war, he provided for the future security of the country also; for he placed more and more numerous garrisons in the place, till he made it altogether impossible for the barbarians to pass over the river any more; and thus had this war in Mysia a sudden conclusion.

CHAPTER V.

An account of the Sabbatic River—The Antiochians petition Titus against the Jews, but are rejected—Description of the triumphal shows of Vespasian and Titus.

Now, Titus Cæsar tarried some time at Berytus, as we told you before. He thence removed, and exhibited magnificent shows in all those cities of Syria through which he went, and made use of the captive Jews as public instances of the destruction of that nation. He then saw a river as he went along, of such a nature as deserves to be recorded in history; it runs in the middle between Arcea, belonging to Agrippa's kingdom, and Raphanea. It hath somewhat very peculiar in it; for when it runs, its current is strong, and has plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see; after which days it runs on the seventh day as it did before, and as though it had undergone no change at all: it hath also been observed to keep this order perpetually and exactly; whence it is that they call it the Sabbatic River, that name being taken from the sacred seventh day among the Jews.

But when the people of Antioch were informed that Titus was approaching, they were so glad at it, that they could not keep within their walls, but hastened away to give him the meeting; nay, they proceeded as far as thirty furlongs, and more, with that intention. These were

not the men only, but a multitude of women also, with their children, did the same; and when they saw him coming up to them, they stood on both sides of the way, and stretched out their right hands, saluting, and making all sorts of acclamations to him, and turned back together with him. They also, among all the acclamations they made to him, besought him all the way they went, to eject the Jews out of their city; yet did not Titus at all yield to this their petition, but gave them the bare hearing of it quietly. However, the Jews were in a great deal of terrible fear, under the uncertainty they were in what his opinion was, and what he would do to them; for Titus did not stay at Antioch, but continued his progress immediately to Zeugma, which lies upon the Euphrates, whither came to him messengers from Vologeses, king of Parthia, and brought him a crown of gold upon the victory he had gained over the Jews; which he accepted of, and feasted the king's messengers, and then came back to Antioch. And when the senate and people of Antioch earnestly entreated him to come upon their theatre, where their whole multitude was assembled, and expected him, he complied with great humanity; but when they pressed him with much earnestness, and continually begged of him, that he would eject the Jews out of their city, he gave them this very pertinent answer:—"How can this be done, since that country of theirs, whither the Jews must be obliged then to retire, is destroyed, and no place will receive them besides?" Whereupon the people of Antioch, when they had failed of success in this their first request, made him a second; for they desired that he would order those tables of brass to be removed, on which the Jews' privileges were engraven. However, Titus would not grant that neither, but permitted the Jews of Antioch to continue to enjoy the very same privileges in that city which they had before, and then departed for Egypt; and as he came to Jerusalem in his progress, and compared the melancholy condition he saw it then in, with the ancient glory of the city, and called to mind the greatness of its present ruins, as well as its ancient splendour, he could not but pity the destruction of the city, so far was he from boasting that so great and goodly a city as that was had been by him taken by force; nay, he frequently cursed those that had been the authors of their revolt, and had brought such a punishment upon the city; insomuch that it only appeared that he did not desire that such a calamity as this punishment of theirs amounted to should be a demonstration of his courage. Yet was there no small quantity of the riches that had been in that city still found among its ruins, a great deal of which the Romans dug up; but the greatest part was discovered by those who were captives, and so they carried it away; I mean the gold and silver; and the rest of that most precious furniture which the Jews had, and which the owners had treasured up under ground, against the uncertain fortunes of war.

So Titus took the journey he intended into Egypt, and passed over the desert very suddenly, and came to Alexandria, and took up a resolution to go to Rome by sea. And as he was accompanied by two legions, he sent each of them again to the places whence they had before come; the fifth he sent to Mysia; and the fifteenth to Pannonia: as for the leaders of the captives, Simon and John, with the other 700 men, whom he had selected out of the rest as being eminently tall and handsome of body, he gave order that they should be soon carried to Italy, as resolving to produce them in his triumph. So when he had had a prosperous voyage to his mind, the city of Rome behaved itself in his reception, and their meeting him at a distance, as it did in the case of his father. But what made the most splendid appearance in Titus's opinion was, when his father met him, and received him; but still the multitude of the citizens conceived the greatest joy when they saw them all three together,* as they did at this time: nor were many days overpast when they determined to have but one triumph, that should be common to both of them, on account of the glorious exploits they had performed, although the senate had decreed each of them a separate triumph by himself. So when notice had been given beforehand of the day appointed for this pompous solemnity to be made, on account of their victories, not one of the immense multitude was left in the city, but everybody went out so far as to gain only a station where they might stand, and left only such a passage as was neces-

* Vespasian and his two sons, Titus and Domitian.

sary for those that were to be seen to go along it.

Now all the soldiery marched out beforehand by companies, and in their several ranks, under their several commanders, in the night-time, and were about the gates, not of the upper palaces, but those near the temple of Isis; for there it was that the emperors had rested the foregoing night. And as soon as ever it was day, Vespasian and Titus came out, crowned with laurel, and clothed in those ancient purple habits which were proper to their family, and then went as far as Octavian's Walks; for there it was that the senate, and the principal rulers, and those that had been recorded as of the equestrian order, waited for them. Now a tribunal had been erected before the cloisters, and ivory chairs had been set upon it, when they came and sat down upon them. Whereupon the soldiery made an acclamation of joy to them immediately, and all gave them attestations of their valour; while they were themselves without their arms, and only in their silken garments, and crowned with laurel: then Vespasian accepted of these shouts of theirs; but while they were still disposed to go on in such acclamations, he gave them a signal of silence. And when everybody entirely held their peace, he stood up, and covering the greatest part of his head with his cloak, he put up the accustomed solemn prayers; the like prayers did Titus put up also; after which prayers Vespasian made a short speech to all the people, and then sent away the soldiers to a dinner prepared for them by the emperors. Then did he retire to that gate which was called the Gate of the Pomp, because pompous shows do always go through that gate; there it was that they tasted some food; and when they had put on their triumphal garments, and had offered sacrifices to the gods that were placed at the gate, they sent the triumph forward, and marched through the theatres, that they might the more easily be seen by the multitude.

Now it is impossible to describe the multitude of the shows as they deserve, and the magnificence of them all; such indeed as a man could not easily think of as performed either by the labour of workmen, or the variety of riches, or the rarities of nature; for almost all such curiosities as the most happy men ever get by piecemeal were here heaped one upon another, and those both admirable and costly in their nature; and all brought together on that day, demonstrated the vastness of the dominions of the Romans; for there was here to be seen a mighty quantity of silver and gold and ivory, contrived into all sorts of things, and did not appear as carried along in pompous show only, but, as a man may say, running along like a river. Some parts were composed of the rarest purple hangings, and so carried along; and others accurately represented to the life what was embroidered by the arts of the Babylonians. There were also precious stones that were transparent, some set in crowns of gold, and some in other ouches, as the workmen pleased; and of these such a vast number were brought, that we could not but thence learn how vainly we imagined any of them to be rarities. The images of the gods were also carried, being as well wonderful for their largeness, as made very artificially, and with great skill of the workmen; nor were any of these images of any other than very costly materials; and many species of animals were brought, every one in their own natural ornaments. The men also who brought every one of these shows were great multitudes, and adorned with purple garments, all over interwoven with gold; those that were chosen for carrying these pompous shows, having also about them such magnificent ornaments as were both extraordinary and surprising. Besides these, one might see that even the great number of the captives was not unadorned, while the variety that was in their garments, and their fine texture, concealed from the sight the deformity of their bodies. But what afforded the greatest surprise of all, was the structure of the pageants that were borne along; for, indeed, he that met them, could not but be afraid that the bearers would not be able firmly enough to support them, such was their magnitude; for many of them were so made that they were on three or even four stories, one above another. The magnificence also of their structure afforded one both pleasure and surprise; for upon many of them were laid carpets of gold. There was also wrought gold and ivory fastened about them all: and many resemblances of the war, and those in several ways, and variety of contrivances, affording a most lively portraiture of itself; for there

was to be seen a happy country laid waste, and entire squadrons of enemies slain; while some of them ran away, and some were carried into captivity; with walls of great altitude and magnitude overthrown, and ruined by machines; with the strongest fortifications taken, and the walls of most populous cities upon the tops of hills seized on, and an army pouring itself within the walls; as also every place full of slaughter and supplications of the enemies, when they were no longer able to lift their hands in way of opposition. Fire also sent upon temples was here represented, and houses overthrown and falling upon their owners; rivers also, after they came out of a large and melancholy desert, ran down, not into a land cultivated, nor as drink for men, or for cattle, but through a land still on fire upon every side; for the Jews related that such a thing they had undergone during this war. Now the workmanship of these representations was so magnificent and lively in the construction of the things, that it exhibited what had been done to such as did not see it, as if they had been there really present. On the top of every one of these pageants was placed the commander of the city that was taken, and the manner wherein he was taken. Moreover, there followed those pageants a great number of ships; and for the other spoils, they were carried in great plenty. But for those that were taken in the temple of Jerusalem, they made the greatest figure of them all; that is, the golden table of the weight of many talents; the candlestick also, that was made of gold, though its construction were now changed from that which we made use of: for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the tops of them. These lamps were in number seven, and represented the dignity of the number seven among the Jews; and the last of all the spoils was carried the law of the Jews. After these spoils passed by a great many men, carrying the images of Victory, whose structure was entirely either of ivory or of gold. After which Vespasian marched in the first place, and Titus followed him; Domitian also rode along with them, and made a glorious appearance, and rode on a horse that was worthy of admiration.

Now the last part of this pompous show was at the temple of Jupiter Capitolinus, whither when they were come, they stood still; for it was the Romans' ancient custom to stay till somebody brought the news that the general of the enemy was slain. This general was Simon, the son of Gioras, who had then been led in this triumph among the captives; a rope had also been put upon his head, and he had been drawn into a proper place in the forum, and had withal been tormented by those that drew him along; and the law of the Romans required that malefactors condemned to die should be slain there. Accordingly, when it was related that there was an end of him, and all the people had set up a shout for joy, they then began to offer those sacrifices which they had consecrated, in the prayers used in such solemnities; which when they had finished, they went away to the palace. And as for some of the spectators, the emperors entertained them at their own feast; and for all the rest there were noble preparations made for their feasting at home; for this was a festival day to the city of Rome, as celebrated for the victory obtained by their army over their enemies, for the end that was now put to their civil miseries, and for the commencement of their hopes of future prosperity and happiness.

After these triumphs were over, and after the affairs of the Romans were settled on the surest foundations, Vespasian resolved to build a temple to Peace, which he finished in so short a time, and in so glorious a manner, as was beyond all human expectations and opinion: for he having now by Providence a vast quantity of wealth, besides what he had formerly gained in his other exploits, he had this temple adorned with pictures and statues; for in this temple were collected and deposited all such rarities as men aforetime used to wander all over the habitable world to see, when they had a desire to see them one after another: he also laid up therein, as ensigns of his glory, those golden vessels and instruments that were taken out of the Jewish temple. But still he gave order that they should lay up their law, and the purple vails of the holy place, in the royal palace itself, and keep them there.

CHAPTER VI.

The city Macherus—Lucilius Bassus takes the citadel and other places.

Now Lucilius Bassus was sent as legate into Judea, and there he received the army from Cerealis Vitellius, and took that citadel which was in Herodium, together with the garrison that was in it; after which he got together all the soldiery that was there, (which was a large body, but dispersed into several parties,) with the tenth legion, and resolved to make war upon Macherus; for it was highly necessary that this citadel should be demolished, lest it might be a means of drawing away many into a rebellion, by reason of its strength; for the nature of the place was very capable of affording the surest hopes of safety to those that possessed it, as well as delay and fear to those that should attack it; for what was walled in was itself a very rocky hill, elevated to a very great height; which circumstance alone made it very hard to be subdued. It was also so contrived by nature, that it could not be easily ascended; for it is, as it were, ditched about with such valleys on all sides, and to such a depth, that the eye cannot reach their bottoms, and such as are not easily to be passed over, and even such as it is impossible to fill up with earth; for that valley which cuts it on the west, extends to threescore furlongs, and did not end till it came to the lake Asphaltitis; on the same side it was also that Macherus had the tallest top of its hill elevated above the rest. But then for the valleys that lay on the north and south sides, although they are not so large as that already described, yet is it in like manner an impracticable thing to think of getting over them; and for the valley that lies on the east side, its depth is found to be no less than 100 cubits. It extends as far as a mountain that lies over against Macherus, with which it is bounded.

Now, when Alexander [Janneus], the king of the Jews, observed the nature of this place, he was the first who built a citadel here, which afterward was demolished by Gabinius, when he made war against Aristobulus; but, when Herod came to be king, he thought the place to be worthy of the utmost regard, and of being built upon in the firmest manner, and this especially because it lay so near to Arabia; for it is seated in a convenient place on that account, and hath a prospect toward that country; he therefore surrounded a large space of ground with walls and towers, and built a city there, out of which city there was a way that led up to the very citadel itself on the top of the mountain; nay, more than this, he built a wall round that top of the hill, and erected towers at the corners, of 160 cubits high; in the middle of which place he built a palace, after a magnificent manner, wherein were large and beautiful edifices. He also made a great many reservoirs for the reception of water, that there might be plenty of it ready for all uses, and those in the most proper places that were afforded him there. Thus did he, as it were, contend with the nature of the place, that he might exceed its natural strength and security (which yet itself rendered it hard to be taken) by those fortifications which were made by the hands of men. Moreover, he put a large quantity of darts and other machines of war into it, and contrived to get every thing thither that might any way contribute to its inhabitants' security, under the longest siege possible.

Now, within this place there grew a sort of rue, that deserves our wonder on account of its largeness, for it was noway inferior to any fig-tree whatsoever, either in height or in thickness; and the report is, that it had lasted ever since the times of Herod, and would probably have lasted much longer, had it not been cut down by those Jews who took possession of the place afterward; but still in that valley, which encompasses the city on the north side, there is a certain place called Baaras, which produces a root of the same name with itself;* its colour is like to that of flame, and toward the evening it sends out a certain ray like lightning: it is not easily taken by such as would do it, but recedes from their hands, nor will yield itself to be taken quietly, until either the urine of a woman, or blood, be poured upon it; nay, even then it is certain death to those that touch it, unless any one take and hang the root itself down from his hand, and so carry it away. It may also be taken another way, without danger, which is this: they dig a trench

* This strange account of the place and root Baaras seems to have been taken from the magicians, and the root to have been made use of, in the days of Josephus, in that superstitious way of casting out demons, supposed by him to have been derived from King Solomon.

quite round about it, till the hidden part of the root be very small, they then tie a dog to it, and, when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as if it were instead of the man that would take the plant away; nor after this need any one be afraid of taking it into their hands. Yet, after all this pains in getting, it is only valuable on account of one virtue it hath, that if it be only brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, that enter into any men that are alive and kill them, unless they can obtain some help against them. Here are also fountains of hot water that flow out of this place, which have a very different taste one from the other; for some of them are bitter, and others of them are plainly sweet. Here are also many eruptions of cold waters, and this not only in the places that lie lower, and have their fountains near one another, but what is still more wonderful, here is to be seen a certain cave hard by, whose cavity is not deep, but it is covered over by a rock that is prominent: above this rock there stand up two [hills or] breasts, as it were, but a little distant one from another, the one of which sends out a fountain that is very cold, and the other sends out one that is very hot; which waters, when they are mingled together, compose a most pleasant bath; they are medicinal indeed for other maladies, but especially good for strengthening the nerves. This place has in it also mines of sulphur and alum.

Now, when Bassus had taken a full view of the place, he resolved to besiege it by filling up the valley that lay on the east side; so he fell hard to work, and took great pains to raise his banks so soon as possible, and by that means to render the siege easy. As for the Jews that were caught in this place, they separated themselves from the strangers that were with them, and they forced those strangers, as an otherwise useless multitude, to stay in the lower part of the city, and undergo the principal dangers, while they themselves seized on the upper citadel, and held it, and this both on account of its strength, and to provide for their own safety. They also supposed they might obtain their pardon, in case they should at last surrender the citadel. However, they were willing to make trial, in the first place, whether the hopes they had of avoiding a siege would come to any thing; with which intention they made sallies every day, and fought with those that met them; in which conflicts they were many of them slain, as they therein slew many of the Romans; but still it was the opportunities that presented themselves, which chiefly gained both sides their victories; these were gained by the Jews, when they fell upon the Romans as they were off their guard; but by the Romans, when, upon the others' sallies against their banks, they foresaw their coming, and were upon their guard when they received them; but the conclusion of this siege did not depend upon these bickerings; but a certain surprising accident, relating to what was done in this siege, forced the Jews to surrender the citadel. There was a certain young man among the besieged, of great boldness, and very active of his hand, his name was Eleazar; he greatly signalized himself in those sallies, and encouraged the Jews to go out in great numbers, in order to hinder the raising of the banks, and did the Romans a vast deal of mischief when they came to fighting; he so managed matters, that those who sallied out made their attacks easily, and returned back without danger, and this by still bringing up the rear himself. Now it happened, that, on a certain time when the fight was over, and both sides were parted, and retired home, he, in way of contempt of the enemy, and thinking that none of them would begin the fight again at that time, stayed without the gates, and talked with those that were upon the wall, and his mind was wholly intent upon what they said. Now a certain person belonging to the Roman camp, whose name was Rufus, by birth an Egyptian, ran upon him suddenly, when nobody expected such a thing, and carried him off with his armour itself; while, in the mean time, those that saw it from the wall were under such an amazement, that Rufus prevented their assistance, and carried Eleazar to the Roman camp. So the general of the Romans ordered that he should be taken up naked, set before the city to be seen, and sorely whipped before their eyes. Upon this sad accident that befell the young man, the Jews were terribly confounded, and the city, with one voice, sorely lamented him, and the mourning proved greater than could well be supposed upon the calamity

of a single person. When Bassus perceived that, he began to think of using a stratagem against the enemy, and was desirous to aggravate their grief, in order to prevail with them to surrender the city for the preservation of that man. Nor did he fail of his hope; for he commanded them to set up a cross, as if he were just going to hang Eleazar upon it immediately: the sight of this occasioned a sore grief among those that were in the citadel, and they groaned vehemently, and cried out that they could not bear to see him thus destroyed. Whereupon Eleazar besought them not to disregard him, now he was going to suffer a most miserable death, and exhorted them to save themselves, by yielding to the Roman power and good fortune, since all other people were now conquered by them. These men were greatly moved with what he said, there being also many within the city that interceded for him, because he was of an eminent and very numerous family; so they now yielded to their passion of commiseration, contrary to their usual custom. Accordingly they sent out immediately certain messengers, and treated with the Romans, in order to a surrender of the citadel to them, and desired that they might be permitted to go away, and take Eleazar along with them. Then did the Romans and their general accept of these terms; while the multitude of strangers that were in the lower part of the city, hearing of the agreement that was made by the Jews for themselves alone, were resolved to fly away privately, in the night-time; but as soon as they had opened their gates, those that had come to terms with Bassus told him of it; whether it were that they envied the others' deliverance, or whether it were done out of fear, lest an occasion should be taken against them upon their escape, is uncertain. The most courageous, therefore, of those men that went out prevented the enemy, and got away, and fled for it; but for those men that were caught within, they were slain, to the number of 1700, as were the women and the children made slaves; but, as Bassus thought he must perform the covenant he had made with those that had surrendered the citadel, he let them go, and restored Eleazar to them.

When Bassus had settled these affairs, he marched hastily to the forest of Jarden, as it is called; for he had heard that a great many of those that had fled from Jerusalem and Macherus formerly, were there gotten together. When he was, therefore, come to the place, and understood that the former news was no mistake, he, in the first place, surrounded the whole place with his horsemen, that such of the Jews as had boldness enough to try to break through, might have no way possible for escaping, by reason of the situation of these horsemen; and for the footmen, he ordered them to cut down the trees that were in the wood whither they were fled. So the Jews were under a necessity of performing some glorious exploit, and of greatly exposing themselves in a battle, since they might, perhaps, thereby escape. So they made a general attack, and with a great shout fell upon those that surrounded them, who received them with great courage; and so while the one side fought desperately, and the others would not yield, the fight was prolonged on that account. But the event of the battle did not answer the expectation of the assailants; for so it happened that no more than twelve fell on the Roman side, with a few that were wounded; but not one of the Jews escaped out of this battle, for they were all killed, being in the whole not fewer in number than 3000, together with Judas, the son of Jairus, their general; concerning whom we have before spoken, that he had been captain of a certain band at the siege of Jerusalem, and by going down into a certain vault under ground had privately made his escape.

About the same time it was that Cæsar sent a letter to Bassus, and to Liberius Maximus, who was the procurator [of Judea], and gave order that all Judea should be exposed to sale; for he did not found any city there, but reserved the country for himself. However, he assigned a place for 800 men only, whom he had dismissed from his army, which he gave them for their habitation; it is called Emmaus, and is distant from Jerusalem threescore furlongs. He also laid a tribute upon the Jews wheresoever they were, and enjoined every one of them to bring two drachmæ every year into the capitol, as they used to pay the same to the temple at Jerusalem. And this was the state of the Jewish affairs at this time

CHAPTER VII.

Misfortunes of Antiochus, king of Commagene—Clemency of Vespasian—The Alans ravage the countries of the Medes and Armenians.

And now, in the fourth year of the reign of Vespasian, it came to pass that Antiochus, the king of Commagene, with all his family, fell into very great calamities. The occasion was this:—Cesennius Petus, who was president of Syria at this time, whether it was done out of regard to truth, or whether out of hatred to Antiochus, (for which was the real motive was never to Cæsar, and therein told him that thoroughly discovered,) sent an epistle Antiochus, with his son Epiphanes, had resolved to rebel against the Romans, and had made a league with the king of Parthia to that purpose: that it was therefore fit to prevent them, lest they prevent us, and begin such a war as may cause a general disturbance in the Roman empire. Now Cæsar was disposed to take some care about the matter, since this discovery was made; for the neighbourhood of the kingdoms made this affair worthy of greater regard; for Samosata, the capital of Commagene, lies upon Euphrates, and, upon any such design, could afford an easy passage over it to the Parthians, and could also afford them a secure reception. Petus was accordingly believed, and had authority given him of doing what he should think proper in the case; so he set about it without delay, and fell upon Commagene before Antiochus and his people had the least expectation of his coming: he had with him the tenth legion, as also some cohorts and troops of horsemen. These kings also came to his assistance: Aristobulus, king of the country called Chalcidene, and Sohemus, who was called king of Emesa: nor was there any opposition made to his forces when they entered the kingdom; for no one of that country would so much as lift up his hand against them. When Antiochus heard this unexpected news, he could not think in the least of making war with the Romans, but determined to leave his whole kingdom in the state wherein it now was, and to retire privately, with his wife and children, as thinking thereby to demonstrate himself to the Romans to be innocent as to the accusation laid against him. So he went away from that city as far as 120 furlongs, into a plain, and there pitched his tents.

Petus then sent some of his men to seize upon Samosata, and by their means took possession of that city, while he went himself to attack Antiochus with the rest of his army. However, the king was not prevailed upon by the distress he was in to do any thing in the way of war against the Romans, but bemoaned his own hard fate, and endured with patience what he was not able to prevent. But his sons, who were young and inexperienced in war, but of strong bodies, were not easily induced to bear this calamity without fighting. Epiphanes, therefore, and Callinicus betook themselves to military force; and, as the battle was a sore one, and lasted all the day long, they showed their own valour in a remarkable manner; and nothing but the approach of night put a period thereto, and that without any diminution of their forces; yet would not Antiochus, upon this conclusion of the fight, continue there by any means, but took his wife and his daughters, and fled away with them to Celicia; and, by so doing, quite discouraged the minds of his own soldiers. Accordingly, they revolted, and went over to the Romans, out of the despair they were in of his keeping the kingdom; and his case was looked upon by all as quite desperate. It was therefore necessary that Epiphanes and his soldiers should get clear of their enemies before they became entirely destitute of any confederates; nor were there any more than ten horsemen with him, who passed with him over Euphrates, whence they went undisturbed to Vologeses, the king of Parthia, where they were not regarded as fugitives; but had the same respect paid them as if they had retained their ancient prosperity.

Now, when Antiochus was come to Tarsus in Celicia, Petus ordered a centurion to go to him, and send him in bonds to Rome. However, Vespasian could not endure to have a king brought to him in that manner, but thought it fit rather to have a regard to the ancient friendship that had been between them, than to preserve an inexorable anger upon pretence of this war. Accordingly, he gave orders that they should take off his bonds, while he was still upon the road, and that he should not come to Rome, but should now go and live at Lacedemon; he also gave him large revenues, that he might not only live in plenty, but like a king also. When Epiphanes, who before was in great

fear for his father, was informed of this, his mind was freed from that great and almost incurable concern it had been under. He also hoped that Cæsar would be reconciled to them, upon the intercession of Vologeses; for, although he lived in plenty, he knew not how to bear living out of the Roman empire. So Cæsar gave him leave, after an obliging manner, and he came to Rome; and, as his father came quickly to him from Lacedemon, he had all sorts of respect paid him there, and there he remained.

Now there was a nation of the Alans, which we have formerly mentioned somewhere as being Scythians,* and inhabiting at the lake Meotis. This nation, about this time, laid a design of falling upon Media and the parts beyond it, in order to plunder them; with which intention they treated with the king of Hyrcania; for he was master of that passage which King Alexander [the Great] shut up with iron gates. This king gave them leave to come through them; so they came in great multitudes, and fell upon the Medes unexpectedly and plundered their country, which they found full of people, and replenished with abundance of cattle, while nobody durst make any resistance against them; for Pacorus, the king of the country, had fled away for fear, into places where they could not easily come at him, and had yielded up every thing he had to them, and had only saved his wife and his concubines from them, and that with difficulty, also, after they had been made captives, by giving them 100 talents for their ransom. These Alans, therefore, plundered the country without opposition, and with great ease, and then proceeded as far as Armenia, laying all waste before them. Now Tiridates was king of that country, who met them and fought them, but had like to have been taken alive in the battle; for a certain man threw a net over him from a great distance, and had soon drawn him to him, unless he had immediately cut the cord with his sword, and ran away and prevented it. So the Alans, being still more provoked by this sight, laid waste the country, and drove a great multitude of the men, and a great quantity of the other prey they had gotten out of both kingdoms, along with them, and then retreated back to their own country.

* This is now wanting.

CHAPTER VIII.

Massada besieged by Flavius Silva.

When Bassus was dead in Judea, Flavius Silva succeeded him as procurator there; who, when he saw that all the rest of the country was subdued in this war, and that there was but only one stronghold that was still in rebellion, he got all his army together that lay in different places, and made an expedition against it. This fortress was called Massada. It was one Eleazar, a potent man, and the commander of these Sicarii, that had seized upon it. He was a descendant from that Judas who had persuaded abundance of the Jews, as we have formerly related, not to submit to the taxation when Cyrenius was sent into Judea to make one; for then it was that the Sicarii got together against those that were willing to submit to the Romans, and treated them in all respects as if they had been their enemies, both by plundering them of what they had, by driving away their cattle, and by setting fire to their houses: for they said that they differed not at all from foreigners, by betraying, in so cowardly a manner, that freedom which Jews thought worthy to be contended for to the utmost, and by owning that they preferred slavery under the Romans before such a contention. Now this was in reality no better than a pretence, and a cloak for the barbarity which was made use of by them, and to colour over their own avarice, which they afterward made evident by their own actions; for those that were partners with them in their rebellion, joined also with them in the war against the Romans, and went further lengths with them in their impudent undertakings against them; and when they were again convicted of dissembling in such their pretences, they still more abused those that justly reproached them for their wickedness; and indeed that was a time most fertile in all manner of wicked practices, insomuch that no kind of evil deeds were then left undone; nor could any one so much as devise any bad thing that was new, so deeply were they all infected, and strove with one another in their single capacity, and in their communities, who should run the greatest lengths in impiety toward God, and in unjust actions toward their neighbours; the men of power oppressing the multitude, and the multitude earnestly labouring to destroy the men of power. The one part

were desirous of tyrannizing over others; and the rest of offering violence to others, and of plundering such as were richer than themselves. They were the Sicarii who first began these transgressions, and first became barbarous toward those allied to them, and left no words of reproach unsaid, and no works of perdition untried, in order to destroy those whom their contrivances affected. Yet did John demonstrate by his actions, that these Sicarii were more moderate than he was himself, for he not only slew such as gave him good counsel to do what was right, but treated them worst of all, as the most bitter enemies that he had among all the citizens; nay, he filled his entire country with 10,000 instances of wickedness, such as a man who was already hardened sufficiently in his impiety toward God, would naturally do; for the food was unlawful that was set upon his table, and he rejected those purifications that the law of his country had ordained; so that it was no longer a wonder if he, who was so mad in his impiety toward God, did not observe any rules of gentleness and common affection toward men. Again, therefore, what mischief was there which Simon the son of Gioras did not do? or what kind of abuses did he abstain from as to those very free men who had set him up for a tyrant? What friendship or kindred were there that did not make him more bold in his daily murders? for they looked upon the doing of mischief to strangers only, as a work beneath their courage, but thought their barbarity toward their nearest relations would be a glorious demonstration thereof. The Idumeans also strove with these men who should be guilty of the greatest madness! for they [all], vile wretches as they were, cut the throats of the high priests, that so no part of a religious regard to God might be preserved; they thence proceeded to destroy utterly the least remains of a political government, and introduced the most complete scene of iniquity in all instances that were practicable; under which scene, that sort of people that were called Zealots grew up, and who indeed corresponded to the name; for they imitated every wicked work; nor, if their memory suggested any evil thing that had formerly been done, did they avoid zealously to pursue the same; and although they gave themselves that name from their zeal for what was good, yet did it agree to them only by way of irony, on account of those they had unjustly treated by their wild and brutish disposition, or as thinking the greatest mischiefs to be the greatest good. Accordingly, they all met with such ends as God deservedly brought upon them in way of punishment; for all such miseries have been sent upon them as man's nature is capable of undergoing, till the utmost period of their lives, and till death came upon them in various ways of torment: yet might one say justly that they suffered less than they had done, because it was impossible they could be punished according to their deserving: but to make a lamentation according to the deserts of those who fell under these men's barbarity, this is not a proper place for it: I therefore now return again to the remaining part of the present narration.

For now it was that the Roman general came, and led his army against Eleazar and those Sicarii who held the fortress Massada together with him; and for the whole country adjoining, he presently gained it, and put garrisons into the most proper places of it: he also built a wall quite round the entire fortress, that none of the besieged might easily escape; he also set his men to guard the several parts of it: he also pitched his camp in such an agreeable place as he had chosen for the siege, and at which place the rock belonging to the fortress did make the nearest approach to the neighbouring mountain, which yet was a place of difficulty for getting plenty of provisions; for it was not only food that was to be brought from a great distance [to the army], and this with a great deal of pain to those Jews who were appointed for that purpose, but water was also to be brought to the camp, because the place afforded no fountain that was near it. When, therefore, Silva had ordered these affairs beforehand, he fell to besieging the place; which siege was likely to stand in need of a great deal of skill and pains, by reason of the strength of the fortress, the nature of which I will now describe.

There was a rock, not small in circumference, and very high. It was encompassed with valleys of such vast depth downward, that the eye could not reach their bottoms; they were abrupt, and such as no animal could walk upon, excepting at two places of the rock, where it subsides, in order to afford a passage for ascent, though not without difficulty. Now, of

the ways that lead to it, one is that from the lake Asphaltitis, toward the sunrising, and another on the west, where the ascent is easier: the one of these ways is called the Serpent, as resembling that animal in its narrowness, and its perpetual windings; for it is broken off at the prominent precipices of the rock, and returns frequently into itself, and lengthening again by little and little, hath much ado to proceed forward; and he that would walk along it must first go on one leg and then on the other; there is also nothing but destruction, in case your feet slip; for on each side there is a vastly deep chasm and precipice, sufficient to quell the courage of everybody by the terror it infuses into the mind. When, therefore, a man hath gone along this way for thirty furlongs, the rest is the top of the hill, not ending at a small point, but is no other than a plain upon the highest part of the mountain. Upon this top of the hill, Jonathan the high priest first of all built a fortress and called it Massada; after which the rebuilding of this place employed the care of King Herod to a great degree; he also built a wall round about the entire top of the hill, seven furlongs long; it was composed of white stone; its height was twelve, and its breadth eight cubits; there were also erected upon that wall thirty-eight towers, each of them fifty cubits high; out of which you might pass into lesser edifices, which were built on the inside, round the entire wall; for the king reserved the top of the hill, which was of a fat soil, and better mould than any valley, for agriculture, that such as committed themselves to this fortress for their preservation, might not even there be quite destitute of food, in case there should ever be want of it from abroad. Moreover, he built a palace therein at the western ascent: it was within, and beneath the walls of the citadel, but inclined to its north side. Now the wall of this palace was very high and strong, and had at its four corners towers sixty cubits high. The furniture also of the edifices, and of the cloisters, and of the baths, was of great variety, and very costly; and these buildings were supported by pillars of single stones on every side: the walls also and the floors of the edifices were paved with stones of several colours. He also had cut many and great pits, as reservoirs for water, out of the rocks, at every one of the places that were inhabited, both above and round about the palace, and before the wall; and by this contrivance he endeavoured to have water for several uses, as if there had been fountains there. Here was also a road digged from the palace, and leading to the very top of the mountain, which yet could not be seen by such as were without [the walls]; nor indeed could enemies easily make use of the plain roads; for the road on the east side, as we have already taken notice, could not be walked upon, by reason of its nature; and for the western road, he built a large tower at its narrowest place, at no less a distance from the top of the hill than 1000 cubits; which tower could not possibly be passed by, nor could it be easily taken; nor indeed could those that walked along it without any fear (such was his contrivance) easily get to the end of it; and after such a manner was the citadel fortified, both by nature and by the hands of men, in order to frustrate the attacks of enemies.

As for the furniture that was within this fortress, it was still more wonderful on account of its splendour and long continuance; for here was laid up corn in large quantities, and such as would subsist men for a long time; here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together; all which Eleazer found there when he and his Sicarii got possession of the fortress by treachery. These fruits were also fresh and full ripe, and noway inferior to such fruits newly laid in, although they were little short of 100 years from the laying in these provisions [by Herod], till the place was taken by the Romans; nay, indeed, when the Romans got possession of those fruits that were left, they found them not corrupted all that while: nor should we be mistaken, if we supposed that the air was here the cause of their enduring so long, this fortress being so high, and so free from the mixture of all terrene and muddy particles of matter. There was also found here a large quantity of all sorts of weapons of war, which had been treasured up by that king, and were sufficient for 10,000 men: there was cast iron, and brass and tin, which show that he had taken much pains to have all things here ready for the greatest occasions; for the report goes how Herod thus prepared this fortress on his own account, as a refuge against two kinds of danger; the one for fear of the multitude of the Jews, lest

they should depose him and restore their former kings to the government; the other danger was greater and more terrible, which arose from Cleopatra, queen of Egypt, who did not conceal her intentions, but spoke often to Antony, and desired him to cut off Herod, and entreated him to bestow the kingdom of Judea upon her. And certainly it is a great wonder that Antony did never comply with her commands in this point, as he was so miserably enslaved to his passion for her; nor should any one have been surprised if she had been gratified in such her request. So the fear of these dangers made Herod rebuild Massada, and thereby leave it for the finishing stroke of the Romans in this Jewish war.

Since, therefore, the Roman commander Silva had now built a wall on the outside, round about this whole place, as we have said already, and had thereby made a most accurate provision to prevent any one of the besieged running away, he undertook the siege itself, though he found but one single place that would admit of the banks he was to raise; for behind that tower which secured the road that led to the palace, and to the top of the hill from the west, there was a certain eminency of the rock, very broad and very prominent, but 300 cubits beneath the highest part of Massada; it was called the White Promontory. Accordingly, he got upon that part of the rock, and ordered the army to bring earth; and when they fell to that work with alacrity, and abundance of them together, the bank was raised, and became solid for 200 cubits in height. Yet was not this bank thought sufficiently high for the use of the engines that were to be set upon it; but still another elevated work, of great stones compacted together, was raised upon that bank: this was fifty cubits, both in breadth and height. The other machines that were now got ready were like to those that had been first devised by Vespasian, and afterward by Titus, for sieges.

There was also a tower made of the height of sixty cubits, and all over plated with iron, out of which the Romans threw darts and stones from the engines, and soon made those that fought from the walls of the place to retire, and would not let them lift up their heads above the works. At the same time, Silva ordered that great battering-ram which he had made, to be brought thither, and to be set against the wall, and to make frequent batteries against it, which, with some difficulty, broke down a part of the wall, and quite overthrew it. However, the Sicarii made haste, and presently built another wall within that, which should not be liable to the same misfortune from the machines with the other: it was made soft and yielding, and so was capable of avoiding the terrible blows that affected the other. It was framed after the following manner:—They laid together great beams of wood lengthways, one close to the end of another, and the same way in which they were cut: there were two of these rows parallel to one another, and laid at such a distance from each other as the breadth of the wall required, and earth was put into the space between those rows. Now, that the earth might not fall away upon the elevation of this bank to a greater height, they further laid other beams over across them, and thereby bound those beams together that lay lengthways. This work of theirs was like a real edifice; and when the machines were applied, the blows were weakened by its yielding; and as the materials by such concussion were shaken closer together, the pile by that means became firmer than before. When Silva saw this, he thought it best to endeavour the taking of this wall by setting fire to it; so he gave order that the soldiers should throw a greater number of burning torches upon it: accordingly, as it was chiefly made of wood, it soon took fire; and when it was once set on fire, its hollowness made that fire spread to a mighty flame. Now, at the very beginning of this fire, a north wind that then blew proved terrible to the Romans; for, by bringing the flame downward, it drove it upon them, and they were almost in despair of success, as fearing their machines would be burnt; but after this, on a sudden, the wind changed into the south, as if it were done by Divine Providence; and blew strongly the contrary way, and carried the flame and drove it against the wall, which was now on fire through its entire thickness. So the Romans, having now assistance from God, returned to their camp with joy, and resolved to attack their enemies the very next day; on which occasion they set their watch more carefully that night, lest any of the Jews should run away from them without being discovered.

However, neither did Eleazar once

think of flying away, nor would he permit any one else to do so; but when he saw their wall burnt down by the fire, and could devise no other way of escaping, or room for their further courage, and setting before their eyes what the Romans would do to them, their children, and their wives, if they got them into their power, he consulted about having them all slain. Now, as he judged this to be the best thing they could do in their present circumstances, he gathered the most courageous of his companions together, and encouraged them to take that course by a speech* which he made to them in the manner following:—"Since we, long ago, my generous friends, resolved never to be servants to the Romans, nor to any other than to God himself, who alone is the true and just Lord of mankind, the time is now come that obliges us to make that resolution true in practice. And let us not at this time bring a reproach upon ourselves for self-contradiction, while we formerly would not undergo slavery, though it were then without danger, but must now, together with slavery, choose such punishments also as are intolerable: I mean this upon the supposition that the Romans once reduce us under their power while we are alive. We were the very first that revolted from them, and we are the last that fight against them; and I cannot but esteem it as a favour that God hath granted us, that it is still in our power to die bravely, and in a state of freedom, which hath not been the case of others, who were conquered unexpectedly. It is very plain that we shall be taken within a day's time; but it is still an eligible thing to die after a glorious manner, together with our dearest friends. This is what our enemies themselves cannot by any means hinder, although they be very desirous to take us alive. Nor can we propose to ourselves any more to fight them and beat them. It had been proper, indeed, for us to have conjectured at the purpose of God much sooner, and at the very first, when we were so desirous of defending our liberty, and when we received such sore treatment from one another, and worse treatment from our enemies, and to have been sensible that the same God, who had of old taken the Jewish nation into his favour, had now condemned them to destruction; for had he either continued favourable, or been but in a lesser degree displeased with us, he had not overlooked the destruction of so many men, or delivered his most holy city to be burnt and demolished by our enemies. To be sure, we weakly hoped to have preserved ourselves, and ourselves alone, still in a state of freedom, as if we had been guilty of no sins ourselves against God, nor been partners with those of others; we also taught other men to preserve their liberty. Wherefore, consider how God hath convinced us that our hopes were in vain, by bringing such distress upon us in the desperate state we are now in, and which is beyond all our expectations; for the nature of this fortress, which was in itself unconquerable, hath not proved a means of our deliverance; and even while we have still great abundance of food, and a great quantity of arms, and other necessaries more than we want, we are openly deprived by God himself of all hopes of deliverance; for that fire which was driven upon our enemies did not, of its own accord, turn back upon the wall which we had built: this was the effect of God's anger against us for our manifold sins, which we have been guilty of in a most insolent and extravagant manner with regard to our own countrymen; the punishments of which let us not receive from the Romans, but from God himself, as executed by our own hands, for these will be more moderate than the other. Let our wives die before they are abused, and our children before they have tasted of slavery; and, after we have slain them, let us bestow that glorious benefit upon one another mutually, and preserve ourselves in freedom, as an excellent funeral monument for us. But first let us destroy our money and the fortress by fire; for I am well assured that this will be a great grief to the Romans, that they shall not be able to seize upon our bodies, and shall fail of our wealth also: and let us spare nothing but our provisions; for they will be a testimonial when we are dead that we were not subdued

* These speeches introduced, under the person of Eleazar, are exceeding remarkable, and on the noblest subjects, the contempt of death, and the dignity and immortality of the soul; and that not only among the Jews, but among the Indians themselves also; and are worthy an attentive perusal. It seems that the philosophic lady who survived (see chap. ix.) remembered the substance of these discourses, as spoken by Eleazar, and so Josephus clothed them in his own words: as they contain the Jewish notions on this subject, as understood by Josephus, they cannot but deserve a suitable regard at the present day.

for want of necessaries; but that, according to our original resolution, we have preferred death before slavery."

This was Eleazar's speech to them. Yet did not the opinion of all the auditors acquiesce therein; but, although some of them were very zealous to put his advice in practice, and were in a manner filled with pleasure at it, and thought death to be a good thing, yet had those that were most effeminate a commiseration for their wives and families; and when these men were especially moved by the prospect of their own certain death, they looked wistfully at one another, and by the tears that were in their eyes, declared their dissent from his opinion. When Eleazar saw these people in such fear, and that their souls were dejected at so prodigious a proposal, he was afraid lest, perhaps, these effeminate persons should, by their lamentations and tears, enfeeble those that heard what he had said courageously; so he did not leave off exhorting them, but stirred up himself, and, recollecting proper arguments for raising their courage, he undertook to speak more briskly and fully to them, and that concerning the immortality of the soul. So he made a lamentable groan, and fixing his eyes intently on those that wept, he spake thus: "Truly, I was greatly mistaken when I thought to be assisting to brave men who struggled hard for their liberty, and to such as were resolved either to live with honour, or else to die; but I find that you are such people as are no better than others, either in virtue or in courage, and are afraid of dying, though you be delivered thereby from the greatest miseries, while you ought to make no delay in this matter, nor to await any one to give you good advice; for the laws of our country, and of God himself, have, from ancient times, and as soon as ever we could use our reason, continually taught us, and our forefathers have corroborated the same doctrine by their actions and by their bravery of mind, that it is life that is a calamity to men, and not death; for this last affords our souls their liberty, and sends them by a removal into their own place of purity, where they are to be insensible of all sorts of misery; for, while souls are tied down to a mortal body, they are partakers of its miseries; and really to speak the truth, they are themselves dead; for the union of what is divine to what is mortal, is disagreeable. It is true, the power of the soul is great, even when it is imprisoned in a mortal body; for by moving it after a way that is invisible, it makes the body a sensible instrument, and causes it to advance farther in its actions than mortal nature could otherwise do. However, when it is freed from that weight which draws it down to the earth, and is connected with it, it obtains its own proper place, and does then become a partaker of that blessed power, and those abilities, which are then every way incapable of being hindered in their operations. It continues invisible, indeed, to the eyes of men, as does God himself; for certainly it is not itself seen, while it is in the body; for it is there after an invisible manner, and, when it is freed from it, it is still not seen. It is this soul which hath one nature, and that an incorruptible one also; but yet is it the cause of the change that is made in the body; for whatsoever it be which the soul touches, that lives and flourishes; and from whatsoever it is removed, that withers away and dies: such a degree is there in it of immortality. Let me produce the state of sleep as a most evident demonstration of the truth of what I say; wherein souls, when the body does not distract them, have the sweetest rest depending on themselves, and conversing with God, by their alliance to him; they then go everywhere, and foretell many futurities beforehand: and why are we afraid of death, while we are pleased with the rest that we have in sleep? and how absurd a thing is it to pursue after liberty while we are alive, and yet to envy it to ourselves where it will be eternal! We, therefore, who have been brought up in a discipline of our own, ought to become an example to others of our readiness to die; yet, if we do not stand in need of foreigners to support us in this matter, let us regard those Indians who profess the exercise of philosophy; for these good men do but unwillingly undergo the time of life, and look upon it as a necessary servitude, and make haste to let their souls loose from their bodies; nay, when no misfortune presses them to it, nor drives them upon it, these have such a desire of a life of immortality, that they tell other men beforehand that they are about to depart; and nobody hinders them, but every one thinks them happy men, and gives them letters to be carried to their familiar

friends [that are dead]; so firmly and certainly do they believe that souls converse with one another [in the other world]. So when these men have heard all such commands that were to be given them, they deliver their body to the fire; and, in order to their getting their soul a separation from the body, in the greatest purity, they die in the midst of hymns of commendations made to them; for their dearest friends conduct them to their death more readily than do any of the rest of mankind conduct their fellow-citizens when they are going a very long journey, who, at the same time, weep on their own account, but look upon the others as happy persons, as so soon to be made partakers of the immortal order of beings. Are not we, therefore, ashamed to have lower notions than the Indians? and by our own cowardice to lay a base reproach upon the laws of our country, which are so much desired and imitated by all mankind? But put the case that we had been brought up under another persuasion, and taught that life is the greatest good which men are capable of, and that death is a calamity; however, the circumstances we are now in ought to be an inducement to us to bear such calamity courageously, since it is by the will of God, and by necessity, that we are to die; for it now appears that God hath made such a decree against the whole Jewish nation, that we are to be deprived of this life which [he knew] we would not make a due use of; for do not you ascribe the occasion of your present condition to yourselves, nor think the Romans are the true occasion that this war we have had with them is become so destructive to us all: these things have not come to pass by their power, but a more powerful cause hath intervened, and made us afford them an occasion of their appearing to be conquerors over us. What Roman weapons, I pray you, were those by which the Jews of Cesarea were slain? On the contrary, when they were noway disposed to rebel, but were all the while keeping their seventh-day festival, and did not so much as lift up their hands against the citizens of Cesarea, yet did those citizens run upon them in great crowds, and cut their throats, and the throats of their wives and children, and this without any regard to the Romans themselves, who never took us for their enemies, till we revolted from them. But some may be ready to say, that truly the people of Cesarea had always a quarrel against those that lived among them, and that when an opportunity offered itself, they only satisfied the old rancour they had against them. What then shall we say to those of Scythopolis, who ventured to wage war with us on account of the Greeks? Nor did they do it by way of revenge upon the Romans, when they acted in concert with our countrymen. Wherefore, you see how little our good-will and fidelity to them profited us, while they were slain, they and their whole families, after the most inhuman manner, which was all the requital that was made them for the assistance they had afforded the others; for that very same destruction which they had prevented from falling upon the others, did they suffer themselves from them, as if they had been ready to be the actors against them. It would be too long for me to speak at this time of every destruction brought upon us: for you cannot but know, that there was not any one Syrian city which did not slay their Jewish inhabitants, and were not more bitter enemies to us than were the Romans themselves: nay, even those of Damascus, when they were able to allege no tolerable pretence against us, filled their city with the most barbarous slaughter of our people, and cut the throats of 18,000 Jews, with their wives and children. And as to the multitude of those that were slain in Egypt, and that with torments also, we have been informed they were more than 60,000; those, indeed, being in a foreign country, and so naturally meeting with nothing to oppose against their enemies, were killed in the manner before mentioned. As for all those of us who have waged war against the Romans in our own country, had we not sufficient reason to have sure hopes of victory? For we had arms and walls and fortresses so prepared as not to be easily taken, and courage not to be moved by any dangers in the cause of liberty, which encouraged us all to revolt from the Romans. But then these advantages sufficed us but for a short time, and only raised our hopes, while they really appeared to be the origin of our miseries; for all we had hath been taken from us, and all hath fallen under our enemies, as if these advantages were only to render their victory over us the more glorious, and were not disposed for the preservation of those by whom these pre-

parations were made. And, as for those that are already dead in the war, it is reasonable we should esteem them blessed, for they are dead in defending, and not in betraying their liberty; but as to the multitude of those that are now under the Romans, who would not pity their condition? and who would not make haste to die, before he would suffer the same miseries with them? Some of them have been put upon the rack, and tortured with fire and whippings, and so died. Some have been half devoured by wild beasts, and yet have been reserved alive to be devoured by them a second time, in order to afford laughter and sport to our enemies; and such of those as are alive still, are to be looked on as the most miserable, who, being so desirous of death, could not come at it. And where is now that great city, the metropolis of the Jewish nation, which was fortified by so many walls round about, which had so many fortresses and large towers to defend it, which could hardly contain the instruments prepared for the war, and which had so many ten thousands of men to fight for it? Where is this city that was believed to have God himself inhabiting therein? It is now demolished to the very foundations; and hath nothing but that monument of it preserved. I mean the camp of those that have destroyed it, which still dwells upon its ruins; some unfortunate old men also lie upon the ashes of the temple, and a few women are there preserved alive by the enemy for our bitter shame and reproach. Now, who is there that revolves these things in his mind, and yet is able to bear the sight of the sun, though he might live out of danger? Who is there so much his country's enemy, or so unmanly, and so desirous of living, as not to repent that he is still alive? And I cannot but wish that we had all died before we had seen that holy city demolished by the hands of our enemies, or the foundations of our holy temple dug up after so profane a manner. But since we had a generous hope that deluded us, as if we might, perhaps, have been able to avenge ourselves on our enemies on that account, though it be now become vanity, and hath left us alone in this distress, let us make haste to die bravely. Let us pity ourselves, our children, and our wives, while it is in our power to show pity to them; for we are born to die, as well as those were whom we have begotten;* nor is it in the power of the most happy of our race to avoid it. But for abuses and slavery, and the sight of our wives led away after an ignominious manner, with their children, these are not such evils as are natural and necessary among men; although such as do not prefer death before those miseries, when it is in their power so to do, must undergo even them, on account of their own cowardice. We revolted from the Romans with great pretensions to courage; and when, at the very last, they invited us to preserve ourselves, we would not comply with them. Who will not, therefore, believe that they will certainly be in a rage at us, in case they can take us alive? Miserable will then be the young men, who will be strong enough in their bodies to sustain many torments! miserable also will be those of elder years, who will not be able to bear those calamities which young men might sustain! One man will be obliged to hear the voice of his son imploring help of his father, when his hands are bound! But certainly our hands are still at liberty, and have a sword in them: let them then be subservient to us in our glorious design; let us die before we become slaves under our enemies, and let us go out of the world, together with our children and our wives, in a state of freedom. This it is that our laws command us to do; this it is that our wives and children crave at our hands; nay, God himself hath brought this necessity upon us; while the Romans desire the contrary, and are afraid lest any of us should die before we are taken. Let us, therefore, make haste, and instead of affording them so much pleasure, as they hope for in getting us under their power, let us leave them an example, which shall at once cause their astonishment at our death, and their admiration of our hardiness therein."

CHAPTER IX

The inhabitants of the fortress, at the instigation of Eleazar, destroy each other.

Now, as Eleazar was proceeding on in this exhortation, they all cut him off short, and made haste to do the work, as full of an unconquerable ardour of mind, and moved with a demoniacal fury. So they went their ways, as one still endeavouring to be before another, and as thinking that

* Reland here sets down a parallel aphorism of one of the Jewish rabbins, "We are born that we may die, and die that we may live."

this eagerness would be a demonstration of their courage and good conduct, if they could avoid appearing in the last class: so great was the zeal they were in to slay their wives and children, and themselves also! Nor, indeed, when they came to the work itself, did their courage fail them, as one might imagine it would have done; but they then held fast the same resolution, without wavering, which they had upon the hearing of Eleazar's speech, while yet every one of them still retained the natural passion of love to themselves and their families, because the reasoning they went upon appeared to them to be very just, even with regard to those that were dearest to them; for the husbands tenderly embraced their wives, and took their children into their arms, and gave the longest parting kisses to them, with tears in their eyes. Yet at the same time did they complete what they had resolved on, as if they had been executed by the hands of strangers, and they had nothing else for their comfort but the necessity they were in of doing this execution, to avoid that prospect they had of the miseries they were to suffer from their enemies. Nor was there at length any one of these men found that scrupled to act their part in this terrible execution, but every one of them despatched his dearest relations. Miserable men indeed were they! whose distress forced them to slay their own wives and children with their own hands, as the lightest of those evils that were before them. So they being not able to bear the grief they were under for what they had done any longer, and esteeming it an injury to those they had slain, to live even the shortest space of time after them, they presently laid all they had in a heap, and set fire to it. They then chose ten men by lot out of them, to slay all the rest; every one of whom laid himself down by his wife and children on the ground, and threw his arms about them, and they offered their necks to the stroke of those who by lot executed that melancholy office: and when these ten had, without fear, slain them all, they made the same rule for casting lots for themselves, that he whose lot it was, should first kill the other nine, and, after all, should kill himself. Accordingly, all these had courage sufficient to be noway behind one another in doing or suffering; so for a conclusion, the nine offered their necks to the executioner, and he, who was the last of all, took a view of all the other bodies, lest perchance some or other among so many that were slain should want his assistance to be quite despatched; and when he perceived that they were all slain, he set fire to the palace, and with the great force of his hand ran his sword entirely through himself, and fell down dead near to his own relations. So these people died with this intention, that they would leave not so much as one soul among them all alive to be subject to the Romans. Yet was there an ancient woman, and another who was of kin to Eleazar, and superior to most women in prudence and learning, with five children, who had concealed themselves in caverns under ground, and had carried water thither for their drink, and were hidden there when the rest were intent upon the slaughter of one another. Those others were 960 in number, the women and children being withal included in that computation. This calamitous slaughter was made on the fifteenth day of the month Xanthicus [Nisan].

Now for the Romans, they expected that they should be fought in the morning, when, accordingly, they put on their armour, and laid bridges of planks upon their ladders from their banks, to make an assault upon the fortress, which they did; but saw nobody as an enemy, but a terrible solitude on every side, with a fire within the place, as well as a perfect silence. So they were at a loss to guess at what had happened. At length they made a shout, as if it had been at a blow given by the battering-ram, to try whether they could bring any one out that was within; the women heard this noise and came out of their underground cavern, and informed the Romans what had been done, as it was done; and the second of them clearly described all, both what was said and what was done, and the manner of it; yet did they not easily give their attention to such a desperate undertaking, and did not believe it could be as they said; they also attempted to put the fire out, and quickly cutting themselves a way through it, they came within the palace, and so met with the multitude of the slain, but could take no pleasure in the fact, though it were done to their enemies. Nor could they do other than wonder at the courage of their resolution, and the immovable contempt of death, which so great a number of them had shown, when they went through with such an action as that was.

CHAPTER X.

The Sicarii flee to Alexandria—Destruction of the Jewish temple built by Onias.

WHEN Massada was thus taken, the general left a garrison in the fortress to keep it, and he himself went away to Cesarea; for there were now no enemies left in the country, it being all overthrown by so long a war. Yet did this war afford disturbances and dangerous disorders even in places very far remote from Judea; for still it came to pass that many Jews were slain at Alexandria in Egypt: for as many of the Sicarii as were able to fly thither, out of the seditious wars in Judea, were not content to have saved themselves, but must needs be undertaking to make new disturbances, and persuaded many of those that entertained them to assert their liberty, to esteem the Romans to be no better than themselves, and to look upon God as their only Lord and Master. But when part of the Jews of reputation opposed them, they slew some of them, and with the others they were very pressing in their exhortations to revolt from the Romans; but when the principal men of the senate saw what madness they were come to, they thought it no longer safe for themselves to overlook them. So they got all the Jews together to an assembly, and accused the madness of the Sicarii, and demonstrated that they had been the authors of all the evils that had come upon them. They said also, that "these men, now they were run away from Judea, having no sure hope of escaping, because as soon as ever they shall be known, they will be soon destroyed by the Romans, they come hither and fill us full of those calamities which belong to them, while we have not been partakers with them in any of their sins." Accordingly, they exhorted the multitude to have a care, lest they should be brought to destruction by their means, and to make their apology to the Romans for what had been done, by delivering these men up to them; who being thus apprized of the greatness of the danger they were in, complied with what was proposed, and ran with great violence upon the Sicarii, and seized upon them; and, indeed, 600 of them were caught immediately: but as to all those that fled into Egypt, and to the Egyptian Thebes, it was not long ere they were caught also, and brought back, whose courage, or whether we ought to call it madness, or hardiness in their opinions, everybody was amazed at; for when all sorts of torments and vexations of their bodies that could be devised were made use of to them, they could not get any one of them to comply so far as to confess, or seem to confess, that Cæsar was their lord; but they preserved their own opinion, in spite of all the distress they were brought to, as if they received these torments and the fire itself, with bodies insensible of pain, and with a soul that in a manner rejoiced under them. But what was most of all astonishing to the beholders, was the courage of the children; for not one of these children was so far overcome by these torments, as to name Cæsar for their lord. So far does the strength of the courage [of the soul] prevail over the weakness of the body.

Now Lupus did then govern Alexandria, who presently sent Cæsar word of this commotion; who having in suspicion the restless temper of the Jews for innovation, and being afraid lest they should get together again, and persuade some others to join with them, gave orders to Lupus to demolish that Jewish temple, which was in the region called Onion, and was in Egypt, which was built and had its denomination from the occasion following: Onias, the son of Simon, one of the Jewish high priests, fled from Antiochus, the king of Syria, when he made war with the Jews, and came to Alexandria; and as Ptolemy received him very kindly on account of his hatred to Antiochus, he assured him, that if he would comply with his proposal, he would bring all the Jews to his assistance; and when the king agreed to do it so far as he was able, he desired him to give him leave to build a temple somewhere in Egypt, and to worship God according to the customs of his own country; for that the Jews would then be so much readier to fight against Antiochus, who had laid waste the temple at Jerusalem, and that they would then come to him with greater good-will; and that, by granting them liberty of conscience, very many of them would come over to him.

So Ptolemy complied with his proposals, and gave him a place 180 furlongs distant from Memphis.* That Nomos was called

* Josephus here speaks of Antiochus, who profaned the temple, as now alive, when Onias had leave given him by Philometor to build his temple; whereas it seems not to have been actually built till about fifteen years afterward. Yet, because it

the Nomos of Heliopolis, where Onias built a fortress and a temple, not like to that at Jerusalem, but such as resembled a tower. He built it of large stones to the height of sixty cubits; he made the structure of the altar in imitation of that in our own country, and in like manner adorned with gifts, excepting the make of the candlestick, for he did not make a candlestick, but had a [single] lamp hammered out of a piece of gold, which illuminated the place with its rays, and which he hung by a chain of gold; but the entire temple was encompassed with a wall of burnt brick, though it had gates of stone. The king also gave him a large country for a revenue in money, that both the priests might have a plentiful provision made for them, and that God might have great abundance of what things were necessary for his worship. Yet did not Onias do this out of a sober disposition, but he had a mind to contend with the Jews at Jerusalem, and could not forget the indignation he had for being banished thence. Accordingly, he thought that by building this temple he should draw away a great number from them to himself. There had been also a certain ancient prediction made by a [prophet] whose name was Isaiah, about 600 years before, that this temple should be built by a man that was a Jew in Egypt. And this is the history of the building of that temple.

And now Lupus, the governor of Alexandria, upon the receipt of Cæsar's letter, came to the temple and carried out of it some of the donations dedicated thereto, and shut up the temple itself; and as Lupus died a little afterward, Paulinus succeeded him. This man left none of these donations there, and threatened the priests severely if they did not bring them all out; nor did he permit any who were desirous of worshipping God there so much as to come near the whole sacred place; but when he had shut up the gates, he made it entirely inaccessible, insomuch that there remained no longer the least footsteps of any divine worship that had been in that place. Now the duration of the time from the building of this temple till it was shut up again was 343 years.

is said that Onias went to Philometor, during the lifetime of that Antiochus, it is probable he petitioned, and perhaps obtained his leave then, though it were not actually built or finished till fifteen years afterward.

CHAPTER XI.

Conclusion.

And now did the madness of the Sicarii, like a disease, reach as far as the cities of Cyrene; for one Jonathan, a vile person, and by trade a weaver, came thither, and prevailed with no small number of the poorer sort to give ear to him; he also led them into the desert, upon promising them that he would show them signs and apparitions; and as for the other Jews of Cyrene, he concealed his knavery from them, and put tricks upon them; but those of the greatest dignity among them informed Catullus, the governor of the Libyan Pentapolis, of his march into the desert, and of the preparations he had made for it. So he sent out after him both horsemen and footmen, and easily overcame them, because they were unarmed men: of these, many were slain in the fight, but some were taken alive, and brought to Catullus. As for Jonathan, the head of this plot, he fled away at that time; but upon a great and very diligent search which was made all the country over for him, he was at last taken; and when he was brought to Catullus, he devised a way whereby he both escaped punishment himself, and afforded an occasion to Catullus of doing much mischief; for he falsely accused the richest men among the Jews, and said that they had put him upon what he did.

Now Catullus easily admitted of these his calumnies, and aggravated matters greatly, and made tragical exclamations that he might also be supposed to have had a hand in the finishing of the Jewish war; but what was still harder, he did not only give a too easy belief to his stories, but he taught the Sicarii to accuse men falsely. He bade this Jonathan, therefore, name one Alexander, a Jew, (with whom he had formerly had a quarrel, and openly professed that he hated him;) he also got him to name his wife Bernice, as concerned with him. These two Catullus ordered to be slain in the first place; nay, after them he caused all the rich and wealthy Jews to be slain, being no fewer in all than 3000. This, he thought, he might do safely, because he confiscated their effects, and added them to Cæsar's revenues.

Nay, indeed, lest any Jews that lived elsewhere should convict him of his villany, he extended his false accusations

further, and persuaded Jonathan, and certain others that were caught with him, to bring an accusation of attempts for innovation against the Jews that were of the best character, both at Alexandria and at Rome. One of these, against whom this treacherous accusation was laid, was Josephus, the writer of these books. However, this plot, thus contrived by Catullus, did not succeed according to his hopes; for though he came himself to Rome, and brought Jonathan and his companions along with him in bonds, and thought he should have had no further inquisition made as to those lies that were forged under his government, or by his means, yet did Vespasian suspect the matter, and made an inquiry how far it was true; and when he understood that the accusation laid against the Jews was an unjust one, he cleared them of the crimes charged upon them; and this, on account of Titus's concern about the matter, and brought a deserved punishment upon Jonathan; for he was first tormented and then burnt alive.

But as to Catullus, the emperors were so gentle to him, that he underwent no severe condemnation at this time: yet was it not long before he fell into a complicated and almost incurable distemper, and died miserably. He was not only afflicted in body, but the distemper in his mind was more heavy upon him than the other; for he was terribly disturbed, and continually cried out, that he saw the ghosts of those whom he had slain standing before him. Whereupon he was not able to contain himself, but leaped out of his bed, as if both torments and fire were brought to him. This his distemper grew still a great deal worse continually, and his very entrails were so corroded, that they fell out of his body, and in that condition he died. Thus he became as great an instance of Divine Providence as ever was, and demonstrated that God punishes wicked men.

And here we shall put an end to this our history; wherein we formerly promised to deliver the same with all accuracy, to such as should be desirous of understanding after what manner this war of the Romans with the Jews was managed. Of which history, how good the style is, must be left to the determination of the readers, but for the agreement with the facts, I shall not scruple to say, and that boldly, that truth hath been what I have alone aimed at through its entire composition.

END OF THE WARS.

FLAVIUS JOSEPHUS AGAINST APION.*

BOOK I.

I SUPPOSE that, by my books of the "Antiquities of the Jews," most excellent Epaphroditus,† I have made it evident to those that peruse them, that our Jewish nation is of very great antiquity, and had a distinct subsistence of its own originally; as also, I have therein declared how we came to inhabit this country wherein we now live. Those Antiquities contain the history of 5000 years, and are taken out of our sacred books; but are translated by me into the Greek tongue. However, since I observe a considerable number of people giving ear to the reproaches that are laid against us by those who bear ill-will to us, and will not believe what I have written concerning the antiquity of our nation, while they take it for a plain sign that our nation is of a late date, because they are not so much as vouchsafed a bare mention by the most famous historiographers among the Grecians, I, therefore, have thought myself under an obligation to write somewhat briefly about these subjects, in order to convict those that reproach us of spite and voluntary falsehood, and to correct the ignorance of others, and withal to instruct all those who are desirous of knowing the truth of what great antiquity we really are. As for the witnesses whom I shall produce for the proof of what I say, they shall be such as are esteemed to be of the greatest reputation for truth, and the most skilful in the knowledge of all antiquity, by the Greeks themselves. I will also show, that those who have written so reproachfully and falsely about us, are to be convicted by what they have written themselves to the contrary. I shall also endeavour to give an account of the reasons why it has so happened, that there has not been a great number of Greeks who have made mention of our nation in their histories; I will, however, bring those Grecians to light who have not omitted such our history, for the sake of those that either do not know them, or pretend not to know them already.

And now, in the first place, I cannot but greatly wonder at those men who suppose that we must attend to none but Grecians, when we are inquiring about the most ancient facts, and must inform ourselves of their truth from them only, while we must not believe ourselves nor other men; for I am convinced, that the very reverse is the truth of the case. I mean this, if we will not be led by vain opinions, but will make inquiry after truth from facts themselves; for they will find, that almost all which concerns the Greeks happened not long ago; nay, one may say, is of yesterday only. I speak of the building of their cities, the inventions of their arts, and the description of their laws; and as for their care about the writing down of their histories, it is very near the last thing they set about. However, they acknowledged themselves so far, that they were the Egyptians, the Chaldeans, and the Phœnicians, (for I will not now reckon

* This first book has a wrong title. It is not written against Apion, as is the first part of the second book, but against those Greeks in general who would not believe Josephus's former accounts of the very ancient state of the Jewish nation, in his XX. books of Antiquities; and particularly against Agatharchides, Manetho, Cheremon, and Lysimachus. It is one of the most learned, excellent, and useful books of all antiquity; and upon Jerome's perusal of this and the following books, he declares, that it seems to him a miraculous thing "how one that was a Hebrew, who had been from his infancy instructed in sacred learning, should be able to produce such a number of testimonies out of profane authors, as if he had read over all the Grecian libraries." Manasseh-Ben-Israel esteemed these two books so excellent, as to translate them into Hebrew.

† Since Flavius Josephus wrote [or finished] his books of Antiquities on the thirteenth of Domitian [A. D. 93], and after that wrote the Memoirs of his own Life, as an appendix to the books of Antiquities, and at last his two books against Apion, and yet dedicated all those writings to Epaphroditus, he can hardly be that Epaphroditus who was formerly secretary to Nero, and was slain on the fourteenth [or fifteenth] of Domitian, after he had been for a good while in banishment; but another Epaphroditus, a freedman, and procurator of Traian, (Luke i. 3.)

ourselves among them,) that have preserved the memorials of the most ancient and most lasting traditions of mankind; for almost all these nations inhabit such countries as are least subject to destruction from the world about them: and these also have taken especial care to have nothing omitted of what was [remarkably] done among them; but their history was esteemed sacred, and put into public tables, as written by men of the greatest wisdom they had among them. But as for the place where the Grecians inhabit, ten thousand destructions have overtaken it, and blotted out the memory of former actions; so that they were ever beginning a new way of living, and supposed that every one of them was the origin of their new state. It was also late, and with difficulty, that they came to know the letters they now use; for those that would advance their use of these letters to the greatest antiquity, pretend that they learned them from the Phœnicians and from Cadmus; yet is nobody able to demonstrate that they have any writing preserved from that time, neither in their temples, nor in any other public monuments. This appears, because the time when those lived who went to the Trojan war, so many years afterward, is in great doubt, and great inquiry is made, whether the Greeks used their letters at that time; and the most prevailing opinion, and that nearest the truth is, that the present way of using those letters was unknown at that time. However, there is not any writing which the Greeks agree to be genuine among them more ancient than Homer's poems,* who must plainly be confessed later than the siege of Troy; nay, the report goes, that even he did not leave the poems in writing, but that their memory was preserved in songs, and they were put together afterward, and that this is the reason of such a number of variations as are found in them. As for those who set themselves about writing their histories, I mean such as Cadmus of Miletus, and Acusilaus of Argos, and any others that may be mentioned as succeeding Acusilaus, they lived but a little while before the Persian expedition into Greece. But then for those that first introduced philosophy, and the consideration of things celestial and divine among them, such as Pherecydes the Syrian, and Pythagoras, and Thales, all with one consent agree that they learned what they knew of the Egyptians and Chaldeans, and wrote but little. And these are the things which are supposed to be the oldest of all among the Greeks; and they have such ado to believe that the writings ascribed to those men are genuine.

How can it then be other than an absurd thing for the Greeks to be so proud, and to vaunt themselves to be the only people that are acquainted with antiquity, and that have delivered the true accounts of those early times after an accurate manner! Nay, who is there that cannot easily gather from the Greek writers themselves, that they knew but little on any good foundation when they set to write, but rather wrote their histories from their own conjectures? Accordingly, they confute one another in their own books on purpose, and are not ashamed to give us the most contradictory accounts of the same things: and I should spend my time to little purpose if I should pretend to teach the Greeks that which they know better than I already, what a great disagreement there is between Hellanicus and Acusilaus about their genealogies; in how many cases Acusilaus corrects Hesiod; or after what manner Ephorus demonstrates Hellanicus to have told lies in the greatest part of his history; as does Timeus in like manner as to Ephorus, and the succeeding writers do to Timeus, and all the latter writers do to Herodotus;* nor could Timeus agree with Antiochus and Philistius, or with Callias, about the Sicilian history, no more than do the several writers of the Atthidæ follow one another about the Athenian affairs; nor do the historians the like that wrote the Argolics, about the affairs of the Argives. And now what need I say any more about particular cities and smaller places, while in

* Josephus does not say "there was no more ancient writings among the Greeks than Homer's poems," but that they did not fully own any writings pretending to such antiquity as genuine.

* It well deserves to be considered, that Josephus here says, that all the following Greek historians looked on Herodotus as a fabulous author; and that Manetho, the most authentic writer of the Egyptian history, greatly complains of his mistakes in the Egyptian affairs: also that Strabo, the most accurate geographer and historian, esteemed him such; that Xenophon, the much more accurate historian in the affairs of Cyrus, implies that Herodotus's account of that great man is almost entirely romantic. We must not, therefore, always depend on the authority of Herodotus, where it is unsupported by other evidence, but ought to compare the other evidences with his, and, if it preponderate, to prefer it before his.

the most approved writers of the expedition of the Persians, and of the actions which were therein performed, there are so great differences? Nay, Thucydides himself is accused by some as writing what is false, although he seems to have given us the most exact history of the affairs of his own time.

As for the occasion of so great a disagreement of theirs, there may be assigned many that are very probable, if any have a mind to make an inquiry about them; but I ascribe these contradictions chiefly to two causes, which I will now mention, and still think what I shall mention in the first place to be the principal of all. For if we remember, that in the beginning the Greeks had taken no care to have public records of their several transactions preserved, this must for certain have afforded those that would afterward write about those ancient transactions, the opportunity of making mistakes, and the power of making lies also; for this original recording of such ancient transactions hath not only been neglected by the other states of Greece, but even among the Athenians themselves also, who pretend to be aborigines, and to have applied themselves to learning, there are no such records extant; nay, they say themselves that the laws of Draco concerning murders, which are now extant in writing, are the most ancient of their public records; which Draco yet lived but a little before the tyrant Pisistratus. For as to the Arcadians, who make such boasts of their antiquity, what need I speak of them in particular, since it was still later before they got their letters, and learned them, and that with difficulty also?

There must, therefore, naturally arise great differences among writers, when they had no original records to lay for their foundation, which might at once inform those who had an inclination to learn, and contradict those that would tell lies. However, we are to suppose a second occasion, besides the former, of these contradictions; it is this, that those who were the most zealous to write history were not solicitous for the discovery of truth, although it was very easy for them always to make such a profession; but their business was to demonstrate that they could write well, and make an impression upon mankind thereby; and in what manner of writing they thought they were able to exceed others, to that did they apply themselves. Some of them betook themselves to the writing of fabulous narrations; some of them endeavoured to please the cities or the kings, by writing in their commendation; others of them fell to finding faults with transactions, or with the writers of such transactions, and thought to make a great figure by so doing. And, indeed, these do what is of all things the most contrary to true history; for it is the great character of true history, that all concerned therein, both speak and write the same things; while these men, by writing differently about the same things, think they shall be believed to write with the greatest regard to truth. We, therefore, [who are Jews,] must yield to the Grecian writers as to language and eloquence of composition; but then we shall give them no such preference as to the verity of ancient history, and least of all as to that part which concerns the affairs of our several countries.

As to the care of writing down the records from the earliest antiquity among the Egyptians and Babylonians; that the priests were intrusted therewith, and employed a philosophical concern about it; that they were the Chaldean priests that did so among the Babylonians, and that the Phœnicians, who were mingled among the Greeks, did especially make use of their letters, both for the common affairs of life, and for the delivering down the history of common transactions, I think I may omit any proof, because all men allow it so to be: but now as to our forefathers, that they took no less care about writing such records, (for I will not say they took greater care than the others I spoke of,) and that they committed that matter to their high priests and to their prophets, and that these records have been written all along down to our own times with the utmost accuracy,—nay, if it be not too bold for me to say it, our history will be so written hereafter,—I shall endeavour briefly to inform you.

For our forefathers did not only appoint the best of these priests, and those that attended upon the divine worship, for that design from the beginning, but made provision that the stock of the priests should continue unmixed and pure; for he who is partaker of the priesthood must propagate of a wife of the same nation, without having any regard to money, or any other dignities; but he is to make a scrutiny, and take his wife's genealogy from the ancient tables, and procure many

witnesses to it; and this is our practice, not only in Judea, but wheresoever any body of men of our nation do live; and even there, an exact catalogue of our priests' marriages is kept; I mean at Egypt and at Babylon, or in any other place of the rest of the habitable earth, whithersoever our priests are scattered; for they send to Jerusalem the ancient names of their parents in writing, as well as those of their remoter ancestors, and signify who are the witnesses also; but if any war falls out, such as have fallen out, a great many of them already, when Antiochus Epiphanes made an invasion upon our country, as also when Pompey the Great and Quintilius Varus did so also, and principally in the wars that have happened in our own times, those priests that survive them compose new tables of genealogy out of the old records, and examine the circumstances of the women that remain; for still they do not admit of those that have been captives, as suspecting that they had conversation with some foreigners; but what is the strongest argument of our exact management in this matter is what I am now going to say, that we have the names of our high priests from father to son, set down in our records, for the interval of 2000 years; and if any one of these have been transgressors of these rules, they are prohibited to present themselves at the altar, or to be partakers of any other of our purifications; and this is justly, or rather necessarily done, because every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written; they being only prophets that have written the original and earliest accounts of things as they learned them of God himself by inspiration; and others have written what hath happened in their own times, and that in a very distinct manner also.

For we have not an innumerable multitude of books among us, disagreeing from, and contradicting one another [as the Greeks have], but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of 3000 years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation, is evident by what we do; for, during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them; whereas there are none at all among the Greeks who would undergo the least harm on that account, no, nor in case all the writings that are among them were to be destroyed; for they take them to be such discourses as are framed agreeably to the inclinations of those that write them; and they have justly the same opinion of the ancient writers, since they see some of the present generation bold enough to write about such affairs, wherein they were not present, nor had concern enough to inform themselves about them from those that knew them; examples of which may be had in this late war of ours, where some persons have written histories, and published them, without having been in the places concerned, or having been near them when the actions were done; but these men put a few things together by hearsay, and insolently abuse the world, and call these writings by the name of Histories.

As for myself, I have composed a true history of that whole war, and all the particulars that occurred therein, as having been concerned in all its transactions; for I acted as general of those among us that are named Galileans, as long as it was possible for us to make any opposi-

tion. I was then seized on by the Romans, and became a captive. Vespasian also and Titus had me kept under a guard, and forced me to attend them continually. At the first I was put into bonds; but was set at liberty afterward, and sent to accompany Titus when he came from Alexandria to the siege of Jerusalem; during which time there was nothing done which escaped my knowledge; for what happened in the Roman camp I saw, and wrote down carefully; and what informations the deserters brought [out of the city], I was the only man that understood them. Afterward, I got leisure at Rome; and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue, and by these means I composed the history of those transactions; and I was so well assured of the truth of what I related, that I first of all appealed to those that had the supreme command in that war, Vespasian and Titus, as witnesses for me, for to them I presented those books first of all, and after them to many of the Romans who had been in the war. I also sold them to many of our men who understood the Greek philosophy; among whom were Julius Archelaus, Herod [king of Chalcis], a person of great gravity, and King Agrippa himself, a person that deserved the greatest admiration. Now, all these men bore their testimony to me, that I had the strictest regard to truth; who yet would not have dissembled the matter, nor been silent, if I, out of ignorance, or out of favour to any side, either had given false colours to actions, or omitted any of them.

There have been, indeed, some bad men, who have attempted to calumniate my history, and took it to be a kind of scholastic performance for the exercise of young men. A strange sort of accusation and calumny this! since every one that undertakes to deliver the history of actions truly, ought to know them accurately himself in the first place, as either having been concerned in them himself, or been informed of them by such as knew them. Now, both these methods of knowledge I may very properly pretend to in the composition of both my works; for, as I said, I have translated the Antiquities out of our sacred books; which I easily could do, since I was a priest by my birth, and have studied that philosophy which is contained in those writings: and as for the History of the War, I wrote it as having been an actor myself in many of its transactions, an eye-witness in the greatest part of the rest, and was not unacquainted with any thing whatsoever that was either said or done in it. How impudent, then, must those deserve to be esteemed, who undertake to contradict me about the true state of affairs! who, although they pretend to have made use of both the emperors' own memoirs, yet they could not be acquainted with our affairs who fought against them.

This digression I have been obliged to make, out of necessity, as being desirous to expose the vanity of those that profess to write histories; and I suppose I have sufficiently declared that this custom of transmitting down the histories of ancient times hath been better preserved by those nations which are called Barbarians, than by the Greeks themselves. I am now willing, in the next place, to say a few things to those who endeavour to prove that our constitution is but of late time, for this reason, as they pretend, that the Greek writers have said nothing about us; after which I shall produce testimonies for our antiquity out of the writings of foreigners: I shall also demonstrate that such as cast reproaches upon our nation do it very unjustly.

As for ourselves, therefore, we neither inhabit a maritime country, nor do we delight in merchandise, nor in such a mixture with other men as arises from it; but the cities we dwell in are remote from the sea, and having a fruitful country for our habitation, we take pains in cultivating that only. Our principal care of all is this, to educate our children well; and we think it to be the most necessary business of our whole life, to observe the laws that have been given us, and to keep those rules of piety that have been delivered down to us. Since, therefore, besides what we have already taken notice of, we have had a peculiar way of living of our own, there was no occasion offered us in ancient ages for intermixing among the Greeks, as they had for mixing among the Egyptians, by their intercourse of exporting and importing their several goods; as they also mixed with the Phœnicians, who lived by the seaside, by means of their love of lucre in trade and merchandise. Nor did our forefathers betake themselves, as did some others, to robbery; nor did they, in order to gain more

wealth, fall into foreign wars, although our country contained many ten thousands of men of courage sufficient for that purpose; for this reason it was that the Phœnicians themselves came soon by trading and navigation to be known to the Grecians, and by their means the Egyptians became known to the Grecians also, as did all those people whence the Phœnicians in long voyages over the seas carried wares to the Grecians. The Medes also and the Persians, when they were lords of Asia, became well known to them; and this was especially true of the Persians, who led their armies as far as the other continent [Europe]. The Thracians were also known to them by the nearness of their countries, and Scythians by the means of those that sailed to Pontus; for it was so in general that all maritime nations, and those that inhabited near the eastern or western seas, became most known to those that were desirous to be writers; but such as had their habitations farther from the sea, were, for the most part, unknown to them: which things appear to have happened as to Europe also, where the city of Rome, that hath this long time been possessed of so much power, and hath performed such great actions in war, is never yet mentioned by Herodotus, nor by Thucydides, nor by any one of their contemporaries; and it was very late, and with great difficulty, that the Romans became known to the Greeks. Nay, those that were reckoned the most exact historians (and Ephorus for one) were so very ignorant of the Gauls and the Spaniards, that he supposed the Spaniards, who inhabit so great a part of the western regions of the earth, to be no more than one city. Those historians also have ventured to describe such customs as were made use of by them, which they never had either done or said; and the reason why these writers did not know the truth of their affairs, was this, that they had not any commerce together; but the reason why they wrote such falsities was this, that they had a mind to appear to know things which others had not known. How can it then be any wonder if our nation was no more known to many of the Greeks, nor had given them any occasion to mention them in their writings, while they were so remote from the sea, and had a conduct of life so peculiar to themselves?

Let us now put the case, therefore, that we made use of this argument concerning the Grecians, in order to prove that their nation was not ancient, because nothing is said of them in our records; would not they laugh at us all, and probably give the same reasons for our silence that I have now alleged, and would produce their neighbouring nations as witnesses to their own antiquity? Now, the very same thing will I endeavour to do; for I will bring the Egyptians and the Phœnicians as my principal witnesses, because nobody can complain of their testimony as false, on account that they are known to have borne the greatest ill-will toward us: I mean this as to the Egyptians, in general all of them, while of the Phœnicians, it is known the Tyrians have been most of all in the same ill disposition toward us: yet do I confess that I cannot say the same of the Chaldeans, since our first leaders and ancestors were derived from them; and they do make mention of us Jews in their records, on account of the kindred there is between us. Now, when I shall have made my assertions good, so far as concerns the others, I will demonstrate that some of the Greek writers have made mention of us Jews also, that those who envy us may not have even this pretence for contradicting what I have said about our nation.

I shall begin with the writings of the Egyptians; not, indeed, of those that have written in the Egyptian language, which it is impossible for me to do. But Manetho was a man who was by birth an Egyptian, yet had he made himself master of the Greek learning, as is very evident: for he wrote the history of his own country in the Greek tongue, by translating it, as he saith himself, out of their sacred records: he also finds great fault with Herodotus for his ignorance and false relations of Egyptian affairs. Now, this Manetho, in the second book of his Egyptian History, writes concerning us in the following manner: I will set down his very words, as if I were to bring the very man himself into a court for a witness:—"There was a king of ours, whose name was Timaus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So

when they had gotten those that governed us under their power, they afterward burnt down our cities, and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner: nay, some they slew, and led their children and their wives into slavery. At length they made one of themselves king, whose name was Salatis; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as foreseeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and invade them; and as he found in the Saite Nomos [Seth-roite] a city very proper for his purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called Avaris, this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of 240,000 armed men whom he put into it to keep it. Thither Salatis came in summer time, partly to gather his corn, and pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners. When this man had reigned thirteen years, after him reigned another, whose name was Beon, for forty-four years; after him reigned another, called Apachnas, thirty-six years and seven months; after him Apophis reigned sixty-one years, and then Jonias fifty years and one month; after all these reigned Assis forty-nine years and two months. And these six were the first rulers among them, who were all along making war with the Egyptians, and were very desirous gradually to destroy them to the very roots. This whole nation was styled Hycsos, that is, Shepherd-kings; for the first syllable, Hyc, according to the sacred dialect, denotes a king, as is Sos a shepherd, but this according to the ordinary dialect; and of these is compounded Hycsos: but some say that these people were Arabians." Now, in another copy it is said that this word does not denote kings, but, on the contrary, denotes Captive Shepherds, and this on account of the particle Hyc; for that Hyc, with the aspiration, in the Egyptian tongue, again denotes Shepherds, and that expressly also; and this to me seems the more probable opinion, and more agreeable to ancient history. [But Manetho goes on]:—"These people, whom we have before named kings, and called shepherds also, and their descendants," as he says, "kept possession of Egypt 511 years." After these, he says, "That the kings of Thebais and of the other parts of Egypt made an insurrection against the shepherds, and that there a terrible and long war was made between them." He says further, "That under a king, whose name was Alisphragmuthosis, the shepherds were subdued by him, and were indeed driven out of other parts of Egypt, but were shut up in a place that contained 10,000 acres: this place was named Avaris." Manetho says, "That the shepherds built a wall round all this place, which was a large and strong wall, and this in order to keep all their possessions and their prey within a place of strength, but that Thummosis, the son of Alisphragmuthosis, made an attempt to take them by force and by siege, with 480,000 men to lie round about them; but that upon his despair of taking the place by that siege, they came to a composition with them, that they should leave Egypt, and go without any harm to be done them, whithersoever they would; and that, after this composition was made, they went away with their whole families and effects, not fewer in number than 240,000, and took their journey from Egypt, through the wilderness, for Syria: but that, as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country, which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem."* Now Manetho, in another book of his, says, "That this nation, thus called Shepherds, were also called Captives, in their sacred books." And this account of his is the truth; for feeding of sheep was the employment of our forefathers in the most ancient ages;† and, as they led such a wandering life in feeding sheep, they were called Shepherds. Nor was it without reason that they were called Captives by the Egyptians, since one of our ancestors, Joseph, told the king of Egypt that he was a captive, and afterward sent for his brethren into Egypt by the king's permission; but, as for these matters, I shall

* Here we have an account of the first building of the city of Jerusalem, according to Manetho, when the Phœnician shepherds were expelled out of Egypt, about thirty-seven years before Abraham came out of Haran.

† Gen. xlvi. 32, 34; xlvii. 3, 4.

make a more exact inquiry about them elsewhere.*

But now I shall produce the Egyptians as witnesses to the antiquity of our nation. I shall, therefore, here bring in Manetho again, and what he writes as to the order of the times in this case, and thus he speaks:—"When this people or shepherds were gone out of Egypt to Jerusalem, Tethmosis, the king of Egypt, who drove them out, reigned afterward twenty-five years and four months, and then died; after him his son Chebron took the kingdom for thirteen years; after whom came Amenophis, for twenty years and seven months: then came his sister Amesses, for twenty-one years and nine months; after her came Mephres, for twelve years and nine months; after him was Mephramuthosis, for twenty-five years and ten months; after him was Tethmothis, for nine years and eight months; after him came Amenophis, for thirty years and ten months; after him came Orus, for thirty-six years and five months; then came his daughter Acencheres, for twelve years and one month; then was her brother Rathotis, for nine years; then was Acencheres, for twelve years and five months; then came another Acencheres, for twelve years and three months; after him Armais, for four years and one month; after him was Ramesses, for one year and four months; after him came Armessus Miammoun, for sixty-six years and two months; after him Amenophis, for nineteen years and six months; after him came Sethosis, and Ramesses, who had an army of horse, and a naval force. This king, appointed his brother Armais to be his deputy over Egypt. [In another copy it stood thus:—After him came Sethosis, and Ramesses, two brethren, the former of whom had a naval force, and in a hostile manner destroyed those that met him upon the sea; but, as he slew Ramesses in no long time afterward, so he appointed another of his brethren to be his deputy over Egypt.] He also gave him all the other authority of a king, but with these injunctions only, that he should not wear the diadem, nor be injurious to the queen, the mother of his children, and that he should not meddle with the other concubines of the king; while he made an expedition against Cyprus and Phœnicia, and besides against the Assyrians and the Medes. He then subdued them all, some by his arms, some without fighting, and some by the terror of his great army; and being puffed up by the great successes he had had, he went on still the more boldly, and overthrew the cities and countries that lay in the eastern parts; but, after some considerable time, Armais, who was left in Egypt, did all those very things by way of opposition, which his brother had forbidden him to do, without fear; for he used violence to the queen, and continued to make use of the rest of the concubines, without sparing any of them; nay, at the persuasion of his friends he put on the diadem, and set up to oppose his brother; but then he who was set over the priests of Egypt, wrote letters to Sethosis, and informed him of all that had happened, and how his brother had set up to oppose him: he, therefore, returned back to Pelusium immediately, and recovered his kingdom again. The country, also, was called from his name Egypt; for Manetho says that Sethosis himself was called Egyptus, as was his brother Armais called Danaus."

This is Manetho's account; and evident it is from the number of years by him set down belonging to this interval, if they be summed up together, that these shepherds, as they are here called, who were no other than our forefathers, were delivered out of Egypt, and came thence, and inhabited this country 393 years before Danaus came to Argos; although the Argives look upon him as their most ancient king. Manetho, therefore, bears this testimony to two points of the greatest consequence to our purpose, and those from the Egyptian records themselves. In the first place, that we came out of another country into Egypt; and that withal our deliverance out of it was so ancient in time, as to have preceded the siege of Troy almost 1000 years; but then, as to those things which Manetho adds, not from the Egyptian records, but, as he confesses himself, from some stories of an uncertain original, I will disprove them hereafter particularly, and shall demonstrate that they are no better than incredible fables.

I will now, therefore, pass from these records, and come to those that belong to the Phœnicians, and concern our nation, and shall produce attestations to what I have said out of them. There are then records among the Tyrians that take in the history of many years, and these are

* This is now wanting.

public writings, and are kept with great exactness, and include accounts of the facts done among them, and such as concern their transactions with other nations also: those I mean which were worthy of remembering. Therein it was recorded that the temple was built by King Solomon at Jerusalem, 143 years and eight months before the Tyrians built Carthage; and in their annals the building of our temple is related: for Hiram, the king of Tyre, was the friend of Solomon our king, and had such friendship transmitted down to him from his forefathers. He thereupon was ambitious to contribute to the splendour of this edifice of Solomon, and made him a present of 120 talents of gold. He also cut down the most excellent timber out of that mountain, which is called Libanus, and sent it to him for adorning its roof. Solomon also not only made him many other presents, by way of requital, but gave him a country in Galilee also, that was called Chabulon; but there was another passion, a philosophic inclination of theirs, which cemented the friendship that was betwixt them; for they sent mutual problems to one another, with a desire to have them unriddled by each other, wherein Solomon was superior to Hiram, as he was wiser than him in other respects;* and many of the epistles that passed between them are still preserved among the Tyrians. Now, that this may not depend on my bare word, I will produce for a witness, Dius, one that is believed to have written the Phœnician History after an accurate manner. This Dius, therefore, writes thus, in his Histories of the Phœnicians:—"Upon the death of Abibalus, his son Hiram took the kingdom. This king raised banks at the eastern part of the city, and enlarged it; he also joined the temple of Jupiter Olympus, which stood before in an island by itself, to the city, by raising a causeway between them, and adorned that temple with donations of gold. He, moreover, went up to Libanus, and had timber cut down for the building of temples. They say further, that Solomon, when he was king of Jerusalem, sent problems to Hiram to be solved, and desired he would send others back for him to solve, and that he who could not solve the problems proposed to him, should pay money to him that solved them; and when Hiram had agreed to the proposals, but was not able to solve the problems, he was obliged to pay a great deal of money, as a penalty for the same. As also they relate, that one Abdemon, a man of Tyre, did solve the problems, and proposed others which Solomon could not solve, upon which he was obliged to repay a great deal of money to Hiram." These things are attested to by Dius, and confirm what we have said upon the same subjects before.

And now I shall add Menander the Ephesian as an additional witness. This Menander wrote the Acts that were done both by the Greeks and Barbarians, under every one of the Tyrian kings; and had taken much pains to learn their history out of their own records. Now, when he was writing about those kings that had reigned at Tyre, he came to Hiram, and says thus:—"Upon the death of Abibalus, his son Hiram took the kingdom; he lived fifty-three years, and reigned thirty-four. He raised a bank on that called the Broad Place, and dedicated that golden pillar which is in Jupiter's temple; he also went and cut down timber from the mountain called Libanus, and got timber of cedar for the roofs of the temples. He also pulled down the old temples, and built new ones: besides this, he consecrated the temples of Hercules and Astarte. He first built Hercules's temple, in the month Peritus, and that of Astarte, when he made his expedition against the Tityæus, who would not pay him their tribute; and when he had subdued them to himself, he returned home. Under this king there was a younger son of Abdemon, who mastered the problems which Solomon, king of Jerusalem, had recommended to be solved." Now the time from this king to the building of Carthage, is thus calculated:—"Upon the death of Hiram, Baleazarus his son took the kingdom; he lived forty-three years, and reigned seven years: after him succeeded his son Abdastartus; he lived twenty-nine years, and reigned nine years. Now four sons of his nurse plotted against him and slew him, the eldest of whom reigned twelve years: after them came Astartus, the son of Deleastartus; he lived fifty-four years, and reigned twelve years: after him came his brother Aserymus; he lived fifty-four years, and reigned nine years: he was slain by his brother Pheles, who took the kingdom, and reigned but eight months, though he lived fifty years: he was slain by Ithoba-

* 1 Kings ix. 13.

lus, the priest of Astarte, who reigned thirty-two years, and lived sixty-eight years: he was succeeded by his son Badezorus, who lived forty-five years, and reigned six years; he was succeeded by Matgenus his son: he lived thirty-two years, and reigned nine years; Pygmalion succeeded him: he lived fifty-six years, and reigned forty-seven years. Now, in the seventh year of his reign, his sister fled away from him, and built the city of Carthage in Libya." So the whole time from the reign of Hiram till the building of Carthage, amounts to the sum of 155 years and eight months. Since then the temple was built at Jerusalem in the twelfth year of the reign of Hiram, there were from the building of the temple until the building of Carthage, 143 years and eight months. Wherefore, what occasion is there for alleging any more testimonies out of the Phœnician histories [on the behalf of our nation], since what I have said is so thoroughly confirmed already? and to be sure our ancestors came into this country long before the building of the temple; for it was not till we had gotten possession of the whole land by war that we built our temple. And this is the point that I have clearly proved out of our sacred writings in my Antiquities.

I will now relate what hath been written concerning us in the Chaldean histories; which records have a great agreement with our books in other things also. Berosus shall be witness to what I say: he was by birth a Chaldean, well known by the learned, on account of his publication of the Chaldean books of astronomy and philosophy among the Greeks. This Berosus, therefore, following the most ancient records of that nation, gives us a history of the deluge of waters that then happened, and of the destruction of mankind thereby, and agrees with Moses's narration thereof. He also gives us an account of that ark wherein Noah, the origin of our race, was preserved, when it was brought to the highest part of the Armenian mountains: after which he gives us a catalogue of the posterity of Noah, and adds the years of their chronology, and at length comes down to Nabolassar, who was king of Babylon, and of the Chaldeans. And when he was relating the acts of this king, he describes to us how he sent his son Nabuchodonosor against Egypt, and against our land, with a great army, upon his being informed that they had revolted from him; and how, by that means, he subdued them all, and set our temple that was at Jerusalem on fire; nay, and removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was desolate during the interval of seventy years, until the days of Cyrus, king of Persia. He then says, "That this Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia; and exceeded in his exploits all that had reigned before him in Babylon and Chaldea." A little after which Berosus subjoins what follows in his History of Ancient Times: I will set down Berosus's own accounts, which are these:— "When Nabolassar, father of Nabuchodonosor, heard that the governor whom he had set over Egypt and over the parts of Celesyria and Phœnicia had revolted from him, he was not able to bear it any longer; but committing certain parts of his army to his son Nabuchodonosor, who was then but young, he sent him against the rebel: Nabuchodonosor joined battle with him, and conquered him, and reduced the country under his dominion again. Now it so fell out, that his father Nabolassar fell into a distemper at this time, and died in the city of Babylon, after he had reigned twenty-nine years. But as he understood, in a little time, that his father Nabolassar was dead, he set the affairs of Egypt and the other countries in order, and committed the captives he had taken from the Jews, and Phœnicians, and Syrians, and of the nations belonging to Egypt, to some of his friends, that they might conduct that part of the forces that had on heavy armour, with the rest of his baggage, to Babylonia, while he went in haste, having but a few with him, over the desert to Babylon; whither when he was come, he found the public affairs had been managed by the Chaldeans, and that the principal persons among them had preserved the kingdom for him. Accordingly, he now entirely obtained all his father's dominions. He then came, and ordered the captives to be placed as colonies in the most proper places of Babylonia: but for himself, he adorned the temple of Belus, and the other temples, after an elegant manner, out of the spoils he had taken in this war. He also rebuilt the whole city, and added another to it on the outside, and so far restored Babylon, that none

who should besiege it afterward might have it in their power to divert the river, so as to facilitate an entrance into it; and this he did by building three walls about the inner city, and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. So when he had thus fortified the city with walls, after an excellent manner, and had adorned the gates magnificently, he added a new palace to that which his father had dwelt in, and this close by it also, and that more eminent in its height, and in its great splendour. It would perhaps require too long a narration, if any one were to describe it. However, as prodigiously large and magnificent as it was, it was finished in fifteen days. Now in this palace he erected very high walks, supported by stone pillars, and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect of an exact resemblance of a mountainous country. This he did to please his queen, because she had been brought up in Media, and was fond of a mountainous situation."

This is what Berosus relates concerning the before-mentioned king, as he relates many other things about him also in the third book of his Chaldean History; wherein he complains of the Grecian writers for supposing, without any foundation, that Babylon was built by Semiramis, queen of Assyria, and for her false pretence to those wonderful edifices thereto relating, as if they were her own workmanship; as indeed in these affairs, the Chaldean History cannot but be the most credible. Moreover, we meet with a confirmation of what Berosus says, in the archives of the Phœnicians, concerning this king Nabuchodonosor, that he conquered all Syria and Phœnicia; in which case Philostratus agrees with the others in that history which he composed, where he mentions the siege of Tyre; as does Megasthenes also, in the fourth book of his Indian History, wherein he pretends to prove that the before-mentioned king of the Babylonians was superior to Hercules in strength, and the greatness of his exploits; for he says that he conquered a great part of Libya, and conquered Iberia also. Now, as to what I have said before about the temple at Jerusalem, that it was fought against by the Babylonians, and burnt by them, but was opened again when Cyrus had taken the kingdom of Asia, shall now be demonstrated from what Berosus adds further upon that head; for thus he says in his third book:—"Nabuchodonosor, after he had begun to build the before-mentioned wall, fell sick, and departed this life, when he had reigned forty-three years; whereupon his son Evilmerodach obtained the kingdom. He governed public affairs after an illegal and impure manner, and had a plot laid against him by Neriglissoor, his sister's husband, and was slain by him when he had reigned but two years. After he was slain, Neriglissoor, the person who plotted against him, succeeded him in the kingdom, and reigned four years; his son Laborosoarchod obtained the kingdom, though he was but a child, and kept it nine months; but by reason of the very ill temper and ill practices he exhibited to the world, a plot was laid against him also by his friends, and he was tormented to death. After his death, the conspirators got together, and by common consent put the crown upon the head of Nabonnedus, a man of Babylon, and one who belonged to that insurrection. In his reign it was that the walls of the city of Babylon were curiously built with burnt brick and bitumen; but when he was come to the seventeenth year of his reign, Cyrus came out of Persia with a great army; and having already conquered all the rest of Asia, he came hastily to Babylonia. When Nabonnedus perceived he was coming to attack him, he met him with his forces, and joining battle with him, was beaten, and fled away with a few of his troops with him, and was shut up within the city Borsippus. Hereupon Cyrus took Babylon, and gave order that the outer walls of the city should be demolished, because the city had proved very troublesome to him, and cost him a great deal of pains to take it. He then marched away to Borsippus, to besiege Nabonnedus; but as Nabonnedus did not sustain the siege, but delivered himself into his hands, he was at first kindly used by Cyrus, who gave him Carmania, as a place for him to inhabit in, but sent him out of Babylonia. Accordingly, Nabonnedus spent the rest of his time in that country, and there died."

These accounts agree with the true history in our books; for in them it is written that Nebuchadnezzar, in the eighteenth year of his reign, laid our temple desolate, and so it lay in that state of obscurity for fifty years; but that in the second year

of the reign of Cyrus, its foundations were laid, and it was finished again in the second year of Darius. I will now add the records of the Phœnicians; for it will not be altogether superfluous to give the reader demonstrations more than enow on this occasion. In them we have this enumeration of the times of their several kings:—"Nabuchodonosor besieged Tyre for thirteen years in the days of Ithobal, their king; after him reigned Baal, ten years; after him were judges appointed, who judged the people: Ecnibalus, the son of Balsacus, two months; Chelbes, the son of Abdeus, ten months; Abbar, the high priest, three months; Mitgonus and Gerastratus, the sons of Abdelemus, were judges six years; after whom Balatorus reigned one year; after his death they sent and fetched Merbalus from Babylon, who reigned four years; after his death they sent for his brother Hiram, who reigned twenty years. Under his reign Cyrus became king of Persia." So that the whole interval is fifty-four years, besides three months; for in the seventh year of the reign of Nebuchadnezzar, he began to besiege Tyre; and Cyrus the Persian took the kingdom in the fourteenth year of Hiram. So that the records of the Chaldeans and Tyrians agree with our writings about this temple; and the testimonies here produced are an indisputable and undeniable attestation to the antiquity of our nation; and I suppose that what I have already said may be sufficient to such as are not very contentious.

But now it is proper to satisfy the inquiry of those that disbelieve the records of barbarians, and think none but Greeks to be worthy of credit, and to produce many of these very Greeks who were acquainted with our nation, and to set before them such as upon occasion have made mention of us in their own writings. Pythagoras, therefore, of Samos, lived in very ancient times, and was esteemed a person superior to all philosophers, in wisdom and piety toward God. Now it is plain that he did not only know our doctrines, but was in very great measure a follower and admirer of them. There is not, indeed, extant, any writing that is owned for his; but many there are who have written his history, of whom Hermippus is the most celebrated, who was a person very inquisitive in all sorts of history. Now this Hermippus, in his first book concerning Pythagoras, speaks thus: "That Pythagoras, upon the death of one of his associates, whose name was Calliphon, a Crotoniate by birth, affirmed that this man's soul conversed with him both night and day, and enjoined him not to pass over a place where an ass had fallen down; as also not to drink of such waters as caused thirst again; and to abstain from all sorts of reproaches." After which he adds thus: "This he did and said in imitation of the doctrines of the Jews and Thracians, which he transferred into his own philosophy." For it is very truly affirmed of this Pythagoras, that he took a great many of the laws of the Jews into his own philosophy. Nor was our nation unknown of old to several of the Grecian cities, and, indeed, was thought worthy of imitation by some of them. This is declared by Theophrastus, in his writings concerning laws; for he says that "the laws of the Tyrians forbid men to swear foreign oaths." Among which he enumerates some others, and particularly that called Corban; which oath can only be found among the Jews, and declares what a man may call "A thing devoted to God." Nor, indeed, was Herodotus, of Halicarnassus, unacquainted with our nation, but mentions it after a way of his own, when he saith thus, in the second book concerning the Colchians. His words are these:—"The only people who were circumcised in their privy members originally, were the Colchians, the Egyptians, and the Ethiopians; but the Phœnicians and those Syrians that are in Palestine, confess that they learned it from the Egyptians; and as for those Syrians who live about the rivers Thermoden and Parthenius, and their neighbours the Macrones, they say they have lately learned it from the Colchians; for these are the only people that are circumcised among mankind, and appear to have done the very same thing with the Egyptians; but as for the Egyptians and Ethiopians themselves, I am not able to say which of them received it from the other." This, therefore, is what Herodotus says, that "the Syrians that are in Palestine are circumcised." But there are no inhabitants of Palestine that are circumcised excepting the Jews; and, therefore, it must be his knowledge of them that enabled him to speak so much concerning them. Cherilus also, a still more ancient writer, and a poet, makes mention of our nation, and

informs us that it came to the assistance of King Xerxes, in his expedition against Greece; for, in his enumeration of all those nations, he last of all inserts ours among the rest, when he says—"At the last there passed over a people, wonderful to be beheld; for they spake the Phœnician tongue with their mouths; they dwelt in the Solymean mountains, near a broad lake: their heads were sooty; they had round rasures on them: their heads and faces were like nasty horse-heads also, that had been hardened in the smoke." I think, therefore, that it is evident to everybody that Cherilus means us, because the Solymean mountains are in our country, wherein we inhabit, as is also the lake called Asphaltitis; for this is a broader and larger lake than any other that is in Syria: and thus does Cherilus make mention of us. But now that not only the lowest sort of the Grecians, but those that are held in the greatest admiration for their philosophic improvements among them, did not only know the Jews, but when they lighted upon any of them admired them also, it is easy for any one to know; for Clearchus, who was the scholar of Aristotle, and inferior to no one of the Peripatetics whomsoever, in his first book concerning sleep, says that "Aristotle, his master, related what follows of a Jew," and sets down Aristotle's own discourse with him. The account is this, as written down by him:—"Now, for a great part of what this Jew said, it would be too long to recite it; but what includes in it both wonder and philosophy, it may not be amiss to discourse of. Now, that I may be plain with thee, Hyperochides, I shall herein seem to thee to relate wonders, and what will resemble dreams themselves. Hereupon Hyperochides answered modestly, and said, For that very reason it is that all of us are very desirous of hearing what thou art going to say. Then replied Aristotle, For this cause it will be the best way to imitate that rule of the rhetoricians, which requires us first to give an account of the man, and of what nation he was, that so we may not contradict our master's directions. Then said Hyperochides, Go on, if it so pleases thee. This man then [answered Aristotle] was by birth a Jew, and came from Celesyria; these Jews are derived from the Indian philosophers; they are named by the Indians Calami, and by the Syrians Judæi, and took their name from the country they inhabit, which is called Judea; but for the name of their city it is a very awkward one, for they call it Jerusalem. Now this man, when he was hospitably treated by a great many, came down from the upper country to the places near the sea, and became a Grecian, not only in his language, but in his soul also; insomuch that when we ourselves happened to be in Asia about the same places whither he came, he conversed with us and with other philosophical persons, and made a trial of our skill in philosophy; and, as he had lived with many learned men, he communicated to us more information than he received from us." This is Aristotle's account of the matter, as given us by Clearchus; which Aristotle discoursed also particularly of the great and wonderful fortitude of this Jew in his diet, and continent way of living, as those that please may learn more about him from Clearchus's book itself; for I avoid setting down any more than is sufficient for my purpose. Now Clearchus said this by way of digression, for his main design was of another nature; but for Hecateus of Abdera, who was both a philosopher, and one very useful in an active life, he was contemporary with King Alexander in his youth, and afterward with Ptolemy, the son of Lagus; he did not write about the Jewish affairs by-the-by only, but composed an entire book concerning the Jews themselves; out of which book I am willing to run over a few things, of which I have been treating by way of epitome. And in the first place I will demonstrate the time when this Hecateus lived; for he mentions the fight that was between Ptolemy and Demetrius about Gaza, which was fought in the eleventh year after the death of Alexander, and in the 117th olympiad, as Castor says in history. For when he had set down this olympiad, he says further, that "on this olympiad, Ptolemy, the son of Lagus, beat in battle Demetrius, the son of Antigonus, who was named Polioreetes, at Gaza." Now, it is agreed by all, that Alexander died in the 114th olympiad; it is, therefore, evident that our nation flourished in his time, and in the time of Alexander. Again, Hecateus says to the same purpose, as follows:—"Ptolemy got possession of the places in Syria after the battle at Gaza; and many, when they heard of Ptolemy's moderation and humanity, went along with him to Egypt,

and were willing to assist him in his affairs; one of whom (Hecateus says) was Hezekiah, the high priest of the Jews; a man of about sixty-six years of age, and in great dignity among his own people. He was a very sensible man, and could speak very movingly, and was very skilful in the management of affairs, if any other man ever were so; although, as he says, all the priests of the Jews took tithes of the products of the earth, and managed public affairs, and were in number not above 1500 at the most." Hecateus mentions this Hezekiah a second time, and says that, "as he was possessed of so great a dignity, and was become familiar with us, so did he take certain of those that were with him, and explained to them all the circumstances of their people; for he had all their habitations and polity down in writing." Moreover, Hecateus declares again, "what regard we have for our laws, and that we resolve to endure any thing rather than transgress them, because we think it right for us to do so." Whereupon he adds, that, "although they are in a bad reputation among their neighbours, and among all those that come to them, and have been often treated injuriously by the kings and governors of Persia, yet can they not be dissuaded from acting what they think best; but that when they are stripped on this account, and have torments inflicted upon them, and they are brought to the most terrible kinds of death, they meet them after a most extraordinary manner, beyond all other people, and will not renounce the religion of their forefathers." Hecateus also produces demonstrations not a few of this their resolute tenaciousness of their laws, when he speaks thus:—"Alexander was once at Babylon, and had an intention to rebuild the temple of Belus that was fallen to decay, and, in order thereto, he commanded all his soldiers in general to bring earth thither. But the Jews, and they only, would not comply with that command; nay, they underwent stripes and great losses of what they had on this account, till the king forgave them, and permitted them to live in quiet." He adds further, that "when the Macedonians came to them in that country, and demolished the [old] temples and the altars, they assisted them in demolishing them all; but [for not assisting them in rebuilding them] they either underwent losses, or sometimes obtained forgiveness." He adds further, that "these men deserve to be admired on that account." He also speaks of the mighty populousness of our nation, and says that "the Persians formerly carried away many ten thousands of our people to Babylon, as also that not a few ten thousands were removed after Alexander's death into Egypt and Phœnicia, by reason of the sedition that was arisen in Syria." The same person takes notice in his history how large the country is which we inhabit, as well as of its excellent character, and says that "the land in which the Jews inhabit contains 3,000,000 of arouræ, and is generally of a most excellent and most fruitful soil; nor is Judea of lesser dimensions." The same man describes our city Jerusalem also itself as of a most excellent structure, and very large, and inhabited from the most ancient times. He also discourses of the multitude of men in it, and of the construction of our temple, after the following manner:—"There are many strong places and villages (says he) in the country of Judea; but one strong city there is, about fifty furlongs in circumference, which is inhabited by 120,000 men, or thereabouts: they call it Jerusalem. There is, about the middle of the city, a wall of stone, the length of which is 500 feet, and the breadth 100 cubits, with double cloisters; wherein there is a square altar, not made of hewn stone, but composed of white stones gathered together, having each side twenty cubits long, and its altitude ten cubits. Hard by it is a large edifice, wherein there is an altar and a candlestick, both of gold, and in weight two talents; upon these there is a light that is never extinguished, neither by night nor by day. There is no image, nor any thing, nor any donations therein: nothing at all is there planted, neither grove, nor any thing of that sort. The priests abide therein both nights and days, performing certain purifications, and drinking not the least drop of wine while they are in the temple." Moreover, he attests that we Jews went as auxiliaries along with King Alexander, and after him with his successors. I will add further what he says he learned when he was himself with the same army, concerning the actions of a man that was a Jew. His words are these:—"As I was myself going to the Red Sea, there followed us a man whose name was Mosollam; he was one of the Jewish horsemen who conducted us; he

was a person of great courage, of a strong body, and by all allowed to be the most skilful archer that was either among the Greeks or barbarians. Now this man, as people were in great numbers passing along the road, and a certain augur was observing an augury by a bird, and requiring them all to stand still, inquired what they stayed for. Hereupon the augur showed him the bird from whence he took his augury, and told him that if the bird stayed where he was, they ought all to stand still; but that if he got up, and flew onward, they must go forward; but that if he flew backward, they must retire again. Mosollam made no reply, but drew his bow, and shot at the bird, and hit him, and killed him; and as the augur and some others were very angry, and wished imprecations upon him, he answered them thus: Why are you so mad as to take this most unhappy bird into your hands? for how can this bird give us any true information concerning our march, which could not foresee how to save himself? for had he been able to foreknow what was future, he would not have come to this place, but would have been afraid lest Mosollam the Jew would shoot at him, and kill him." But of Hecateus's testimonies we have said enough, for as to such as desire to know more of them, they may easily obtain them from his book itself. However, I shall not think it too much for me to name Agatharchides, as having made mention of us Jews, though in way of derision at our simplicity, as he supposes it to be; for when he was discoursing of the affairs of Stratonice, "how she came out of Macedonia into Syria, and left her husband Demetrius, while yet Seleucus would not marry her as she expected, but during the time of his raising an army at Babylon, stirred up a sedition about Antioch; and how after that the king came back, and upon his taking of Antioch, she fled to Seleucia, and had it in her power to sail away immediately, yet did she comply with a dream which forbade her so to do, and so was caught and put to death." When Agatharchides had premised this story, and had jested upon Stratonice for her superstition, he gives a like example of what was reported concerning us, and writes thus:—"There are a people called Jews, who dwell in a city the strongest of all other cities, which the inhabitants call Jerusalem, and are accustomed to rest on every seventh day; on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening. Now it came to pass, that when Ptolemy, the son of Lagus, came into this city with his army, these men, in observing this mad custom of theirs, instead of guarding the city, suffered their country to submit itself to a bitter lord; and their law was openly proved to have commanded a foolish practice.* This accident taught all other men but the Jews to disregard such dreams as these were, and not to follow the like idle suggestions delivered as a law, when, in such uncertainty of human reasonings, they are at a loss what they should do." Now this our procedure seems a ridiculous thing to Agatharchides, but will appear to such as consider it without prejudice a great thing, and what deserved a great many encomiums; I mean, when certain men constantly prefer the observation of their laws, and their religion toward God, before the preservation of themselves and their country.

Now, that some writers have omitted to mention our nation, not because they knew nothing of us, but because they envied us, or for some other unjustifiable reasons, I think I can demonstrate by particular instances; for Hieronymus, who wrote the History of [Alexander's] successors, lived at the same time with Hecateus, and was a friend of King Antigonus, and president of Syria. Now, it is plain that Hecateus wrote an entire book concerning us, while Hieronymus never mentions us in his history, although he was bred up very near to the places where we live. Thus different from one another are the inclinations of men; while the one thought we deserved to be carefully remembered, as some ill-disposed passion blinded the other's mind so entirely, that he could not discern the truth. And now, certainly, the foregoing records of the Egyptians, and Chaldeans, and Phœnicians, together with so many of the Greek writers, will be sufficient for the demonstration of our antiquity. Moreover, besides those before mentioned, Theophilus, Theodotus, and Mnaseas, and Aristophanes, and Hermogenes, Euhemerus also, and Conon, and Zopyrion, and perhaps many others (for I have not lighted upon

* Not their law, but the superstitious interpretation of their leaders.

all the Greek books) have made distinct mention of us. It is true, many of the men before mentioned have made great mistakes about the true accounts of our nation in the earliest times, because they had not perused our sacred books; yet have they all of them afforded their testimony to our antiquity, concerning which I am now treating. However, Demetrius Phalerus, and the elder Philo, with Eupolemus, have not greatly missed the truth about our affairs; whose lesser mistakes ought therefore to be forgiven them; for it was not in their power to understand our writings with the utmost accuracy.

One particular there is still remaining behind of what I at first proposed to speak to, and that is to demonstrate that those calumnies and reproaches, which some have thrown upon our nation, are lies, and to make use of those writers' own testimonies against themselves: and that in general this self-contradiction hath happened to many other authors by reason of their ill-will to some people, I conclude, is not unknown to such as have read histories with sufficient care; for some of them have endeavoured to disgrace the nobility of certain nations, and of some of the most glorious cities, and have cast reproaches upon certain forms of government. Thus hath Theopompus abused the city of Athens, Polycrates that of Lacedemon, as hath he that wrote the Tripoliticus (for he is not Theopompus, as is supposed by some,) done by the city of Thebes. Timeus also hath greatly abused the foregoing people and others also; and this ill treatment they use chiefly when they have a contest with men of the greatest reputation; some, out of envy and malice, and others as supposing that by this foolish talking of theirs, they may be thought worthy of being remembered themselves; and, indeed, they do by no means fail of their hopes, with regard to the foolish part of mankind, but men of sober judgment still condemn them of great malignity.

Now the Egyptians were the first that cast reproaches upon us; in order to please which nation, some others undertook to pervert the truth, while they would neither own that our forefathers came into Egypt from another country, as the fact was, nor give a true account of our departure thence; and indeed the Egyptians took many occasions to hate us and envy us: in the first place, because our ancestors had had the dominion over their country,* and when they were delivered from them, and gone to their own country again, they lived there in prosperity. In the next place, the difference of our religion from theirs hath occasioned great enmity between us, while our way of divine worship did as much exceed that which their laws appointed, as does the nature of God exceed that of brute beasts; for so far they all agree through the whole country, to esteem such animals as gods, although they differ from one another in the peculiar worship they severally pay to them; and certainly, men they are entirely of vain and foolish minds, who have thus accustomed themselves from the beginning to have such bad notions concerning their gods, and could not think of imitating that decent form of divine worship which was made use of, though, when they saw our institutions approved of by many others, they could not but envy us on that account; for some of them have proceeded to that degree of folly and meanness in their conduct, as not to scruple to contradict their own ancient records, nay, to contradict themselves also in their writings, and yet were so blinded by their passions as not to discern it.

And now I will turn my discourse to one of their principal writers, whom I have a little before made use of as a witness to our antiquity: I mean Manetho.† He promised to interpret the Egyptian history out of their sacred writings, and premised this: that "our people had come into Egypt, many ten thousands in number, and subdued its inhabitants;" and when he had further confessed that "we went out of that country afterward, and settled in that country which is now called Judea,

* The Phœnician shepherds, whom Josephus mistook for the Israelites.

† "In reading this and the remaining sections of this book, and some parts of the next, one may easily perceive that our usually cool and candid author, Josephus, was too highly offended with the impudent calumnies of Manetho, and the other bitter enemies of the Jews, with whom he had now to deal, and was thereby betrayed into a greater heat and passion than ordinary, and that by consequence he does not hear reason with his usual fairness and impartiality; he seems to depart sometimes from the brevity and sincerity of a faithful historian, which is his grand character, and indulges the prolixity and colours of a pleader and a disputant: accordingly, I confess, I always read these sections with less pleasure than I do the rest of his writings; though I fully believe the reproaches cast on the Jews, which he here endeavours to confute and expose, were wholly groundless and unreasonable."—*Whiston.*

and there built Jerusalem and its temple." Now thus far he followed his ancient records; but after this he permits himself, in order to appear to have written what rumours and reports passed abroad about the Jews, and introduces incredible narrations, as if he would have the Egyptian multitude, that had the leprosy and other distempers, to have been mixed with us, as he says they were, and that they were condemned to fly out of Egypt together; for he mentions Amenophis, a fictitious king's name, though on that account he durst not set down the number of years of his reign, which yet he had accurately done as to the other kings he mentions; he then ascribes certain fabulous stories to this king, as having in a manner forgotten how he had already related that the departure of the shepherds for Jerusalem had been 518 years before; for Tethmosis was king when they went away. Now, from his days, the reigns of the intermediate kings, according to Manetho, amounted to 393 years, as he says himself, till the two brothers Sethos and Hermeus; the one of whom, Sethos, was called by that other name of Egyptus; and the other, Hermeus, by that of Danaus. He also says that Sethos cast the other out of Egypt, and reigned fifty-nine years, as did his eldest son Rhampses reign after him sixty-six years. When Manetho, therefore, had acknowledged that our forefathers had gone out of Egypt so many years ago, he introduces his fictitious king Amenophis, and says thus: "This king was desirous to become a spectator of the gods, as had Orus, one of his predecessors in that kingdom, desired the same before him; he also communicated that his desire to his namesake Amenophis, who was the son of Papis, and one that seemed to partake of a divine nature, both as to wisdom and the knowledge of futurities." Manetho adds—"How this namesake of his told him that he might see the gods if he would clear the whole country of the lepers and of the other impure people; and the king was pleased with this injunction, and got together all that had any defects in their bodies out of Egypt. And that their number was 80,000; whom he sent to those quarries which are on the east side of the Nile, that they might work in them, and might be separated from the rest of the Egyptians." He says further, that "there were some of the learned priests that were polluted with the leprosy; but that still this Amenophis, the wise man and the prophet, was afraid that the gods would be angry at him and at the king, if there should appear to have been violence offered them; who also added this further [out of his sagacity about futurities], that certain people would come to the assistance of these polluted wretches, and would conquer Egypt, and keep it in their possession thirteen years: that, however, he durst not tell the king of these things, but that he left a writing behind him about all those matters, and then slew himself, which made the king disconsolate."

After which he writes thus, verbatim: "After those that were sent to work in the quarries had continued in that miserable state for a long while, the king was desired that he would set apart the city Avaris, which was then left desolate of the shepherds, for their habitation and protection; which desire he granted them. Now this city, according to the ancient theology, was Trypho's city. But when these men were gotten into it, and found the place fit for a revolt, they appointed themselves a ruler out of the priests of Heliopolis, whose name was Osarsiph, and they took their oaths that they would be obedient to him in all things. He then, in the first place, made this law for them, that they should neither worship the Egyptian gods, nor should abstain from any one of those sacred animals which they have in the highest esteem, but kill and destroy them all; that they should join themselves to nobody but to those that were of this confederacy. When he had made such laws as these, and many more such as were mainly opposite to the customs of the Egyptians,* he gave order that they should use the multitude of the hands they had in building walls about their city, and make themselves ready for a war with King Amenophis, while he did himself take into his friendship the other priests and those that were polluted with them, and sent ambassadors to those shepherds who had been driven out of the land by Tethmosis to the city called Jerusalem; whereby he informed them of his own affairs, and of the state of those others that had been treated after such an ignominious manner, and desired that they

* This is a very valuable testimony of Manetho, that the laws of Osarsiph, or Moses, were not made in compliance with, but in opposition to, the customs of the Egyptians.

would come with one consent to his assistance in this war against Egypt. He also promised that he would, in the first place, bring them back to their ancient city and country Avaris, and provide a plentiful maintenance for their multitude; that he would protect them and fight for them as occasion should require, and would easily reduce the country under their dominion. These shepherds were all very glad of this message, and came away with alacrity all together, being in number 200,000 men; and in a little time they came to Avaris. And now Amenophis, the king of Egypt, upon his being informed of their invasion, was in great confusion, as calling to mind what Amenophis, the son of Papis, had foretold him; and in the first place, he assembled the multitude of the Egyptians, and took counsel with their leaders, and sent for their sacred animals to him, especially for those that were principally worshipped in their temple, and gave a particular charge to the priests distinctly, that they should hide the images of their gods with the utmost care. He also sent his son Sethos, who was also named Ramesses from his father Rhampses, being but five years old, to a friend of his. He then passed on with the rest of the Egyptians, being 300,000 of the most warlike of them, against the enemy, who met them. Yet did he not join battle with them; but thinking that would be to fight against the gods, he returned back and came to Memphis, where he took Apis and the other sacred animals which he had sent for to him, and presently marched into Ethiopia, together with his whole army and multitude of Egyptians; for the king of Ethiopia was under an obligation to him, on which account he received him, and took care of all the multitude that was with him, while the country supplied all that was necessary for the food of the men. He also allotted cities and villages for this exile, that was to be from its beginning during those fatally determined thirteen years. Moreover, he pitched a camp for his Ethiopian army, as a guard to King Amenophis, upon the borders of Egypt. And this was the state of things in Ethiopia. But for the people of Jerusalem, when they came down together with the polluted Egyptians, they treated the men in such a barbarous manner, that those who saw how they subdued the before mentioned country, and the horrid wickedness they were guilty of, thought it a most dreadful thing; for they did not only set the cities and villages on fire, but were not satisfied till they had been guilty of sacrilege, and destroyed the images of the gods, and used them in roasting those sacred animals that used to be worshipped, and forced the priests and prophets to be the executioners and murderers of those animals, and then ejected them naked out of the country. It was also reported that the priest who ordained their polity and their laws, was by birth of Heliopolis; and his name Osarsiph, from Osiris, who was the god of Heliopolis; but that when he was gone over to these people, his name was changed, and he was called Moses."

This is what the Egyptians relate about the Jews, with much more, which I omit for the sake of brevity. But still Manetho goes on, that "after this, Amenophis returned from Ethiopia with a great army, as did his son Rhampses with another army also, and that both of them joined battle with the shepherds and the polluted people, and beat them and slew a great many of them, and pursued them to the bounds of Syria." These and the like accounts are written by Manetho. But I will demonstrate that he trifles, and tells arrant lies, after I have made a distinction which will relate to what I am going to say about him; for this Manetho had granted and confessed that this nation was not originally Egyptian, but that they had come from another country, and subdued Egypt, and then went away again out of it. But that those Egyptians who were thus diseased in their bodies were not mingled with us afterward, and that Moses who brought the people out was not one of that company, but lived many generations earlier, I shall endeavour to demonstrate from Manetho's own accounts themselves.

Now, for the first occasion of this fiction, Manetho supposes what is no better than a ridiculous thing; for he says that "King Amenophis desired to see the gods." What gods, I pray, did he desire to see? If he meant the gods whom their laws ordained to be worshipped, the ox, the goat, the crocodile, and the baboon, he saw them already; but for the heavenly gods," how could he see them, and what should occasion this his desire? To be sure, it was because another king before him had already seen them. He had then been informed what sort of gods they were, and after what manner they

had been seen, insomuch that he did not stand in need of any new artifice for obtaining this sight. However, the prophet, by whose means the king thought to compass his design was a wise man. If so, how came he not to know that such his desire was impossible to be accomplished? for the event did not succeed. And what pretence could there be to suppose that the gods would not be seen by reason of the people's maims in their bodies, or leprosy? for the gods are not angry at the imperfection of bodies, but at wicked practices; and as to 80,000 lepers, and those in an ill state also, how is it possible to have them gathered together in one day? nay, how came the king not to comply with the prophet? for his injunction was, that those that were maimed should be expelled out of Egypt, while the king only sent them to work in the quarries, as if he were rather in want of labourers, than intended to purge his country. He says further, that "this prophet slew himself, as foreseeing the anger of the gods, and those events which were to come upon Egypt afterward; and that he left this prediction for the king in writing. Besides, how came it to pass that this prophet did not foreknow his own death at the first? nay, how came he not to contradict the king in his desire to see the gods immediately? how came that unreasonable dread upon him of judgments that were not to happen in his lifetime; or what worse thing could he suffer, out of the fear of which he made haste to kill himself? But now let us see the silliest thing of all:—The king, although he had been informed of these things, and terrified with the fear of what was to come, yet did not he even then eject these maimed people out of his country, when it had been foretold him that he was to clear Egypt of them; but, as Manetho says, "He then, upon their request, gave them that city to inhabit, which had formerly belonged to the shepherds, and was called Avaris; whither when they were gone in crowds (he says) they chose one that had formerly been priest of Heliopolis; and that this priest first ordained that they should neither worship the gods, nor abstain from those animals that were worshipped by the Egyptians, but should kill and eat them all, and should associate with nobody but those that had conspired with them; and that he bound the multitude by oaths to be sure to continue in those laws; and that when he had built a wall about Avaris, he made war against the king." Manetho adds also, that "this priest sent to Jerusalem to invite that people to come to his assistance, and promised to give them Avaris; for that it had belonged to the forefathers of those that were coming from Jerusalem, and that when they were come, they made a war immediately against the king, and got possession of all Egypt." He says also, that "the Egyptians came with an army of 200,000 men, and that Amenophis, the king of Egypt, not thinking that he ought to fight against the gods, ran away presently into Ethiopia, and committed Apis and certain other of their sacred animals to the priests, and commanded them to take care of preserving them." He says further, that "the people of Jerusalem came accordingly upon the Egyptians, and overthrew their cities, and burnt their temples, and slew their horsemen, and, in short, abstained from no sort of wickedness nor barbarity: and for that priest who settled their polity and their laws," he says "he was by birth of Heliopolis, and his name was Osarsiph, from Osiris, the god of Heliopolis; but that he changed his name, and called himself Moses." He then says, that "on the thirteenth year afterward, Amenophis, according to the fatal time of the duration of his misfortunes, came upon them out of Ethiopia with a great army, and joining battle with the shepherds and with the polluted people, overcame them in battle, and slew a great many of them, and pursued them as far as the bounds of Syria."

Now Manetho does not reflect upon the improbability of his lie; for the leprous people, and the multitude that was with them, although they might formerly have been angry at the king, and at those that had treated them so coarsely, and this according to the prediction of the prophet; yet certainly, when they were come out of the mines, and had received of the king a city, and a country, they would have grown milder toward him. However, had they ever so much hated him in particular, they might have laid a private plot against himself, but would hardly have made war against all the Egyptians: I mean this on the account of the great kindred they who were so numerous must have had among them. Nay still, if they had resolved to fight with the men, they would not have had

impudence enough to fight with their gods; nor would they have ordained laws quite contrary to those of their own country, and to those in which they had been bred up themselves. Yet are we beholden to Manetho, that he does not lay the principal charge of this horrid transgression upon those that came from Jerusalem, but says that the Egyptians themselves were the most guilty, and that they were their priests that contrived these things, and made the multitude take their oaths for doing so; but still how absurd is it to suppose that none of these people's own relations or friends should be prevailed with to revolt, nor to undergo the hazards of war with them; while these polluted people were forced to send to Jerusalem, and bring their auxiliaries from thence! What friendship, I pray, or what relation was there formerly between them that required this assistance? On the contrary, these people were enemies, and greatly differed from them in their customs. He says, indeed, that they complied immediately, upon their promising them that they should conquer Egypt; as if they did not themselves very well know that country out of which they had been driven by force. Now, had these men been in want, or lived miserably, perhaps they might have undertaken so hazardous an enterprise; but as they dwelt in a happy city, and had a large country, and one better than Egypt itself, how came it about, that for the sake of those that had of old been their enemies, of those that were maimed in their bodies, and of those whom none of their own relations would endure, they should run such hazards in assisting them? For they could not foresee that the king would run away from them: on the contrary, he saith himself, that "Amenophis's son had 300,000 men with him, and met them at Pelusium." Now, to be sure, those that came could not be ignorant of this; but for the king's repentance and flight, how could they possibly guess at it? He then says, that "those who came from Jerusalem, and made this invasion, got the granaries of Egypt into their possession, and perpetrated many of the most horrid actions there." And thence he reproaches them, as though he had not himself introduced them as enemies, or as though he might accuse such as were invited from another place for so doing, when the natural Egyptians themselves had done the same things before their coming, and had taken oaths so to do. However, "Amenophis, some time afterward, came upon them, and conquered them in a battle, and slew his enemies, and drove them before him as far as Syria." As if Egypt were so easily taken by people that came from any place whatsoever; and as if those that had conquered it by war, when they were informed that Amenophis was alive, did neither fortify the avenues out of Ethiopia into it, although they had great advantages for doing it, nor did get their other forces ready for their defence; but that he followed them over the sandy desert, and slew them as far as Syria; while yet it is not an easy thing for an army to pass over that country, even without fighting.

Our nation, therefore, according to Manetho, was not derived from Egypt, nor were any of the Egyptians mingled with us, for it is to be supposed that many of the leprous and distempered people were dead in the mines, since they had been there a long time, and in so ill a condition; many others must be dead in the battles that happened afterward, and more still in the last battle and flight after it.

It now remains that I debate with Manetho about Moses. Now the Egyptians acknowledge him to have been a wonderful and a divine person; nay, they would willingly lay claim to him themselves, though after a most abusive and incredible manner; and pretend that he was of Heliopolis, and one of the priests of that place, and was ejected out of it among the rest, on account of his leprosy; although it had been demonstrated out of their records, that he lived 518 years earlier, and then brought our forefathers out of Egypt into the country that is now inhabited by us. But now that he was not subject in his body to any such calamity, is evident from what he himself tells us; for he forbade those that had the leprosy either to continue in a city, or to inhabit a village, but commanded that they should go about by themselves with their clothes rent; and declares that such as either touch them, or live under the same roof with them, should be esteemed unclean; nay, more, if any one of their disease be healed, and he recover his natural constitution again, he appointed them certain purifications and washings with spring-water, and the shaving off all their hair, and enjoins that they shall offer

many sacrifices, and those of several kinds, and then at length to be admitted into the city holy; although it were to be expected that, on the contrary, if he had been under the same calamity, he should have taken care of such persons beforehand, and have had them treated after a kinder manner, as affected with a concern for those that were to be under the like misfortunes with himself. Nor was it only those leprous people for whose sake he made these laws, but also for such as should be maimed in the smallest part of their body, who yet are not permitted by him to officiate as priests; nay, although any priest, already initiated, should have such a calamity fall upon him afterward, he ordered him to be deprived of his honour of officiating. How can it then be supposed that Moses should ordain such laws against himself, to his own reproach and damage who so ordained them? Nor, indeed, is that other notion of Manetho at all probable, wherein he relates the change of his name, and says that "he was formerly called Osarsiph;" and this a name noway agreeable to the other, while his true name was Moüses, and signifies a person who is preserved out of the water, for the Egyptians call water Moü. I think, therefore, I have made it sufficiently evident that Manetho, while he followed his ancient records, did not much mistake the truth of the history; but that when he had recourse to fabulous stories, without any certain author, he either forged them himself, without any probability, or else gave credit to some men who spake so, out of their ill-will to us.

And now I have done with Manetho, I will inquire into what Cheremon says; for he also, when he pretended to write the Egyptian history, sets down the same name for this king that Manetho did, Amenophis, as also of his son Ramesses, and then goes on thus:—"The goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war; but that Phritiphantes, the sacred scribe, said to him, that, in case he would purge Egypt of the men that had pollutions upon them, he should be no longer troubled with such frightful apparitions. That Amenophis accordingly chose out 250,000 of those that were thus diseased, and cast them out of the country: that Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally; that of Moses had been Tisithen, and that of Joseph, Peteseph: that these two came to Pelusium, and lighted upon 380,000 that had been left there by Amenophis, he not being willing to carry them into Egypt; that these scribes made a league of friendship with them, and made with them an expedition against Egypt: that Amenophis could not sustain their attacks, but immediately fled into Ethiopia, and left his wife with child behind him, who lay concealed in certain caverns, and there brought forth a son, whose name was Messene, and who, when he was grown up to man's estate, pursued the Jews into Syria, being about 200,000 men, and then received his father Amenophis out of Ethiopia."

This is the account Cheremon gives us. Now, I take it for granted, that what I have said already hath plainly proved the falsity of both these narrations; for had there been any real truth at the bottom, it was impossible that they should so greatly disagree about the particulars; but for those that invent lies, what they write easily will give us very different accounts, while they forge what they please, out of their own heads. Now, Manetho says that the king's desire of seeing the gods was the origin of the ejection of the polluted people; but Cheremon feigns that it was a dream of his own, sent upon him by Isis, that was the occasion of it. Manetho says, that the person who foreshowed this purgation of Egypt to the king was Amenophis; but this man says it was Phritiphantes. As to the numbers of the multitude that were expelled, they agree exceedingly well, the former reckoning them 80,000, and the latter about 250,000! Now, for Manetho, he describes these polluted persons as sent first to work in the quarries, and says, that after that the city Avaris was given them for their habitation. As also, he relates that it was not till after they had made war with the rest of the Egyptians, that they invited the people of Jerusalem to come to their assistance; while Cheremon says only, that they were gone out of Egypt, and lighted upon 380,000 men about Pelusium, who had been left there by Amenophis, and so they invaded Egypt with them again; that thereupon Amenophis fled into Ethiopia; but then this Cheremon commits a most ridiculous blunder in not informing us who this army

of so many ten thousands were, or whence they came; whether they were native Egyptians, or whether they came from a foreign country. Nor, indeed, has this man, who forged a dream from Isis about the leprous people, assigned the reason why the king would not bring them into Egypt. Moreover, Cheremon sets down Joseph as driven away at the same time with Moses, who yet died four generations before Moses; which four generations make almost 170 years. Besides all this, Ramesses, the son of Amenophis, by Manetho's account, was a young man, and assisted his father in his war, and left the country at the same time with him, and fled into Ethiopia: but Cheremon makes him to have been born in a certain cave, after his father was dead, and that he then overcame the Jews in battle, and drove them into Syria, being in number about 200,000. Oh the levity of the man! for he neither told us who these 380,000 were, nor how the 430,000 perished; whether they fell in war, or went over to Ramesses; and, what is the strangest of all, it is not possible to learn out of him, who they were whom he calls Jews, or to which of these two parties he applies that denomination, whether to the 250,000 leprous people, or to the 380,000 that were about Pelusium. But, perhaps, it will be looked upon as a silly thing in me to make any larger confutation of such writers as sufficiently confute themselves; for had they been only confuted by other men, it had been more tolerable.

I shall now add to these accounts about Menetho and Cheremon, somewhat about Lysimachus, who hath taken the same topic of falsehood with those before mentioned, but hath gone far beyond them in the incredible nature of his forgeries; which plainly demonstrates that he contrived them out of his virulent hatred of our nation. His words are these:—"The people of the Jews being leprous and scabby, and subject to certain other kinds of distempers, in the days of Bocchoris, king of Egypt, they fled to the temple, and got their food there by begging; and, as the numbers were very great that were fallen under these diseases, there arose a scarcity in Egypt. Hereupon Bocchoris, the king of Egypt, sent some to consult the oracle of [Jupiter] Ammon about this scarcity. The god's answer was this, that he must purge his temples of impure and impious men, by expelling them out of those temples into desert places; out, as to the scabby and leprous people, he must drown them, and purge his temples, the sun having an indignation at these men being suffered to live; and by this means the land will bring forth its fruits. Upon Bocchoris's having received these oracles, he called for their priests, and the attendants upon their altars, and ordered them to make a collection of the impure people, and to deliver them to the soldiers, to carry them away into the desert; but to take the leprous people, and wrap them in sheets of lead, and let them down into the sea. Hereupon the scabby and leprous people were drowned, and the rest were gotten together, and sent into desert places, in order to be exposed to destruction. In this case they assembled themselves together, and took counsel what they should do; and determined, that, as the night was coming on, they should kindle fires and lamps, and keep watch; that they also should fast the next night, and propitiate the gods, in order to obtain deliverance from them. That, on the next day, there was one Moses, who advised them that they should venture upon a journey, and go along one road till they should come to places fit for habitation: that he charged them to have no kind regards for any man, nor give good counsel to any, but always to advise them for the worst; and to overturn all those temples and altars of the gods they should meet with: that the rest commended what he had said with one consent, and did what they had resolved on, and so travelled over the desert. But that the difficulties of the journey being over, they came to a country inhabited, and that there they abused the men, and plundered and burnt their temples, and then came into that land which is called Judea, and there they built a city, and dwelt therein, and that their city was named Hierosyla, from this their robbing of the temples; but that still, upon the success they had afterward, they, through course of time, changed its denomination, that it might not be a reproach to them, and called the city Hierosolyma, and themselves Hierosolymites."

Now this man did not discover and mention the same king with the others, but feigned a newer name, and passing by the dream and the Egyptian prophet, he brings him to [Jupiter] Ammon, in order to gain oracles about the scabby and leprous peo-

ple; for he says that the multitude of Jews were gathered together at the temples. Now, it is uncertain whether he ascribes these names to these lepers, or to those that were subject to such diseases among the Jews only; for he describes them as a people of the Jews. What people does he mean? foreigners, or those of that country? Why then dost thou call them Jews, if they were Egyptians? But if they were foreigners, why dost thou not tell us whence they came? And how could it be that, after the king had thrown many of them into the sea, and ejected the rest into desert places, there should be still so great a multitude remaining? Or after what manner did they pass over the desert, and get the land which we now dwell in, and build our city, and that temple which hath been so famous among all mankind? And besides, he ought to have spoken more about our legislator than by giving us his bare name; and to have informed us of what nation he was, and what parents he was derived from; and to have assigned the reasons why he undertook to make such laws concerning the gods, and concerning matters of injustice with regard to men during that journey. For, in case the people were by birth Egyptians, they would not on the sudden have so easily changed the customs of their country; and in case they had been foreigners, they had for certain some laws or other which had been kept by them from long custom. It is true, that in regard to those who had ejected them, they might have sworn never to bear good-will to them, and might have had a plausible reason for so doing. But if these men resolved to wage an implacable war against all men, in case they had acted as wickedly as he relates of them, and this while they wanted the assistance of all men, this demonstrates a kind of mad conduct indeed; but not of the men themselves, but very greatly so of him that tells such lies about them. He hath also impudence enough to say that a name [Hierosyla] implying "Robbers of the temples,"* was given to their city, and that this name was afterward changed. The reason of which is plain, that the former name brought reproach and hatred upon them in the times of their posterity, while, it seems, those that built the city thought they did honour to the city by giving it such a name. So we see that this fine fellow had such an unbounded inclination to reproach us, that he did not understand that robbery of temples is not expressed by the same word and name among the Jews as it is among the Greeks. But why should a man say any more to a person who tells such impudent lies! However, since this book is risen to a competent length, I will make another beginning, and endeavour to add what still remains to perfect my design in the following book.

BOOK II.

In the former book, most honoured Epaphroditus, I have demonstrated our antiquity, and confirmed the truth of what I have said, from the writings of the Phœnicians, and Chaldeans, and Egyptians. I have, moreover, produced many of the Grecian writers, as witnesses thereto. I have also made a refutation of Manetho and Cheremon, and of certain others of our enemies. I shall now,† therefore, begin a confutation of the remaining authors who have written any thing against us; although, I confess, I have had a doubt upon me about Apion,‡ the grammarian, whether I ought to take the trouble of confuting him or not; for some of his writings contain much the same accusations which the others have laid against us, some things that he hath added are very frigid and contemptible, and for the greatest part of what he says, it is very scurrilous, and, to speak no more than the plain truth, it shows him to be a very unlearned person, and what he lays together,

* That is the meaning of Hierosyla in Greek, not in Hebrew.

† The former part of this second book is written against the calumnies of Apion, and then more briefly against the like calumnies of Apollonius Molo. But after that, Josephus leaves off the more particular reply to those adversaries of the Jews, and gives an excellent description and vindication of that theocracy which was settled for the Jewish nation by Moses.

‡ Called by Tiberius, "Cymbalum Mundi," the drum of the world.

looks like the work of a man of very bad morals, and of one no better in his whole life than a mountebank. Yet, because there are a great many men so very foolish, that they are rather caught by such orations than by what is written with care, and take pleasure in reproaching other men, and cannot abide to hear them commended, I thought it to be necessary not to let this man go off without examination, who had written such an accusation against us, as if he would bring us to make an answer in open court. For I also have observed, that many men are very much delighted when they see a man who first began to reproach another, to be himself exposed to contempt on account of the vices he hath himself been guilty of. However, it is not a very easy thing to go over this man's discourse, nor to know plainly what he means: yet does he seem, amid a great confusion and disorder in his falsehoods, to produce, in the first place, such things as resemble what we have examined already, and relate to the departure of our forefathers out of Egypt; and, in the second place, he accuses the Jews that are inhabitants of Alexandria; as, in the third place, he mixes with those things such accusations as concern the sacred purifications, with the other legal rites used in the temple.

Now, although I cannot but think that I have already demonstrated, and that abundantly more than was necessary, that our fathers were not originally Egyptians, nor were thence expelled, either on account of bodily diseases, or on any other calamities of that sort; yet will I briefly take notice of what Apion adds upon that subject; for in his third book, which relates to the affairs of Egypt, he speaks thus:—"I have heard of the ancient men of Egypt, that Moses was of Heliopolis, and that he thought himself obliged to follow the customs of his forefathers, and offered his prayers in the open air, toward the city walls; but that he reduced them all to be directed toward sunrising, which was agreeable to the situation of Heliopolis: that he also set up pillars instead of gnomons, under which was represented a cavity like that of a boat, and the shadow that fell from their tops fell down upon that cavity, that it might go round about the like course as the sun itself goes round in the other." This is that wonderful relation which we have given us by this grammarian. But that it is a false one is so plain, that it stands in need of few words to prove it, but is manifest from the works of Moses; for when he erected the first tabernacle to God, he did himself neither give order for any such kind of representation to be made at it, nor ordain that those that came after him should make such an one. Moreover, when, in a future age, Solomon built his temple in Jerusalem, he avoided all such needless decorations as Apion hath here devised. He says, further, how "he had heard of the ancient men, that Moses was of Heliopolis." To be sure that was because, being a younger man himself, he believed those that by their elder age were acquainted and conversed with him! Now this grammarian as he was, could not certainly tell which was the poet Homer's country, no more than he could which was the country of Pythagoras, who lived comparatively but a little while ago: yet does he thus easily determine the age of Moses, who preceded them such a vast number of years, as depending on his ancient men's relation; which shows how notorious a liar he was. But then as to his chronological determination of the time when he says he brought the leprous people, the blind, and the lame out of Egypt, see how well this most accurate grammarian of ours agrees with those that have written before him. Manetho says that the Jews departed out of Egypt in the reign of Tethmosis, 393 years before Danaus fled to Argos; Lysimachus says it was under King Bocchoris, that is 1700 years ago; Molo and some others determined it as every one pleased; but this Apion of ours, as deserving to be believed before them, hath determined it exactly to have been in the seventh olympiad, and the first year of that olympiad; the very same year in which he says that Carthage was built by the Phœnicians. The reason why he added this building of Carthage was, to be sure, in order, as he thought, to strengthen his assertion by so evident a character of chronology. But he was not aware that this character confutes his assertion; for if we may give credit to the Phœnician records, as to the time of the first coming of their colony to Carthage, they relate that Hiram their king was above 150 years earlier than the building of Carthage, concerning whom I have formerly produced testimonials out of those Phœnicians records, as also that this

Hiram was a friend of Solomon, when he was building the temple at Jerusalem, and gave him great assistance in his building that temple; while still Solomon himself built that temple 612 years after the Jews came out of Egypt. As for the number of those that were expelled out of Egypt, he hath contrived to have the very same number with Lysimachus, and says they were 110,000. He then assigns a certain wonderful and plausible occasion for the name of Sabbath, for he says, that "when the Jews had travelled a six days' journey, they had swellings on their groins; and that on this account it was that they rested on the seventh day, as having got safely to that country which is now called Judea; that then they preserved the language of the Egyptians, and called that day the Sabbath, for that malady of swellings on their groin was named Sabbatosis by the Egyptians." And would not a man now laugh at this fellow's trifling, or rather hate his impudence in writing thus? We must, it seems, take it for granted that all these 110,000 men must have these swellings. But, for certain, if those men had been blind and lame, and had all sorts of distempers upon them, as Apion says they had, they could not have gone one single day's journey; but if they had been all able to travel over a large desert, and besides that to fight and conquer those that opposed them, they had not all of them had swellings on their groins after the sixth day was over: for no such distemper comes naturally, and of necessity upon those that travel; but still when they are many ten thousands in a camp together, they constantly march a settled pace [in a day]. Nor is it at all probable that such a thing should happen by chance: this would be prodigiously absurd to be supposed. However, our admirable author Apion had before told us, that "they came to Judea in six days' time;" and again, that "Moses went up to a mountain that lay between Egypt and Arabia, which was called Sinai, and was concealed there forty days, and that when he came down from thence he gave laws to the Jews." But then, how was it possible for them to tarry forty days in a desert place where there was no water, and at the same time to pass all over the country between that and Judea in six days? And as for this grammatical translation of the word Sabbath, it either contains an instance of his great impudence or gross ignorance; for the words Sabbo and Sabbath are widely different from one another; for the word Sabbath in the Jewish language denotes rest from all sorts of work; but the word Sabbo, as he affirms, denotes, among the Egyptians, a malady of a swelling in the groin.

This is that novel account which the Egyptian Apion gives us concerning the Jews' departure out of Egypt, and is no better than a contrivance of his own. But, why should we wonder at the lies he tells about our forefathers, when he affirms them to be of Egyptian original, when he lies also about himself? for although he was born at Oasis in Egypt, he pretends to be, as a man may say, the top man of all the Egyptians; yet does he forswear his real country and progenitors, and by falsely pretending to be born at Alexandria, cannot deny the pravity of his family; for you see how justly he calls those Egyptians whom he hates and endeavours to reproach, for had he not deemed Egyptians to be a name of great reproach, he would not have avoided the name of an Egyptian himself; as we know that those who boast of their own countries, value themselves upon the denomination they acquire thereby, and reprove such as unjustly lay claim thereto. As for the Egyptians' claim to be of our kindred, they do it on one of the following accounts: I mean, either as they value themselves upon it, and pretend to bear that relation to us; or else as they would draw us in to be partakers of their own infamy. But this fine fellow Apion seems to broach this reproachful appellation against us [that we were originally Egyptians], in order to bestow it on the Alexandrians as a reward for the privilege they had given him of being a fellow-citizen with them: he also is apprized of the ill-will the Alexandrians bear to those Jews who are their fellow-citizens, and so proposes to himself to reproach them, although he must thereby include all the other Egyptians also, while in both cases he is no better than an impudent liar.

But let us now see what those heavy and wicked crimes are, which Apion charges upon the Alexandrian Jews: "They came (says he) out of Syria, and inhabited near the tempestuous sea, and were in the neighbourhood of the dashing of the waves." Now, if the place of habitation includes any thing that is reproachful, this man reproaches not his own real country

[Egypt], but what he pretends to be his own country, Alexandria; for all are agreed in this, that the part of that city which is near the sea, is the best part of all for habitation. Now, if the Jews gained that part of the city by force, and have kept it hitherto without impeachment, this is a mark of their valour; but in reality it was Alexander himself that gave them that place for their habitation, when they obtained equal privileges there with the Macedonians. Nor can I devise what Apion would have said, had their habitation been at Necropolis, and not been fixed hard by the royal palace [as it is]; nor had their nation had the denomination of Macedonians given them till this very day [as they have]. Had this man now read the epistles of king Alexander, or those of Ptolemy, the son of Lagus, or met with the writings of the succeeding kings, or that pillar which is still standing at Alexandria, and contains the privileges which the great [Julius] Cæsar bestowed upon the Jews; had this man, I say, known these records, and yet hath the impudence to write in contradiction to them, he hath shown himself to be a wicked man; but if he knew nothing of these records, he hath shown himself to be a man very ignorant; nay, when he appears to wonder how Jews could be called Alexandrians, this is another like instance of his ignorance; for all such as are called out to be colonies, although they be ever so far remote from one another in their original, receive their names from those that bring them to their new habitations. And what occasion is there to speak of others, when those of us Jews that dwell at Antioch are named Antiochians, because Seleucus, the founder of that city, gave them the privileges belonging thereto? After the like manner do those Jews that inhabit Ephesus and the other cities of Ionia enjoy the same name with those that were originally born there, by the grant of the succeeding princes; nay, the kindness and humanity of the Romans hath been so great, that it hath granted leave to almost all others to take the same name of Romans upon them; I mean not particular men only, but entire and large nations themselves also; for those anciently named Iberi, and Tyrcheni, and Sabini, are now called Romani: and if Apion reject this way of obtaining the privilege of a citizen of Alexandria, let him abstain from calling himself an Alexandrian hereafter; for otherwise, how can he who was born in the very heart of Egypt be an Alexandrian, if this way of accepting such a privilege, of what he would have us deprived, be once abrogated? Although, indeed, these Romans, who are now the lords of the habitable earth, have forbidden the Egyptians to have the privileges of any city whatsoever, while this fine fellow, who is willing to partake of such a privilege himself as he is forbidden to make use of, endeavours by calumnies to deprive those of it that have justly received it; for Alexander did not, therefore, get some of our nation to Alexandria, because he wanted inhabitants for this his city, on whose building he had bestowed so much pains; but this was given to our people as a reward; because he had, upon a careful trial, found them all to have been men of virtue and fidelity to him; for, as Hecateus says concerning us, "Alexander honoured our nation to such a degree, that, for the equity and the fidelity which the Jews had exhibited to him, he permitted them to hold the country of Samaria free from tribute. Of the same mind also was Ptolemy, the son of Lagus, as to those Jews who dwelt at Alexandria. For he intrusted the fortresses of Egypt into their hands, as believing they would keep them faithfully and valiantly for him; and when he was desirous to secure the government of Cyrene, and the other cities of Libya to himself, he sent a party of Jews to inhabit them. And for his successor Ptolemy, who was called Philadelphus, he did not only set all those of our nation free, who were captives under him, but did frequently give money [for their ransom]; and, what was his greatest work of all, he had a great desire of knowing our laws, and of obtaining the books of our sacred scriptures: accordingly, he desired that such men might be sent him as might interpret our law to him; and, in order to have them well compiled, he committed that care to no ordinary persons, but ordained that Demetrius Phalereus, and Andreus, and Aristeas—the first, Demetrius, the most learned person of his age, and the others, such as were intrusted with the guard of his body—should take the care of this matter: nor would he certainly have been so desirous of learning our law and the philosophy of our nation, had he despised the men that made use of it, or had he

not indeed had them in great admiration. Now, this Apion was unacquainted with almost all the kings of those Macedonians whom he pretends to have been his progenitors who were yet very well affected toward us; for the third of those Ptolemies, who was called Euergetes, when he had gotten possession of all Syria by force, did not offer his thank-offerings to the Egyptian gods for his victory, but came to Jerusalem, and according to our own laws, offered many sacrifices to God, and dedicated to him such gifts as were suitable to such a victory: and as for Ptolemy Philometor and his wife Cleopatra, they committed their whole kingdom to Jews, when Onias and Dositheus, both Jews, whose names are laughed at by Apion, were the generals of their whole army; but certainly, instead of reproaching them, he ought to admire their actions, and return them thanks for saving Alexandria, whose citizen he pretends to be; for when these Alexandrians were making war with Cleopatra the queen, and were in danger of being utterly ruined, these Jews brought them to terms of agreement, and freed them from the miseries of a civil war. "But then," says Apion, "Onias brought a small army afterward upon the city at the time when Thermus, the Roman ambassador, was there present." Yes, do I venture to say, and that he did rightly and very justly in so doing; for that Ptolemy who was called Physco, upon the death of his brother Philometor, came from Cyrene, and would have ejected Cleopatra as well as her sons out of their kingdom, that he might obtain it for himself unjustly. For this cause then it was that Onias undertook a war against him on Cleopatra's account; nor would he desert that trust the royal family had reposed in him in their distress. Accordingly, God gave a remarkable attestation to his righteous procedure; for when Ptolemy Physco had the presumption to fight against Onias's army, and had caught all the Jews that were in the city [Alexandria], with their children and wives, and exposed them naked and in bonds to his elephants, that they might be trodden upon and destroyed, and when he had made those elephants drunk for that purpose, the event proved contrary to his preparations; for these elephants left the Jews who were exposed to them, and fell violently upon Physco's friends and slew a great number of them; nay, after this, Ptolemy saw a terrible ghost, which prohibited his hurting those men; his very concubine, whom he loved so well, (some call her Ithaca, and others Irene,) making supplication to him that he would not perpetrate so great a wickedness. So he complied with her request, and repented of what he either had already done, or was about to do; whence it is well known that the Alexandrian Jews do with good reason celebrate this day, on the account that they had thereon been vouchsafed such an evident deliverance from God. However, Apion, the common calumniator of men, hath the presumption to accuse the Jews for making this war against Physco, when he ought to have commended them for the same. This man also makes mention of Cleopatra, the last queen of Alexandria, and abuses us, because she was ungrateful to us; whereas he ought to have reproved her, who indulged herself in all kinds of injustice and wicked practices, both with regard to her nearest relations, and husbands who had loved her, and indeed in general with regard to all the Romans, and those emperors that were her benefators; who also had her sister Arsinoe slain in a temple, when she had done her no harm: moreover, she had her brother slain by private treachery, and she destroyed the gods of her country, and the sepulchres of her progenitors; and while she had received her kingdom from the first Cæsar, she had the impudence to rebel against his son* and successor; nay, she corrupted Antony with her love-tricks, and rendered him an enemy to his country, and made him treacherous to his friends, and [by his means] despoiled some of their royal authority, and forced others in their madness to act wickedly; but what need I enlarge upon this head any further, when she left Antony in his fight at sea, though he were her husband, and the father of their common children, and compelled him to resign up his government, with the army, and to follow her [into Egypt]; nay, when last of all Cæsar had taken Alexandria, she came to that pitch of cruelty, that she declared she had some hope of preserving her affairs still, in case she could kill the Jews, though it were with her own hand; to such a degree of barbarity and perfidiousness had she arrived; and doth any one think that we

* His sister's son, whom he had adopted.

cannot boast ourselves of any thing, if, as Apion says, this queen did not at a time of famine distribute wheat among us? However, she at length met with the punishment she deserved. As for us Jews, we appeal to the great Cæsar what assistance we brought him, and what fidelity we showed to him against the Egyptians; as also to the senate and its decrees, and the epistles of Augustus Cæsar, whereby our merits [to the Romans] are justified. Apion ought to have looked upon those epistles, and in particular to have examined the testimonies given on our behalf, under Alexander and all the Ptolemies, and the decrees of the senate and of the greatest Roman emperors; and if Germanicus was not able to make a distribution of corn to all the inhabitants of Alexandria, that only shows what a barren time it was, and how great a want there was then of corn, but tends nothing to the accusation of the Jews; for what all the emperors have thought of the Alexandrian Jews is well known, for this distribution of wheat was no otherwise omitted with regard to the Jews, than it was with regard to the other inhabitants of Alexandria; but they still were desirous to preserve what the kings had formerly intrusted to their care—I mean the custody of the river; nor did those kings think them unworthy of having the entire custody thereof upon all occasions.

But besides this, Apion objects to us thus: "If the Jews (says he) be citizens of Alexandria, why do they not worship the same gods with the Alexandrians?" To which I give this answer: Since you are yourselves Egyptians, why do you fight it out one against another, and have implacable wars about your religion? At this rate we must not call you all Egyptians, nor indeed in general men, because you breed up with great care beasts of a nature quite contrary to that of men, although the nature of all men seems to be one and the same. Now, if there be such differences in opinion among you Egyptians, why are you surprised that those who came to Alexandria from another country, and had original laws of their own before, should persevere in the observance of those laws? But still he charges us with being the authors of sedition: which accusation, if it be a just one, why is it not laid against us all, since we are known to be all of one mind? Moreover, those that search into such matters will soon discover that the authors of sedition have been such citizens of Alexandria as Apion is; for while they were the Grecians and Macedonians who were in possession of this city, there was no sedition raised against us, and we were permitted to observe our ancient solemnities; but when the number of the Egyptians therein came to be considerable, the times grew confused, and then these seditions brake out still more and more, while our people continued uncorrupted. These Egyptians, therefore, were the authors of these troubles, who not having the constancy of Macedonians, nor the prudence of Grecians, indulged all of them the evil manners of the Egyptians, and continued their ancient hatred against us; for what is here so presumptuously charged upon us, is owing to the differences that are among themselves; while many of them have not obtained the privileges of citizens in proper times, but style those who are well known to have had that privilege extended to them all, no other than foreigners; for it does not appear that any of the kings have ever formerly bestowed those privileges of citizens upon Egyptians, no more than have the emperors done it more lately; while it was Alexander who introduced us into this city at first, the kings augmented our privileges therein, and the Romans have been pleased to preserve them always inviolable. Moreover, Apion would lay a blot upon us, because we do not erect images to our emperors, as if those emperors did not know this before, or stood in need of Apion as their defender; whereas he ought rather to have admired the magnanimity and modesty of the Romans, whereby they do not compel those that are subject to them to transgress the laws of their countries, but are willing to receive the honours due to them after such a manner as those who are to pay them esteem consistent with piety and with their own laws; for they do not thank people for conferring honours upon them, when they are compelled by violence so to do Accordingly, since the Grecians and some other nations think it a right thing to make images, nay, when they have painted the pictures of their parents, and wives, and children, they exult for joy; and some there are who take pictures for themselves of such persons as were noway related to them: nay, some take the pictures

of such servants as they were fond of. What wonder is it then if such as these appear willing to pay the same respect to their princes and lords? But then our legislator hath forbidden us to make images, not by way of denunciation beforehand, that the Roman authority was not to be honoured, but as despising a thing that was neither necessary nor useful for either God or man; and he forbade them, as we shall prove hereafter, to make these images for any part of the animal creation, and much less for God himself, who is no part of such animal creation. Yet hath our legislator nowhere forbidden us to pay honours to worthy men, provided they be of another kind, and inferior to those we pay to God; with which honours we willingly testify our respect to our emperors, and to the people of Rome; we also offer perpetual sacrifices for them; nor do we only offer them every day at the common expenses of all the Jews, but although we offer no other such sacrifices out of our common expenses, no not for our own children, yet do we this as a peculiar honour to the emperors, and to them alone, while we do the same to no other person whomsoever. And let this suffice for an answer in general to Apion as to what he says with relation to the Alexandrian Jews.

However, I cannot but admire those other authors who furnished this man with such his materials; I mean Possidonius and Apollonius [the son of] Molo, who while they accuse us for not worshipping the same gods whom others worship, they think themselves not guilty of impiety when they tell lies of us, and frame absurd and reproachful stories about our temple; whereas it is a most shameful thing for freemen to forge lies on any occasion, and much more so to forge them about our temple, which was so famous over all the world, and was preserved so sacred by us; for Apion hath the impudence to pretend, that "the Jews placed an ass's head in their holy place;" and he affirms that this was discovered when Antiochus Epiphanes spoiled our temple, and found that ass's head there made of gold, and worth a great deal of money. To this my first answer shall be this, that had there been any such thing among us, an Egyptian ought by no means to have thrown it in our teeth, since an ass is not a more contemptible animal than ——,* and goats, and other such creatures, which among them are gods. But besides this answer, I say further, how comes it about that Apion does not understand this to be no other than a palpable lie, and to be confuted by the thing itself as utterly incredible? For we Jews are always governed by the same laws, in which we constantly persevere; and although many misfortunes have befallen our city, as the like have befallen others, and although Theos [Epiphanes], and Pompey the Great, and Licinius Crassus, and last of all Titus Cæsar, have conquered us in war, and gotten possession of our temple, yet has none of them found any such thing there, nor indeed any thing but what was agreeable to the strictest piety; although what they found we are not at liberty to reveal to other nations. But for Antiochus [Epiphanes], he had no just cause for that ravage in our temple that he made; he only came to it when he wanted money, without declaring himself our enemy, and attacked us while we were his associates and his friends: nor did he find any thing there that was ridiculous. This is attested by many worthy writers—Polybius of Megalapolis, Strabo of Cappadocia, Nicolaus of Damascus, Timagenes, Castor the chronologer, and Apollodorus, who all say that it was out of Antiochus's want of money that he broke his league with the Jews, and despoiled their temple when it was full of gold and silver. Apion ought to have had a regard to these facts, unless he had himself had either an ass's heart, or a dog's impudence; of such a dog I mean as they worship; for he had no other external reason for the lies he tells of us. As for us Jews, we ascribe no honour or power to asses, as do the Egyptians to crocodiles and asps, when they esteem such as are seized upon by the former, or bitten by the latter, to be happy persons, and persons worthy of God. Asses are the same with us which they are with other wise men, viz. creatures that bear the burdens that we lay upon them; but if they come to our threshing-floors and eat our corn, or do not perform what we impose upon them, we beat them with a great many stripes; because it is their business to minister to us in our husbandry affairs. But this Apion of ours was

* It cannot be ascertained at this distance of time, to what particular animal Josephus here alludes, but it is not unlikely that it was the ox or cow, both of which, in common with many other animals, were held in great reverence by the Egyptians.

either perfectly unskilful in the composition of such fallacious discourses, or however, when he began [somewhat better], he was not able to persevere in what he had undertaken, since he hath no manner of success in those reproaches he casts upon us.

He adds another Grecian fable, in order to reproach us. In reply to which, it would be enough to say that they who presume to speak about divine worship, ought not to be ignorant of this plain truth, that it is a degree of less impurity to pass through temples, than to forge wicked calumnies of its priests. Now, such men as he are more zealous to justify a sacrilegious king than to write what is just and what is true about us, and about our temple; for when they are desirous of gratifying Antiochus, and of concealing that perfidiousness and sacrilege which he was guilty of, with regard to our nation, when he wanted money, they endeavour to disgrace us, and tell lies even relating to futurities. Apion becomes other men's prophet upon this occasion, and says, that "Antiochus found in our temple a bed and a man lying upon it, with a small table before him, full of dainties, from the [fishes of the] sea, and the fowls of the dry land; that this man was amazed at these dainties thus set before him; that he immediately adored the king, upon his coming in, as hoping that he would afford him all possible assistance; that he fell down upon his knees, and stretched out to him his right hand, and begged to be released: and that when the king bade him sit down, and tell him who he was, and why he dwelt there, and what was the meaning of those various sorts of food that were set before him, the man made a lamentable complaint, and with sighs, and tears in his eyes, gave him this account of the distress he was in; and said that he was a Greek, and that as he went over this province, in order to get his living, he was seized upon by foreigners, on a sudden, and brought to this temple, and shut up therein, and was seen by nobody, but was fattened by these curious provisions thus set before him: and that truly at the first such unexpected advantages seemed to him matter of great joy; that, after a while they brought a suspicion upon him, and at length astonishment, what their meaning should be; that at last he inquired of the servants that came to him, and was by them informed that it was in order to the fulfilling a law of the Jews, which they must not tell him, that he was thus fed; and that they did the same at a set time every year: that they used to catch a Greek foreigner, and fatten him thus up every year, and then lead him to a certain wood, and kill him, and sacrifice with their accustomed solemnities, and taste of his entrails, and take an oath upon this sacrificing a Greek, that they would ever be at enmity with the Greeks; and that then they threw the remaining parts of the miserable wretch into a certain pit." Apion adds further, that "the man said there were but a few days to come ere he was to be slain, and implored Antiochus that, out of the reverence he bore to the Grecian gods, he would disappoint the snares the Jews laid for his blood, and would deliver him from the miseries with which he was encompassed." Now this is such a most tragical fable, as is full of nothing but cruelty and impudence; yet does it not excuse Antiochus of his sacrilegious attempts, as those who wrote it in his vindication are willing to suppose; for he could not presume beforehand that he should meet with any such thing in coming to the temple, but must have found it unexpectedly. He was, therefore, still an impious person, that was given to unlawful pleasures, and had no regard to God in his actions. But [as for Apion] he hath done whatever his extravagant love of lying hath dictated to him, as it is most easy to discover by a consideration of his writings; for the difference of our laws is known not to regard the Grecians only, but they are principally opposite to the Egyptians, and to some other nations also: for while it so falls out, that men of all countries come sometimes and sojourn among us, how comes it about that we take an oath, and conspire only against the Grecians, and that by the effusion of their blood also? Or how is it possible that all the Jews should get together to these sacrifices, and the entrails of one man should be sufficient for so many thousands to taste of them, as Apion pretends? Or why did not the king carry this man, whosoever he was, and whatsoever was his name (which is not set down in Apion's book) with great pomp back into his own country? when he might thereby have been esteemed a religious person himself, and a mighty lover of the Greeks, and might thereby have procured himself great assistance from all men against that hatred the Jews

bore to him. But I leave this matter; for the proper way to confute fools is not to use bare words, but to appeal to the things themselves that make against them. Now then, all such as ever saw the construction of our temple, of what nature it was, know well enough how the purity of it was never to be profaned; for it had four several courts,* encompassed with cloisters round about, every one of which had by our law a peculiar degree of separation from the rest. Into the first court everybody was allowed to go, even foreigners; and none but women, during their courses, were prohibited to pass through it; all the Jews went into the second court, as well as their wives, when they were free from all uncleanness; into the third went the Jewish men when they were clean and purified; into the fourth went the priests, having on their sacerdotal garments; but for the most sacred place, none went in but the high priests, clothed in their peculiar garments. Now there is so great caution used about these offices of religion, that the priests are appointed to go into the temple but at certain hours: for, in the morning, at the opening of the inner temple, those that are to officiate receive the sacrifices, as they do again at noon, till the doors are shut. Lastly, it is not so much as lawful to carry any vessel into the holy house; nor is there any thing therein, but the altar [of incense], the table [of show-bread], the censer, and the candlestick, which are all written in the law: for there is nothing further there, nor are there any mysteries performed that may not be spoken of; nor is there any feasting within the place. For what I have now said is publicly known, and supported by the testimony of the whole people, and their operations are very manifest; for, although there be four courses of the priests, and every one of them have above 5000 men in them, yet do they officiate on certain days only; and when those days are over, other priests succeed in the performance of their sacrifices, and assemble together at midday, and receive the keys of the temple, and the vessels by tale, without any thing relating to food or drink being carried into the temple; nay, we are not allowed to offer such things at the altar excepting what is prepared for the sacrifices.

What, then, can we say of Apion, but that he examined nothing that concerned these things, while still he uttered incredible words about them? But it is a great shame for a grammarian not to be able to write true history. Now, if he knew the purity of our temple, he hath entirely omitted to take notice of it; but he forges a story about the seizing of a Grecian, about ineffable food, and the most delicious preparation of dainties; And pretends that strangers could go into a place whereinto the noblest men among the Jews are not allowed to enter, unless they be priests. This, therefore, is the utmost degree of impiety, and a voluntary lie, in order to the delusion of those who will not examine into the truth of matters. Whereas, such unspeakable mischiefs as are above related, have been occasioned by such calumnies that are raised upon us.

Nay, this miracle of piety derides us further, and adds the following pretended facts to his former fable; for he says that this man related how, "while the Jews were once in a long war with the Idumeans, there came a man out of one of the cities of the Idumeans, who there had worshipped Apollo. This man, whose name is said to have been Zabidus, came to the Jews, and promised that he would deliver Apollo, the god of Dora, into their hands, and that he would come to our temple, if they would all come up with him, and bring the whole multitude of the Jews with them; that Zabidus made him a certain wooden instrument, and put it round about him, and set three rows of lamps therein, and walked after such a manner, that he appeared to those that stood a great way off him to be a kind of star walking upon the earth: that the Jews were terribly frighted at so surprising an appearance, and stood very quiet at a distance; and that Zabidus, while they continued so very quiet, went into the holy house and carried off that golden head of an ass, (for so facetiously does he write,) and then went his way back again to Dora in great haste." And say you so, sir! as I may reply; then does Apion load the ass, (that is, himself,) and lays on him a burden of fooleries and lies; for he writes of places that have no being; and not knowing the cities he speaks of, he

* It is remarkable that Josephus here reckons up four distinct courts of the temple: that of the Gentiles, that of the women of Israel, that of the men of Israel, and that of the priests; as also that the court of the women admitted the husbands of those wives that were therein; while the court of the men did not admit any women into it at all.

changes their situation; for Idumea borders upon our country, and is near to Gaza, in which there is no such city as Dora, although there be, it is true, a city named Dora in Phœnicia, near Mount Carmel, but it is four days' journey from Idumea. Now, then, why does this man accuse us because we have not gods in common with other nations?—if our forefathers were so easily prevailed upon to have Apollo come to them, and thought they saw him walking upon the earth, and the stars with him; for certainly those who have so many festivals, wherein they light lamps, must yet, at this rate, have never seen a candlestick! But still it seems that, while Zabidus took his journey over the country, where were so many ten thousands of people, nobody met him. He also, it seems, even in a time of war, found the walls of Jerusalem destitute of guards. I omit the rest. Now the doors of the holy house were seventy cubits high, and twenty cubits broad, they were all plated over with gold, and almost of solid gold itself, and there were no fewer than twenty men required to shut them every day; nor was it lawful ever to leave them open, though it seems this lamp-bearer of ours opened them easily, or thought he opened them, as he thought he had the ass's head in his hand. Whether, therefore, he returned it to us again, or whether Apion took it and brought it into the temple again, that Antiochus might find it, and afford a handle for a second fable of Apion, is uncertain.

Apion also tells a false story when he mentions an oath of ours, as if we "swore by God, the maker of the heaven and earth and sea, to bear no good-will to any foreigner, and particularly to none of the Greeks." Now this liar ought to have said directly that "we would bear no good-will to any foreigner, and particularly to none of the Egyptians." For then his story about the oath would have squared with the rest of his original forgeries, in case our forefathers had been driven away by their kinsmen the Egyptians, not on account of any wickedness they had been guilty of, but on account of the calamities they were under; for as to the Grecians, we are rather remote from them in place than different from them in our institutions, insomuch that we have no enmity with them, nor any jealousy of them. On the contrary, it hath so happened, that many of them have come over to our laws, and some of them have continued in their observation, although others of them had not courage enough to persevere, and so departed from them again; nor did anybody ever hear this oath sworn by us; Apion, it seems, was the only person that heard it, for he, indeed, was the first composer of it.

However, Apion deserves to be admired for his great prudence, as to what I am going to say, which is this, "That there is a plain mark among us, that we neither have just laws, nor worship God as we ought to do, because we are not governors, but are rather in subjection to Gentiles, sometimes to one nation, sometimes to another; and that our city has been liable to several calamities, while their city [Alexandria] hath been of old time an imperial city, and not used to be in subjection to the Romans." But now this man had better leave off his boasting; for everybody but himself would think that Apion said what he hath said against himself; for there are very few nations that have had the good fortune to continue many generations in the principality, but still the mutations in human affairs have put them into subjection under others; and most nations have been often subdued, and brought into subjection by others. Now for the Egyptians, perhaps, they are the only nation that have had this extraordinary privilege, to have never served any of those monarchs who subdued Asia and Europe, and this on account, as they pretend, that the gods fled into their country and saved themselves, by being changed into the shapes of wild beasts. Whereas these Egyptians are the very people that appear to have never, in all the past ages, had one day of freedom, no not so much as from their own lords. For I will not reproach them with relating the manner how the Persians used them, and this not once only, but many times, when they laid their cities waste, demolished their temples, and cut the throats of those animals whom they esteemed to be gods; for it is not reasonable to imitate the clownish ignorance of Apion, who hath no regard to the misfortunes of the Athenians, or of the Lacedemonians, the latter of whom were styled by all men the most courageous, and the former the most religious, of the Grecians. I say nothing of such kings as have been famous for piety, particularly of one of them whose name was Cresus, nor what

calamities he met with in his life; I say nothing of the citadel of Athens, of the temple at Ephesus, of that at Delphi, nor of ten thousand others which have been burnt down, while nobody cast reproaches on those that were the sufferers, but on those that were the actors therein. But now we have met with Apion, an accuser of our nation, though one that still forgets the miseries of his own people, the Egyptians; but it is that Sesostris, who was once so celebrated a king of Egypt, that hath blinded him. Now we will not boast of our kings, David and Solomon, though they conquered many nations; accordingly we will let them alone. However, Apion is ignorant of what everybody knows, that the Egyptians were servants to the Persians, and afterward to the Macedonians, when they were lords of Asia, and were no better than slaves, while we have enjoyed liberty formerly; nay, more than that, have had the dominion of the cities that lie round about us, and this nearly for 120 years together, until Pompeius Magnus. And when all the kings everywhere were conquered by the Romans, our ancestors were the only people who continued to be esteemed their confederates and friends, on account of their fidelity to them.

"But," says Apion, "we Jews have not had any wonderful men among us, not any inventors of arts, nor any eminent for wisdom." He then enumerates Socrates and Zeno and Cleanthes, and some others of the same sort; and, after all, he adds himself to them, which is the most wonderful thing of all that he says, and pronounces Alexandria to be happy, because it has such a citizen as he is in it; for he was the fittest man to be a witness to his own deserts, although he hath appeared to all others no better than a wicked mountebank, of a corrupt life and ill discourses; on which account one may justly pity Alexandria, if it should value itself upon such a citizen as he is. But as to our own men, we have had those who have been as deserving of commendation as any other whosoever; and such as have perused our Antiquities cannot be ignorant of them.

As to the other things which he sets down as blameworthy, it may, perhaps, be the best way to let them pass without apology, that he may be allowed to be his own accuser, and the accuser of the rest of the Egyptians. However, he accuses us for sacrificing animals, and for abstaining from swine's flesh, and laughs at us for the circumcision of our males. Now, as for our slaughter of tame animals for sacrifices, it is common to us and to all other men; but this Apion, by making it a crime to sacrifice them, demonstrates himself to be an Egyptian; for had he been either a Grecian or a Macedonian [as he pretends to be], he had not shown an uneasiness at it; for those people glory in sacrificing whole hecatombs to the gods, and make use of those sacrifices for feasting; and yet is not the world thereby rendered destitute of cattle, as Apion was afraid would come to pass. Yet, if all men had followed the manners of the Egyptians, the world had certainly been made desolate as to mankind, but had been filled full of the wildest sort of brute beasts, which, because they suppose them to be gods, they carefully nourish. However, if any one should ask Apion which of the Egyptians he thinks to be the most wise, and most pious of them all, he would certainly acknowledge the priests to be so; for the histories say that two things were originally committed to their care by their kings' injunctions, the worship of the gods, and the support of wisdom and philosophy. Accordingly, these priests are all circumcised, and abstain from swine's flesh; nor does any one of the other Egyptians assist them in slaying those sacrifices they offer to the gods. Apion was therefore quite blinded in his mind, when, for the sake of the Egyptians, he contrived to reproach us, and to accuse such others as not only make use of that conduct of life which he so much abuses, but have also taught other men to be circumcised, as says Herodotus; which makes me think that Apion is hereby justly punished for his casting such reproaches on the laws of his own country; for he was circumcised himself of necessity, on account of an ulcer; and when he received no benefit by such circumcision, but the wound became putrid, he died in great torment. Now, men of good tempers ought to observe their own laws concerning religion accurately, and to persevere therein, but not presently to abuse the laws of other nations, while this Apion deserted his own laws, and told lies about ours; and this was the end of Apion's life, and this shall be the conclusion of our discourse about him.

But now, since Apollonius Molo, and

Lysimachus, and some others, write treatises about our lawgiver Moses, and about our laws, which are neither just nor true, and this partly out of ignorance, but chiefly out of ill-will to us, while they calumniate Moses as an impostor and deceiver, and pretend that our laws teach us wickedness, but nothing that is virtuous, I have a mind to discourse briefly, according to my ability, about our whole constitution of government, and about the particular branches of it; for I suppose it will thence become evident that the laws we have given us are disposed after the best manner for the advancement of piety, for mutual communion with one another, for a general love of mankind, as also for justice, and for sustaining labours with fortitude, and for a contempt of death; and I beg of those that shall peruse this writing of mine, to read it without partiality; for it is not my purpose to write an encomium upon ourselves, but I shall esteem this as a most just apology for us, and taken from those our laws, according to which we lead our lives, against the many and the lying objections that have been made against us. Moreover, since this Apollonius does not do like Apion, and lay a continued accusation against us, but does it only by starts, and up and down his discourse, while he sometimes reproaches us as atheists, and man-haters, and sometimes hits us in the teeth with our want of courage, and yet sometimes, on the contrary, accuses us of too great boldness, and madness in our conduct; nay, he says that we are the weakest of all the barbarians, and that this is the reason why we are the only people who have made no improvements in human life; now I think I shall have then sufficiently disproved all these his allegations, when it shall appear that our laws enjoin the very reverse of what he says, and that we very carefully observe those laws ourselves; and if I be compelled to make mention of the laws of other nations, that are contrary to ours, those ought deservedly to thank themselves for it, who have pretended to depreciate our laws in comparison of their own; nor will there, I think, be any room after that for them to pretend, either that we have no such laws ourselves, an epitome of which I will present to the reader, or that we do not, above all men, continue in the observation of them.

To begin then a good way backward, I would advance this, in the first place, that those who have been admirers of good order, and of living under common laws, and who began to introduce them, may well have this testimony that they are better than other men, both for moderation and such virtue as is agreeable to nature. Indeed, their endeavour was to to have every thing they ordained believed to be very ancient, that they might not be thought to imitate others, but might appear to have delivered a regular way of living to others after them. Since then this is the case, the excellency of a legislator is seen in providing for the people's living after the best manner, and in prevailing with those that are to use the laws he ordains for them, to have a good opinion of them, and in obliging the multitude to persevere in them, and to make no changes in them, neither in prosperity nor adversity. Now, I venture to say, that our legislator is the most ancient of all the legislators whom we have anywhere heard of; for as for the Lycurguses, and Solons, and Zaleucus Locrensis, and all those legislators who are so admired by the Greeks, they seem to be of yesterday, if compared with our legislator, insomuch as the very name of law was not so much as known in old times among the Grecians. Homer is a witness to the truth of this observation, who never uses that term in all his poems; for, indeed, there was then no such thing among them, but the multitude was governed by wise maxims, and by the injunctions of their king. It was also a long time that they continued in the use of these unwritten customs, although they were always changing them upon several occasions; but for our legislator, who was of so much greater antiquity than the rest, (as even those that speak against us upon all occasions do always confess,) he exhibited himself to the people as their best governor and counsellor, and included in his legislation the entire conduct of their lives, and prevailed with them to receive it, and brought it so to pass, that those that were made acquainted with his laws did most carefully observe them.

But let us consider his first and greatest work; for when it was resolved on by our forefathers to leave Egypt and return to their own country, this Moses took the many ten thousands that were of the people, and saved them out of many desperate distresses, and brought them home in safety. And certainly it was here no-

cessary to travel over a country without water, and full of sand, to overcome their enemies, and, during these battles, to preserve their children, and their wives, and their prey; on all which occasions he became an excellent general of an army, and a most prudent counsellor, and one that took the truest care of them all: he also so brought it about, that the whole multitude depended upon him; and while he had them always obedient to what he enjoined, he made no manner of use of his authority for his own private advantage, which is the usual time when governors gain great powers to themselves, and pave the way for tyranny, and accustom the multitude to live very dissolutely; whereas, when our legislator was in so great authority, he, on the contrary, thought he ought to have regard to piety, and show his great good-will to the people; and by this means he thought he might show the great degree of virtue that was in him, and might procure the most lasting security to those who had made him their governor. When he had, therefore, come to such a good resolution, and had performed such wonderful exploits, we had just reason to look upon ourselves as having him for a divine governor and counsellor; and when he had first persuaded himself that his actions and designs were agreeable to God's will, he thought it his duty to impress, above all things, that notion upon the multitude; for those who have once believed that God is the inspector of their lives, will not permit themselves in any sin; and this is the character of our legislator: he was no impostor, no deceiver, as his revilers say, though unjustly, but such an one as they boast Minos to have been among the Greeks, and other legislators after him; for some of them suppose that they had their laws from Jupiter, while Minos said that the revelation of his laws was to be referred to Apollo, and his oracle at Delphi, whether they really thought they were so derived, or supposed, however, that they could persuade the people easily that so it was; but which of these it was who made the best laws, and which had the greatest reason to believe that God was their author, it will be easy, upon comparing those laws themselves together, to determine; for it is time that we come to that point. Now, there are innumerable differences in the particular customs and laws that are among all mankind, which a man may briefly reduce under the following heads:—Some legislators have permitted their governments to be under monarchies, others put them under oligarchies, and others under a republican form; but our legislator had no regard to any of these forms, but he ordained our government to be what, by a strained expression, may be termed a Theocracy, by ascribing the authority and the power to God, and by persuading all the people to have a regard to him, as the author of all the good things enjoyed either in common by all mankind, or by each one in particular, and of all that they themselves obtained by praying to him in their greatest difficulties. He informed them that it was impossible to escape God's observation, either in any of our outward actions, or in any of our inward thoughts. Moreover, he represented God as unbegotten, and immutable, through all eternity, superior to all mortal conceptions in pulchritude; and, though known to us by his power, yet unknown to us as to his essence. I do not now explain how these notions of God are the sentiments of the wisest among the Grecians, and how they were taught them upon the principles that he afforded them. However, they testify, with great assurance, that these notions are just, and agreeable to the nature of God, and to his majesty; for Pythagoras, and Anaxagoras, and Plato, and the Stoic philosophers that succeeded them, and almost all the rest, are of the same sentiments, and had the same notions of the nature of God; yet durst not these men disclose those true notions to more than a few, because the body of the people were prejudiced with other opinions beforehand. But our legislator, who made his actions agree to his laws, did not only prevail with those that were his contemporaries to agree with these his notions, but so firmly imprinted this faith in God upon all their posterity, that it never could be removed. The reason why the constitution of this legislation was ever better directed to the utility of all than other legislations were, is this, that Moses did not make religion a part of virtue, but he saw and he ordained other virtues to be parts of religion; I mean justice, and fortitude, and temperance, and a universal agreement of the members of the community with one another; for all our actions and studies, and all our words [in Moses's settlement] have a reference to piety to-

ward God; for he hath left none of these in suspense, or undetermined; for there are two ways of coming at any sort of learning, and a moral conduct of life; the one is by instruction in words, the other by practical exercises. Now, other lawgivers have separated these two ways in their opinions, and choosing one of those ways of instructions, or that which best pleased every one of them, neglected the other. Thus did the Lacedemonians and the Cretans teach by practical exercises, but not by words; while the Athenians, and almost all the other Grecians, made laws about what was to be done, or left undone, but had no regard to the exercising them thereto in practice.

But for our legislator, he very carefully joined these two methods of instruction together; for he neither left these practical exercises to go on without verbal instruction, nor did he permit the hearing of the law to proceed without the exercises for practice; but beginning immediately from the earliest infancy, and the appointment of every one's diet, he left nothing of the very smallest consequence to be done at the pleasure and disposal of the person himself. Accordingly, he made a fixed rule of law what sorts of food they should abstain from, and what sorts they should use; as also, what communion they should have with others, what great diligence they should use in their occupations, and what times of rest should be interposed, that by living under that law as under a father and a master, we might be guilty of no sin, neither voluntary nor out of ignorance; for he did not suffer the guilt of ignorance to go on without punishment, but demonstrated the law to be the best and most necessary instruction of all others, permitting the people to leave off their other employments, and to assemble together for the hearing of the law, and learning it exactly, and this not once or twice, or oftener, but every week; which thing all the other legislators seem to have neglected.

And, indeed, the greatest part of mankind are so far from living according to their own laws, that they hardly know them; but when they have sinned, they learn from others that they have transgressed the law. Those also who are in the highest and principal posts of the government, confess they are not acquainted with those laws, and are obliged to take such persons for their assessors in public administrations as profess to have skill in those laws; but for our people, if anybody do but ask any of them about our laws, he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them immediately as soon as ever we became sensible of any thing, and of our having them, as it were, engraven on our souls. Our transgressors of them are but few; and it is impossible, when any do offend, to escape punishment.

And this very thing it is that principally creates such a wonderful agreement of minds among us all; for this entire agreement of ours in all our notions concerning God, and our having no difference in our course of life and manners, procures among us the most excellent concord of these our manners that is anywhere among mankind; for no other people but we Jews have avoided all discourses about God, that any way contradict one another, which yet are frequent among other nations; and this is true, not only among ordinary persons, according as every one is affected, but some of the philosophers have been insolent enough to indulge such contradictions, while some of them have undertaken to use such words as entirely take away the nature of God, as others of them have taken away his providence over mankind. Nor can any one perceive among us any difference in the conduct of our lives; but all our works are common to us all. We have one sort of discourse concerning God, which is conformable to our law, and affirms that he sees all things; as also, we have but one way of speaking concerning the conduct of our lives, that all other things ought to have piety for their end; and this anybody may hear from our women and servants themselves.

Hence hath arisen that accusation which some make against us, that we have not produced men that have been the inventors of new operations, or of new ways of speaking; for others think it a fine thing to persevere in nothing that has been delivered down from their forefathers, and these testify it to be an instance of the sharpest wisdom when these men venture to transgress those traditions; whereas we, on the contrary, suppose it to be our only wisdom and virtue to admit no actions nor supposals that are contrary to our original laws; which procedure of ours is a just and sure sign that

our law is admirably constituted; for such laws as are not thus well made, are convicted upon trial to want amendment.

But while we are ourselves persuaded that our law was made agreeably to the will of God, it would be impious for us not to observe the same; for what is there in it that anybody would change! and what can be invented better! or what can we take out of other people's laws that will exceed it! Perhaps some would have the entire settlement of our government altered. And where shall we find a better or more righteous constitution than ours, while this makes us esteem God to be the governor of the universe, and permits the priests in general to be the administrators of the principal affairs, and withal intrusts the government over the other priests to the chief high priest himself; which priests our legislator, at their first appointment, did not advance to that dignity for their riches, or any abundance of other possessions, or any plenty they had as the gifts of fortune; but he intrusted the principal management of divine worship to those that exceeded others in an ability to persuade men, and in prudence of conduct. These men had the main care of the law and of the other parts of the people's conduct committed to them; for they were the priests who were ordained to be the inspectors of all, and the judges in doubtful cases, and the punishers of those that were condemned to suffer punishment.

What form of government then can be more holy than this? what more worthy kind of worship can be paid to God than we pay, where the entire body of the people are prepared for religion, where an extraordinary degree of care is required in the priests, and where the whole polity is so ordered as if it were a certain religious solemnity? For what things foreigners, when they solemnize such festivals, are not able to observe for a few days' time, and call them Mysteries and Sacred Ceremonies, we observe with great pleasure and an unshaken resolution during our whole lives. What are the thinks then that we are commanded or forbidden? They are simply and easily known. The first command is concerning God, and affirms that God contains all things, and is a being every way perfect and happy, self-sufficient, and supplying all other beings; the beginning, the middle, and the end of all things. He is manifest in his works and benefits, and more conspicuous than any other being whatsoever; but as to his form and magnitude, he is most obscure. All materials, let them be ever so costly, are unworthy to compose an image for him; and all arts are unartful to express the notion we ought to have of him. We can neither see nor think of any thing like him, nor is it agreeable to piety to form a resemblance of him. We see his works, the light, the heaven, the earth, the sun and the moon, the waters, the generations of animals, the productions of fruits. These things hath God made, not with hands, not with labour, nor as wanting the assistance of any to co-operate with him; but as his will resolved they should be made and be good also, they were made, and became good immediately. All men ought to follow this Being, and to worship him in the exercise of virtue; for this way of worship of God is the most holy of all others.

There ought also to be but one temple for one God; for likeness is the constant foundation of agreement. This temple ought to be common to all men, because he is the common God of all men. His priests are to be continually about his worship, over whom he that is the first by his birth is to be their ruler perpetually. His business must be to offer sacrifices to God, together with those priests that are joined with him, to see that the laws be observed, to determine controversies, and to punish those that are convicted of injustice; while he that does not submit to him shall be subject to the same punishment, as if he had been guilty of impiety towards God himself. When we offer sacrifices to him, we do it not in order to surfeit ourselves, or to be drunken; for such excesses are against the will of God, and would be an occasion of injuries and of luxury; but by keeping ourselves sober, orderly, and ready for our other occupations, and being more temperate than others. And for our duty at the sacrifices themselves, we ought, in the first place, to pray* for the common welfare of all, and after that our own; for we are made for fellowship one with another; and he who prefers the common good before what is peculiar to himself, is above all acceptable to God. And let our prayers and supplications be made

* See 1 Kings viii., 2 Chron. vi.

humbly to God, not [so much] that he would give us what is good, (for he hath already given that of his own accord, and hath proposed the same publicly to all,) as that we may duly receive it, and when we have received it, may preserve it. Now the law has appointed several purifications at our sacrifices, whereby we are cleansed after a funeral, after what sometimes happens to us in bed, and after accompanying with our wives, and upon many other occasions, too long now to set down. And this is our doctrine concerning God and his worship, and is the same that the law appoints for our practice.

But then, what are our laws about marriage? That law owns no other mixture of sexes but that which nature hath appointed, of a man with his wife, and that this be used only for the procreation of children. But it abhors the mixture of a male with a male; and if any one do that, death is his punishment. It commands us also, when we marry, not to have regard to portion, nor to take a woman by violence, nor to persuade her deceitfully and knavishly; but demand her in marriage of him who hath power to dispose of her, and is fit to give her away by the nearness of his kindred; for, saith the Scripture, "A woman is inferior to her husband in all things."* Let her, therefore, be obedient to him; not so, that he should abuse her, but that she may acknowledge her duty to her husband; for God hath given the authority to the husband. A husband, therefore, is to lie only with his wife whom he hath married; but to have to do with another man's wife is a wicked thing; which, if any one venture upon, death is inevitably his punishment: no more can he avoid the same who forces a virgin betrothed to another man, or entices another man's wife. The law, moreover, enjoins us to bring up all our offspring, and forbids women to cause abortion of what is begotten, or to destroy it afterward; and if any woman appears to have so done, she will be a murderer of her child, by destroying a living creature, and diminishing human kind; if any one, therefore, proceeds to such fornication or murder, he cannot be clean. Moreover, the law enjoins, that after the man and wife have lain together in a regular way, they shall bathe themselves; for there is a defilement contracted thereby, both in soul and body, as if they had gone into another country; for indeed the soul, by being united to the body, is subject to miseries, and is not freed therefrom again but by death; on which account the law requires this purification to be entirely performed.

Nay, indeed, the law does not permit us to make festivals at the births of our children, and thereby afford occasion of drinking to excess; but it ordains that the very beginning of our education should be immediately directed to sobriety. It also commands us to bring those children up in learning and to exercise them in the laws, and make them acquainted with the acts of their predecessors, in order to their imitation of them, and that they may be nourished up in the laws from their infancy, and might neither transgress them, nor yet have any pretence for their ignorance of them.

Our law hath also taken care of the decent burial of the dead, but without any extravagant expenses for their funerals, and without the erection of any illustrious monuments for them; but hath ordered that their nearest relations should perform their obsequies: and hath shown it to be regular, that all who pass by when any one is buried, should accompany the funeral, and join in the lamentation. It also ordains, that the house and its inhabitants should be purified after the funeral is over, that every one may thence learn to keep at a great distance from the thoughts of being pure, if he hath been once guilty of murder.

The law ordains also, that parents should be honoured immediately after God himself, and delivers that son who does not requite them for the benefits he hath received from them, but is deficient on any such occasion, to be stoned. It also says, that the young men should pay due respect to every elder, since God is the eldest of all beings. It does not give leave to conceal any thing from our friends, because that is not true friendship which will not commit all things to their fidelity: it also forbids the revelation of secrets, even though an enmity arise between them. If any judge takes bribes, his punishment is death: he that overlooks one that offers him a petition, and this when he is able to relieve him, he is a guilty person. What is not by any one intrusted to another, ought not to be required back again. No one is to touch

* This text is nowhere in our present copies of the Old Testament.

another's goods. He that lends money, must not demand usury for its loan. These, and many more of the like sort, are the rules that unite us in the bands of society one with another.

It will be also worth our while to see what equity our legislator would have us exercise in our intercourse with strangers; for it will thence appear that he made the best provision he possibly could, both that we should not dissolve our own constitution, nor show any envious mind toward those that would cultivate a friendship with us. Accordingly, our legislator admits all those that have a mind to observe our laws, so to do; and this after a friendly manner, as esteeming that a true union, which not only extends to our own stock, but to those that would live after the same manner with us; yet does he not allow those that come to us by accident only to be admitted into communion with us.

However, there are other things which our legislator ordained for us beforehand, which, of necessity, we ought to do in common to all men; as to afford fire, and water, and food to such as want it; to show them the roads; and not to let any one lie unburied. He also would have us treat those that are esteemed our enemies with moderation; for he doth not allow us to set their country on fire, nor permit us to cut down those trees that bear fruit: nay, further, he forbids us to spoil those that have been slain in war. He hath also provided for such as are taken captive, that they may not be injured, and especially that the women may not be abused. Indeed, he hath taught us gentleness and humanity so effectually, that he hath not despised the care of brute beasts, by permitting no other than a regular use of them, and forbidding any other; and if any of them come to our houses, like supplicants, we are forbidden to slay them: nor may we kill the dams, together with their young ones; but we are obliged, even in an enemy's country, to spare and not kill those creatures that labour for mankind. Thus hath our lawgiver contrived to teach us an equitable conduct every way, by using us to such laws as instruct us therein; while at the same time he hath ordained, that such as break these laws should be punished, without the allowance of any excuse whatsoever.

Now the greatest part of offences with us are capital; as if any one be guilty of adultery; if any one force a virgin; if any one be so impudent as to attempt an unnatural crime; or if, upon another's making an attempt upon him, he submits to be so used. There is also a law for slaves of the like nature, that can never be avoided. Moreover, if any one cheats another in measure or weights, or makes a knavish bargain and sale, in order to cheat another; if any one steal what belongs to another, and takes what he never deposited; all these have punishments allotted them, not such as are met with among other nations, but more severe ones. And as for attempts of unjust behaviour toward parents, or impiety against God, though they be not actually accomplished, the offenders are destroyed immediately. However, the reward for such as live exactly according to the laws, is not silver or gold; it is not a garland of olive-branches or of smallage, nor any such public sign of commendation; but every good man hath his own conscience bearing witness to himself, and by virtue of our legislator's prophetic spirit, and of the firm security God himself affords such an one, he believes that God hath made this grant to those that observe these laws, even though they be obliged readily to die for them, that they shall come into being again, and at a certain revolution of things receive a better life than they had enjoyed before. Nor would I venture to write thus at this time, were it not well known to all by our actions that many of our people have many a time bravely resolved to endure any sufferings, rather than speak one word against our law.

Nay, indeed, in case it had so fallen out, that our nation had not been so thoroughly known among all men as they are, and our voluntary submission to our laws had not been so open and manifest as it is, but that somebody had pretended to have written these laws himself, and had read them to the Greeks, or had pretended that he met with men out of the limits of the known world, that had such reverend notions of God, and had continued for a long time in the firm observance of such laws as ours, I cannot but suppose that all men would admire them on a reflection upon the frequent changes they had therein been themselves subject to; and this while those that have attempted to write somewhat of the same kind for politic government, and for laws, are accused as composing monstrous things, and are said to

have undertaken an impossible task upon them. And here I will say nothing of those other philosophers who have undertaken any thing of this nature in their writings. But even Plato himself, who is so admired by the Greeks on account of that gravity in his manner and force in his words, and that ability he had to persuade men beyond all other philosophers, is little better than laughed at and exposed to ridicule on that account, by those that pretend to sagacity in political affairs; although he that shall diligently peruse his writings, will find his precepts to be somewhat gentle, and pretty near to the customs of the generality of mankind. Nay, Plato himself confesseth that it is not safe to publish the true notion concerning God among the ignorant multitude. Yet do some men look upon Plato's discourses as no better than certain idle words set off with great artifice. However, they admire Lycurgus as the principal lawgiver; and all men celebrate Sparta for having continued in the firm observance of his laws for a very long time. So far then we have gained, that it is to be confessed a mark of virtue to submit to laws.* But then let such as admire this in the Lacedemonians compare that duration of theirs with more than 2000 years which our political government hath continued; and let them further consider, that though the Lacedemonians did seem to observe their laws exactly while they enjoyed their liberty, yet that when they underwent a change in their fortune, they forgot almost all those laws; while we, having been under ten thousand changes in our fortune, by the changes that happened among the kings of Asia, have never betrayed our laws under the most pressing distresses we have been in; nor have we neglected them either out of sloth or for a livelihood. Nay, if any one will consider it, the difficulties and labours laid upon us have been greater than what appears to have been borne by the Lacedemonian fortitude, while they neither ploughed their land, nor exercised any trades, but lived in their own city, free from all such pains-taking, in the enjoyment of plenty, and using such exercises as might improve their bodies, while they made use of other men as their servants for all the necessaries of life, and had their food prepared for them by the others; and these good and humane actions they do for no other purpose but this, that by their actions and their sufferings they may be able to conquer all those against whom they make war. I need not add this, that they have not been fully able to observe their laws; for not only a few single persons, but multitudes of them, have in heaps neglected those laws, and have delivered themselves, together with their arms, into the hands of their enemies.

Now, as for ourselves, I venture to say, that no one can tell of so many; nay, not of more than one or two that have betrayed our laws, no not out of fear of death itself; I do not mean such an easy death as happens in battles, but that which comes with bodily torments, and seems to be the severest kind of death of all others. Now I think, those that have conquered us have put us to such deaths, not out of their hatred to us when they had subdued us, but rather out of their desire of seeing a surprising sight, which is this, whether there be such men in the world who believe that no evil is to them so great as to be compelled to do or to speak any thing contrary to their own laws. Nor ought men to wonder at us, if we are more courageous in dying for our laws than all other men are; for other men do not easily submit to the easier things in which we are instituted; I mean working with our hands, and eating but little, and being contented to eat and drink, not at random, or at every one's pleasure, or being under inviolable rules in lying with our wives, in magnificent furniture, and again in the observation of our times of rest; while those that can use their swords in war, and can put their enemies to flight when they attack them, cannot bear to submit to such laws about their way of living: whereas our being accustomed willingly to submit to laws in these instances, renders us fit to show our fortitude upon other occasions also.

Yet do the Lysimachi and the Molones, and some other writers (unskilful sophists as they are, and the deceivers of young men) reproach us as the vilest of all mankind. Now I have no mind to make an inquiry into the laws of other nations; for the custom of our country is to keep our own laws, but not to accuse the laws of

* "I will," says he, "boldly declare my opinion, though the whole world be offended at it. I prefer this little book of the Twelve Tables alone to all the volumes of the philosophers. I find it to be not only of more weight, but also much more useful."—*Cic. De Oratore.*

others. And, indeed, our legislator hath expressly forbidden us to laugh at and revile those that are esteemed gods by other people, on account of the very name of God ascribed to them. But since our antagonists think to run us down upon the comparison of their religion and ours, it is not possible to keep silence here, especially while what I shall say to confute these men will not be now first said, but hath been already said by many, and these of the highest reputation also; for who is there among those that have been admired among the Greeks for wisdom, who hath not greatly blamed both the most famous poets, and most celebrated legislators, for spreading such notions originally among the body of the people concerning the gods? such as these, that they may be allowed to be as numerous as they have a mind to have them; that they are begotten one by another, and that after all the kinds of generation you can imagine. They also distinguish them in their places and ways of living, as they would distinguish several sorts of animals: as some to be under the earth; some to be in the sea; and the most ancient of them all to be bound in hell; and for those to whom they have allotted heaven, they have set over them one, who in title is their father, but in his actions a tyrant and a lord; whence it came to pass that his wife, and brother, and daughter (which daughter he brought forth from his own head) made a conspiracy against him to seize upon him and confine him, as he had himself seized upon and confined his own father before.

And justly have the wisest men thought these notions deserved severe rebukes; they also laugh at them for determining that we ought to believe some of the gods to be beardless and young, and others of them to be old, and to have beards accordingly; that some are set to trades: that one god is a smith, and another goddess is a weaver; that one god is a warrior, and fights with men; that some of them are harpers, or delight in archery; and besides, that mutual seditions arise among them, and that they quarrel about men, and this so far, that they not only lay hands upon one another, but that they are wounded by men, and lament, and take on for such their afflictions; but what is the grossest of all in point of lasciviousness, are those unbounded lusts ascribed to almost all of them, and their amours, which how can it be other than a most absurd supposal, especially when it reaches to the male gods, and to the female goddesses also? Moreover, the chief of all the gods, and their first father himself, overlooks those goddesses whom he hath deluded and begotten with child, and suffers them to be kept in prison, or drowned in the sea. He is also so bound up by fate, that he cannot save his own offspring, nor can he bear their deaths without shedding of tears. These are fine things indeed! as are the rest that follow. Adulteries, truly, are so impudently looked on in heaven by the gods, that some of them have confessed they envied those that were found in the very act; and why should they not do so, when the eldest of them, who is their king also, hath not been able to restrain himself in the violence of his lust from lying with his wife, so long as they might get into their bedchamber? Now, some of the gods are servants to men, and will sometimes be builders for a reward, and sometimes will be shepherds; while others of them, like malefactors, are bound in a prison of brass; and what sober person is there who would not be provoked at such stories, and rebuke those that forged them, and condemn the great silliness of those that admit them for true! Nay, others there are that have advanced a certain timorousness and fear, as also madness and fraud, and any other of the vilest passions, into the nature and form of gods, and have persuaded whole cities to offer sacrifices to the better sort of them; on which account they have been absolutely forced to esteem some gods as the givers of good things, and to call others of them averters of evil. They also endeavour to move them, as they would the vilest of men, by gifts and presents, as looking for nothing else than to receive some great mischief from them, unless they pay them such wages.

Wherefore, it deserves our inquiry what should be the occasion of this unjust management, and of these scandals about the Deity. And, truly, I suppose it to be derived from the imperfect knowledge the heathen legislators had at first of the true nature of God; nor did they explain to the people even so far as they did comprehend of it: nor did they compose the other parts of their political settlements according to it, but omitted it as a thing of very little consequence, and gave leave

both to the poets to introduce what gods they pleased, and those subject to all sorts of passions, and to the orators to procure political decrees from the people for the admission of such foreign gods as they thought proper. The painters also, and statuaries of Greece, had herein great power, as each of them could contrive a shape [proper for a god]; the one to be formed out of clay, and the other by making a bare picture of such a one; but those workmen that were principally admired, had the use of ivory and of gold as the constant materials for their new statues [whereby it comes to pass that some temples are quite deserted, while others are in great esteem, and adorned with all the rites of all kinds of purification]. Besides this, the first gods, who have long flourished in the honours done them, are now grown old [while those that flourished after them are come in their room as a second rank, that I may speak the most honourably of them that I can]; nay, certain other gods there are who are newly introduced, and newly worshipped [as we, by way of digression, have said already, and yet have left their places of worship desolate]; and for their temples, some of them are already left desolate, and others are built anew, according to the pleasure of men; whereas they ought to have preserved their opinion about God, and that worship which is due to him, always and immutably the same.

But now, this Apollonius Molo was one of these foolish and proud men. However, nothing that I have said was unknown to those that were real philosophers among the Greeks, nor were they unacquainted with those frigid pretences of allegories [which had been alleged for such things]: on which account they justly despised them, but have still agreed with us as to the true and becoming notions of God; whence it was that Plato would not have political settlements to admit of any one of the other poets, and dismisses even Homer himself, with a garland on his head, and with ointment poured upon him, and this because he should not destroy the right notions of God with his fables. Nay, Plato principally imitated our legislator in this point, that he enjoined his citizens to have the main regard to this precept: "That every one of them should learn their laws accurately." He also ordained that they should not admit of foreigners intermixing with their own people at random; and, provided that the commonwealth should keep itself pure, and consist of such only as persevered in their own laws. Apollonius Molo did noway consider this, when he made it one branch of his accusation against us, that we do not admit of such as have different notions about God, nor will we have fellowship with those that choose to observe a way of living different from ourselves; yet is not this method peculiar to us, but common to all other men; not among the ordinary Grecians only, but among such of those Grecians as are of the greatest reputation among them. Moreover, the Lacedemonians continued in their way of expelling foreigners, and would not, indeed, give leave to their own people to travel abroad, as suspecting that those two things would introduce a dissolution of their own laws: and, perhaps, there may be some reason to blame the rigid severity of the Lacedemonians, for they bestowed the privilege of their city on no foreigners, nor would give leave to them to stay among them: whereas we, though we do not think fit to imitate other institutions, yet do we willingly admit of those that desire to partake of ours, which I think I may reckon to be a plain indication of our humanity, and at the same time of our magnanimity also.

But I shall say no more of the Lacedemonians. As for the Athenians, who glory in having made their city to be common to all men, what their behaviour was, Apollonius did not know, while they punished those that spoke contrary to their laws about the gods, without mercy; for on what other account was it that Socrates was put to death by them? Certainly, he neither betrayed their city to its enemies, nor was he guilty of sacrilege with regard to their temples; but, on this account, that he swore certain new oaths, and that he affirmed, either in earnest, or, as some say, only in jest, that a certain demon used to make signs to him [what he should not do]. For these reasons he was condemned to drink poison, and kill himself. His accuser also complained that he corrupted the young men, by inducing them to despise the political settlement and laws of their city: and thus was Socrates, the citizen of Athens, punished. There was also Anaxagoras, who, although he was of Clazomenæ, was

within a few suffrages of being condemned to die, because he said the sun, which the Athenians thought to be a god, was a ball of fire. They also made this public proclamation, "That they would give a talent to any one who would kill Diagoras of Melos," because it was reported that he laughed at their mysteries. Portagoras also, who was thought to have written somewhat that was not owned for truth by the Athenians about the gods, had been seized upon, and put to death, if he had not fled immediately. Nor need we wonder that they thus treated such considerable men, when they did not even spare women; for they very lately slew a certain priestess, because she was accused by somebody that she initiated people into the worship of strange gods, it having been forbidden so to do by one of their laws; and a capital punishment had been decreed to such as introduced a strange god; it being manifest that they who make use of such a law, do not believe those of other nations to be really gods, otherwise they had not envied themselves the advantage of more gods than they already had; and this was the happy administration of the affairs of the Athenians! Now, as to the Scythians, they take a pleasure in killing men, and differ little from brute beasts; yet do they think it reasonable to have their institutions observed. They also slew Anacharsis, a person greatly admired for his wisdom among the Greeks, when he returned to them, because he appeared to come fraught with Grecian customs. We find many punished among the Persians, on the same account. Apollonius was greatly pleased with the laws of the Persians, and was an admirer of them, because the Greeks enjoyed the advantage of their courage, and had the very same opinion about the gods which they had. This last was exemplified in the temples they burnt, and their courage in coming, and almost entirely enslaving the Grecians. However, Apollonius has imitated all the Persian institutions, and that by his offering violence to other men's wives, and castrating his own sons. Now, with us, it is a capital crime, if any one does thus abuse even a brute beast; and as for us, neither hath the fear of our governors, nor a desire of following what other nations have in so great esteem, been able to withdraw us from our laws; nor have we exerted our courage in raising up wars to increase our wealth, but only for the observation of our laws; and when we with patience bear other losses, yet when any person would compel us to break our laws, then it is that we choose to go to war, though it be beyond our ability to pursue it, and bear the greatest calamities to the last with much fortitude; and, indeed, what reason can there be why we should desire to imitate the laws of other nations, while we see they are not observed by their own legislators? And why do not the Lacedemonians think of abolishing that form of their government which suffers them not to associate with any others, as well as their contempt of matrimony? And why do not the Eleans and Thebans abolish that unnatural and impudent lust, which makes them lie with males? For they will not show a sufficient sign of their repentance of what they of old thought to be very excellent, and very advantageous in their practices, unless they entirely avoid all such actions for the time to come: nay, such things are inserted into the body of their laws, and had once such a power among the Greeks, that they ascribed these unnatural practices to the gods themselves, as part of their good character; and, indeed, it was according to the same manner that the gods married their own sisters. This the Greeks contrived as an apology for their own absurd and unnatural pleasures.

I omit to speak concerning punishments, and how many ways of escaping them, the greatest part of legislators have afforded malefactors, by ordaining that, for adulteries, fines in money should be allowed, and for corrupting [virgins] they need only marry them;* as also what excuses they may have in denying the facts, if any one should attempt to inquire into them; for among most other nations, it is a studied art how men may transgress their laws; but no such thing is permitted among us; for though we be deprived of our wealth, of our cities, or of other advantages we have, our law continues immortal; nor can any Jew go so far from his own country, nor be so affrighted at the severest lord, as not to be more affrighted at the law than at him. If, therefore, this be the disposition we are under, with regard to the excellency of our laws, let our enemies make us this concession,

* Or "for corrupting other men's wives, the same allowance."

that our laws are most excellent; and if still they imagine that though we so firmly adhere to them, yet are they bad laws notwithstanding, what penalties then do they deserve to undergo who do not observe their own laws, which they esteem superior? Whereas, therefore, length of time is esteemed to be the truest touchstone in all cases, I would make that a testimonial of the excellency of our laws, and of that belief thereby delivered to us concerning God; for as there hath been a very long time for this comparison, if any one will but compare its duration with the duration of the laws made by other legislators, he will find our legislator to have been the most ancient of them all.

We have already demonstrated that our laws have been such as have always inspired admiration and imitation into all other men; nay, the earliest Grecian philosophers, though in appearance they observed the laws of their own countries, yet did they, in their actions and their philosophic doctrines, follow our legislator, and instructed men to live sparingly, and to have friendly communication one with another. Nay, further, the multitude of mankind itself have had a great inclination of a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our fasts and lighting up lamps, and many of our prohibitions as to our food, are not observed; they also endeavour to imitate our mutual concord with one another, and the charitable distribution of our goods, and our diligence in our trades, and our fortitude in undergoing the distresses we are in, on account of our laws; and, what is here matter of the greatest admiration, our law hath no bait or pleasure to allure men to it, but it prevails by its own force; and, as God himself pervades all the world, so hath our law passed through all the world also. So that, if any one will but reflect on his own country, and his own family, he will have reason to give credit to what I say. It is, therefore, but just, either to condemn all mankind of indulging a wicked disposition, when they have been so desirous of imitating laws that are to them foreign and evil in themselves, rather than following laws of their own that are of a better character, or else our accusers must leave off their spite against us; nor are we guilty of any envious behaviour toward them, when we honour our own legislator, and believe what he, by his prophetic authority, hath taught us concerning God; for though we should not be able ourselves to understand the excellency of our own laws, yet would the great multitude of those that desire to imitate them, justify us in greatly valuing ourselves upon them.

But as for the [distinct] political laws by which we are governed, I have delivered them accurately in my books of Antiquities; and have only mentioned them now, so far as was necessary to my present purpose, without proposing to myself either to blame the laws of other nations, or to make an encomium upon our own, but in order to convict those that have written about us unjustly, and in an impudent affectation of disguising the truth: and now I think I have sufficiently completed what I proposed in writing these books; for whereas our accusers have pretended that our nation are a people of very late original, I have demonstrated that they are exceedingly ancient; for I have produced as witnesses thereto many ancient writers, who have made mention of us in their books, while they had said no such writer had so done. Moreover, they had said that we were sprung from the Egyptians, while I have proved that we came from another country into Egypt: while they had told lies of us, as if we were expelled thence on account of diseases on our bodies, it has appeared on the contrary, that we returned to our country by our own choice, and with sound and strong bodies. Those accusers reproached our legislator as a vile fellow; whereas, God in old time bare witness to his virtuous conduct; and, since that testimony of God, time itself hath been discovered to have borne witness to the same thing.

As to the laws themselves, more words are unnecessary, for they are visible in their own nature, and appear to teach not impiety, but the truest piety in the world. They do not make men hate one another, but encourage people to communicate what they have to one another freely; they are enemies to injustice, they take care of righteousness, they banish idleness and expensive living, and instruct men to be content with what they have, and to be laborious in their callings; they forbid men to make war from a desire of getting

more, but make men courageous in defending the laws; they are inexorable in punishing malefactors: they admit no sophistry of words, but are always established by actions themselves, which actions we ever propose as surer demonstrations than what is contained in writing only; on which account I am so bold as to say that we are become the teachers of other men, in the greatest number of things, and those of the most excellent nature only; for what is more excellent than inviolable piety? what is more just than submission to laws? and what is more advantageous than mutual love and concord? and this so far that we are to be neither divided by calamities, nor to become injurious and seditious in prosperity; but to contemn death when we are in war, and in peace to apply ourselves to our mechanical occupations, or to our tillage of the ground; while we in all things and all ways are satisfied that God is the inspector and governor of our actions. If these precepts had either been written at first, or more exactly kept by any others before us, we should have owed them thanks as disciples owe to their masters; but if it be visible that we have made use of them more than any other men, and if we have demonstrated that the original invention of them is our own, let the Apions and the Molones, with all the rest of those that delight in lies and reproaches, stand confuted; but let this and the foregoing book be dedicated to thee, Epaphroditus, who art so great a lover of truth, and by thy means to those that have been in like manner desirous to be acquainted with the affairs of our nation.

END OF JOSEPHUS AGAINST APION.

AN EXTRACT

OUT OF JOSEPHUS'S DISCOURSE TO THE GREEKS CONCERNING

HADES.

1. Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot but be there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them *temporary punishment*, agreeable to every one's behaviour and manners.

2. In this region there is a certain place set apart as a *lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day aforedetermined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honour to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain an *incorruptible* and never-fading *kingdom*. These are now, indeed, confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with a host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here: with whom there is no place of toil, no burning heat, no piercing cold, nor any briers there; but the countenance of the *fathers* and of the just, which they see, always smiles upon them, while they wait for that rest and *eternal* new *life in heaven* which is to succeed this region. This place we call the *bosom of Abraham*.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them, and threaten them with their terrible looks, and to thrust them still downward. Now those angels that are set over these souls drag them into the neighbourhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapour itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place [or choir] of the *fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls

from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve it; for while you believe that the soul is created and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous, but believe that God is able, when he hath raised to life that body which was made as a compound of the same element, to make it immortal; for it must never be said of God, that he is able to do some things and unable to do others. We have, therefore, believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish; and what is *sown* is, indeed, sown *bare grain*, but at the mighty sound of God the Creator it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its *own soul* be restored. And when it hath *clothed itself* with that body, it will not be subject to misery; but being itself pure, it will continue with its pure body, and rejoice with it; with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before *God the Word;* for to him hath the *Father committed all judgment;* and he, in order to *fulfil the will of his Father*, shall come as judge, whom we call *Christ*. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom *God and the Father hath glorified;* CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person exercising the righteous judgment of the Father toward all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat, when all men, and angels, and demons shall stand, they will send forth one voice, and say, JUST IS THY JUDGMENT: the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition;* but allotting to the lovers of wicked works *eternal punishment*. To these belong the *unquenchable fire*, and that without end, and a certain fiery *worm never dying*, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained the *heavenly kingdom*, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time: no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth: no burning sun, no Bear turning round [the pole], no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over; nor will it be hard to find out the court of paradise; nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it; even *that* will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labour of men, but will bring forth its fruits of its own accord, and will be well adorned with them. There will be

no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men; but the number of the righteous will continue, and never fail, together with righteous angels and spirits [of God], and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from *corruption to incorruption*, as glorified by a splendid and a pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with with the angels, and spirits, and men, *now freed from all bondage.*

7. And now if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtilities of words, and thereby lead your minds into error, and if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come: you shall see the ascent unto the immense heaven plainly, and that kingdom which is there: For what God hath now concealed in silence [will be then made manifest], *what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man the things that God hath prepared for them that love him.*

8. *In whatsoever ways I shall find you, in them shall I judge you entirely;* so cries the END *of all things.* And he who hath at first lived a virtuous life, but toward the latter end falls into vice, these labours by him before endured shall be altogether vain and unprofitable, even as in a play brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent: however, there will be need of much time to conquer an evil habit; and even after repentance, his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living: for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a distemper. *To God be glory and dominion for ever and ever, Amen.*

END OF THE EXTRACT CONCERNING HADES.

DISSERTATION I.

THE TESTIMONIES OF JOSEPHUS CONCERNING JESUS CHRIST, JOHN THE BAPTIST, AND JAMES THE JUST, VINDICATED.

SINCE we meet with several important testimonies in Josephus, the Jewish historian, concerning JOHN the Baptist, the forerunner of Jesus of Nazareth, concerning JESUS of Nazareth himself, and concerning JAMES the Just, the brother of Jesus of Nazareth; and since the principal testimony, which is that concerning Jesus of Nazareth himself, has of late been greatly questioned by many, and rejected by some of the learned as spurious, it will be fit for me, who have ever declared my firm belief that these testimonies were genuine, to set down fairly some of the *original evidence and citations* I have met with in the first fifteen centuries concerning them, and then to make proper *observations* upon that evidence, for the reader's more complete satisfaction.

But before I produce the citations themselves out of Josephus, give me leave to prepare the reader's attention, by setting down the sentiments of perhaps the most learned person, and the most competent judge that ever was, as to the authority of Josephus,—I mean of Joseph Scaliger in the Prolegomena to his book, *De Emendatione Temporum*, p. 17:—"Josephus is the most diligent and the greatest lover of truth of all writers; nor are we afraid to affirm of him, that it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers, and this, because his fidelity and his compass of learning are everywhere conspicuous."

THE ANCIENT CITATIONS OF THE TESTIMONIES OF JOSEPHUS FROM HIS OWN TIME TILL THE END OF THE FIFTEENTH CENTURY.

About A. D. 110. *Tacit. Annal.* lib. xv. cap. 44.—Nero, in order to stifle the rumour [as if he had himself set Rome on fire], ascribed it to those people who were hated for their wicked practices, and called by the vulgar *Christians:* these he punished exquisitely. *The author of this name was Christ, who, in the reign of Tiberius, was brought to punishment by Pontius Pilate the procurator.*

About A. D. 147. *Just. Mart. Dialog. cum Trypho*, p. 234.—You [Jews] knew that Jesus was risen from the dead, and ascended into heaven, as the prophecies did foretell was to happen.

About A. D. 230. *Origen. Comment. in Matth.* p. 230.—This James was of so shining a character among the people, on account of his righteousness, that Flavius Josephus, when, in his twentieth book of the Jewish Antiquities, he had a mind to set down what was the cause why the people suffered such miseries, till the very holy house was demolished, he said that these things befell them by the anger of God, on account of what they had dared to do to James, the brother of Jesus, who was called *Christ:* and wonderful it is, that, while he did not receive Jesus for Christ, he did, nevertheless, bear witness that James was so righteous a man. He says further, that the people thought that they suffered these things for the sake of James.

About A. D. 250. *Contr. Cels.* lib. i. pp. 35, 36.—I would say to Celsus, who personates a Jew, that admitted of John the Baptist, and how he baptized Jesus, that one who lived but a little while after John and Jesus, wrote, how that John was a baptizer unto the remission of sins: for Josephus testifies in the eighteenth book of Jewish Antiquities, that John was the Baptist, and that he promised

purification to those that were baptized. The same Josephus also, although he did not believe in Jesus as Christ, when he was inquiring after the cause of the destruction of Jerusalem, and of the demolition of the temple, and ought to have said that their machinations against Jesus were the cause of those miseries coming on the people, because they had slain that Christ, who was foretold by the prophets, he, though as it were unwillingly, and yet as one not remote from the truth, says: —"These miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus, that was called *Christ*, because they had slain him who was a most righteous person." Now this James was he whom that genuine disciple of Jesus, Paul, said he had seen *as the Lord's brother* [Gal. i. 19]; which relation implies not so much nearness of blood, or the sameness of education, as it does the agreement of manners and preaching. If, therefore, he says the desolation of Jerusalem befell the Jews for the sake of James, with how much greater reason might he have said that it happened for the sake of Jesus! &c.

About A. D. 324. *Euseb. Demonstr. Evan.* lib. iii. p. 124.—Certainly the attestation of those I have already produced concerning our Saviour may be sufficient. However, it may not be amiss, if, over and above, we make use of Josephus the Jew for a further witness; who, in the eighteenth book of his Antiquities, when he was writing the history of what happened under Pilate, makes mention of our Saviour in these words:—Now there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as had a veneration for truth; he drew over to him both many of the Jews and many of the Gentiles: he was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had spoken of these, and ten thousand other wonderful things concerning him; whence the tribe of Christians, so named from him, are not extinct at this day. If, therefore, we have this historian's testimony, that he not only brought over to himself the twelve apostles with the seventy disciples, but many of the Jews and many of the Gentiles also, he must manifestly have had somewhat in him extraordinary above the rest of mankind; for how otherwise could he draw over so many of the Jews and of the Gentiles, unless he performed admirable and amazing works, and used a method of teaching that was not common? Moreover, the Scripture of the Acts of the Apostles bears witness, that there were many ten thousands of Jews who were persuaded that he was the Christ of God, who was foretold by the prophets [Acts xi. 20].

About A. D. 330. *Hist. Eccles.* lib. i. cap. 11.—Now the divine Scripture of the Gospels makes mention of John the Baptist as having his head cut off by the younger Herod. Josephus also concurs in this history, and makes mention of Herodias by name, as wife of his brother, whom Herod had married, upon divorcing his former lawful wife. She was the daughter of Aretas, king of the Petrean Arabians; and which Herodias he had parted from her husband while he was alive: on which account also, when he had slain John, he made war with Aretas [Aretas made war with him], because his daughter had been used dishonourably; in which war, when it came to a battle, he says that all Herod's army was destroyed, and that he suffered this because of his wicked contrivance against John. Moreover, the same Josephus, by acknowledging John to have been a most righteous man and the Baptist, conspires in his testimony with what is written in the Gospels. He also relates that Herod lost his kingdom for the sake of the same Herodias, together with whom he was himself condemned to be banished to Vienna, a city of Gaul. And this is his account in the eighteenth book of the Antiquities, where he writes thus of John *verbatim*:—Some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John that was called the Baptist, for Herod slew him, who was a good man, and one that commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism, for that by this means the washing [with water] would appear acceptable to him, when they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body, supposing still that the soul

were thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were greatly delighted in hearing his words, Herod was afraid that this so great power of persuading men might tend to some sedition or other, for they seemed to be disposed to do every thing he should advise them to; so he supposed it better to prevent any attempt for a mutation from him by cutting him off, than after any such mutation should be brought about, and the public should suffer, to repent [of such negligence]. Accordingly, he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. When Josephus had said this of John, he makes mention also of our Saviour in the same history, after this manner:—Now there was about this time one Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure; he drew over to him both many of the Jews, and many of the Gentiles also: he was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these, and ten thousand other wonderful things concerning him. And still the tribe of Christians, so named from him, are not extinct at this day. And since this writer, sprung from the Hebrews themselves, hath delivered things above in his own work, concerning John the Baptist and our Saviour, what room is there for any further evasion? &c.

Now James was so wonderful a person, and was so celebrated by all others for righteousness, that the judicious Jews thought this to have been the occasion of that siege of Jerusalem, which came on presently after his martyrdom, and that it befell them for no other reason, than that impious fact they were guilty of against him. Josephus, therefore, did not refuse to attest thereto in writing, by the words following:—These miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called *Christ*, on this account, that they had slain him who was a most righteous person.

The same Josephus declares the manner of his death in the twentieth book of the Antiquities, in these words:—Cæsar sent Albinus into Judea to be procurator, when he had heard that Festus was dead. Now Ananus junior, who, as we said, had been admitted to the high-priesthood, was in his temper bold and daring in an extraordinary manner. He was also of the sect of the Sadducees, who are more savage in judgment than any of the other Jews, as we have already signified. Since, therefore, this was the character of Ananus, he thought he had now a proper opportunity [to exercise his authority], because Festus was dead, and Albinus was but upon the road; so he assembles the sanhedrim of judges, and brings before them James, the brother of Jesus, who was called *Christ*, and some others [of his companions], and when he had formed an accusation against them, as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and those who were the most uneasy at the breach of the laws, they disliked what was done. They also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done could not be justified, &c.

About A. D. 360. *Ambrose or Hegesippus de Excid. Urb. Hierosolym.* lib. ii. cap. 12.—We have discovered that it was the opinion and belief of the Jews, as Josephus affirms, (who is an author not to be rejected, when he writes against himself,) that Herod lost his army, not by the deceit of men, but by the anger of God, and that justly, as an effect of revenge for what he did to John the Baptist, a just man, who had said to him, *It is not lawful for thee to have thy brother's wife.*

The Jews themselves also bear witness to Christ, as appears by Josephus, the writer of their history, who says thus:—That there was at that time a wise man, if, says he, it be lawful to have him called a man, a doer of wonderful works, who appeared to his disciples after the third day from his death, alive again, according to the writings of the prophets, who foretold these and innumerable other miraculous events concerning him; from whom began the congregation of Christians, and hath penetrated among all sorts of men: nor does their remain any nation in the Roman world, which continues strangers to his religion. If the Jews do not believe us, let them at least believe their own

writers. Josephus, whom they esteem a very great man, hath said this, and yet hath he spoken truth after such a manner, and so far was his mind wandered from the right way, that even he was not a believer, as to what he himself said: but thus he spake in order to deliver historical truth, because he thought it not lawful for him to deceive, while yet he was no believer, because of the hardness of his heart, and his perfidious intention. However, it was no prejudice to the truth that he was not a believer; but this adds more weight to his testimony, that while he was an unbeliever, and unwilling this should be true, he has not denied it to be so.

About A. D. 400. *Hieronym. de Vir. Illustr. in Josepho.*—Josephus, in the eighteenth book of Antiquities, most expressly acknowledges, that Christ was slain by the Pharisees on account of the greatness of his miracles; and that John the Baptist was truly a prophet; and that Jerusalem was demolished on account of the slaughter of James the apostle. Now he wrote concerning our Lord after this manner:—At the same time there was Jesus, a wise man, if yet it be lawful to call him a man, for he was a doer of wonderful works, a teacher of those who willingly receive the truth. He had many followers both of the Jews and of the Gentiles: he was believed to be Christ. And when, by the envy of our principal men, Pilate had condemned him to the cross, yet notwithstanding, those who had loved him at first persevered, for he appeared to them alive on the third day, as the oracles of the prophets had foretold many of these, and other wonderful things concerning him: and the sect of Christians, so named from him, are not extinct at this day.

About A. D. 410. *Isodorus Pelusiota, the Scholar of Chrysostom,* lib. iv. epist. 225.—There was one Josephus, a Jew of the greatest reputation, and one that was zealous of the law; one also that paraphrased the Old Testament with truth, and acted valiantly for the Jews, and had showed that their settlement was nobler than can be described by words. Now since he made their interest give place to truth, for he would not support the opinion of impious men, I think it necessary to set down his words. What then does he say? Now there was about that time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles: he was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them the third day alive again, as the divine prophets had said these, and a vast number of other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day. Now I cannot but wonder greatly at this man's love of truth in many respects, but chiefly where he says—"Jesus was a teacher of men which received the truth with pleasure."

About A. D. 440. *Sozomon. Hist. Eccles.* lib. i. cap. 1.—Now Josephus, the son of Matthias, a priest, a man of very great note both among the Jews and the Romans, may well be a witness of credit as to the truth of Christ's history; for he scruples to call him a man, as being a doer of wonderful works, and a teacher of the words of truth: he names him *Christ* openly; and is not ignorant that he was condemned to the cross, and appeared on the third day alive; and that ten thousand other wonderful things were foretold of him by the divine prophets. He testifies also, that those whom he drew over to him, being many of the Gentiles as well as of the Jews, continued to love him; and that the tribe named from him was not then extinct. Now he seems to me, by this his relation, almost to proclaim that Christ is God. However, he appears to have been so affected by the strangeness of the thing, as to run as it were in a sort of middle way, so as not to put any indignity upon believers in him, but rather to afford his suffrage to them.

About A. D. 510. *Cassiodorus Hist. Tripartit. e Sozomeno.*—Now Josephus, the son of Matthias, and a priest, a man of great nobility among the Jews, and of a great dignity among the Romans, shall be a witness to the truth of Christ's history: for he dares not call him a man, as a doer of famous works, and a teacher of true doctrines; he names him *Christ* openly; and is not ignorant that he was condemned to the cross, and appeared on the third day alive, and that an infinite number of other wonderful things were foretold

of him by the holy prophets. Moreover, he testifies also, that there were then alive many whom he had chosen, both Greeks and Jews, and that they continued to love him; and that the sect which was named from him was by no means extinct at that time.

About A. D. 640. *Chron. Alex.* p. 514.—Now Josephus also relates in the eighteenth book of Antiquities, how John the Baptist, that holy man, was beheaded on account of Herodias, the wife of Philip, the brother of Herod himself; for Herod had divorced his former wife, who was still alive, and had been his lawful wife: she was the daughter of Aretas, king of the Petreans. When, therefore, Herod had taken Herodias away from her husband, while he was yet alive, (on whose account he slew John also,) Aretas made war against Herod, because his daughter had been dishonourably treated: in which war he says, that all Herod's army was destroyed, and that he suffered that calamity because of the wickedness he had been guilty of against John. The same Josephus relates, that Herod lost his kingdom on account of Herodias, and that with her he was banished to Lyons, &c.

P. 526, 527.]—Now that our Saviour taught his doctrines three years, is demonstrated both by other necessary reasonings, as also out of the holy Gospels, and out of Josephus's writings, who was a wise man among the Hebrews, &c.

P. 584, 586.]—Josephus relates in the fifth book of the [Jewish] war, that Jerusalem was taken in the third [second] year of Vespasian, as after forty years since they had dared to put Jesus to death: in which time he says, that James the brother of our Lord, and bishop of Jerusalem, was thrown down [from the temple], and slain of them by stoning.

About A. D. 740. *Anastasius Abbas contr. Jud.*—Now Josephus, an author and writer of your own, says of Christ, that he was a just and good man, showed and declared so to be by divine grace, who gave aid to many by signs and miracles.

About A. D. 790. *Georgius Syncellus Chron.* p. 339.—These miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ, on the account that they had slain him who was a most righteous person. Now as Ananus, a person of that character, thought he had a proper opportunity, because Festus was dead, and Albinus was but upon the road, so he assembles the sanhedrim of judges, and brings before them James, the brother of Jesus, who was called *Christ*, and some of his companions; and when he had formed an accusation against them, as breakers of the laws, he delivered them to be stoned; but as for those that seemed the most equitable of the citizens, and those that were the most uneasy at the breach of the laws, they disliked what was done. They also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done could not be justified, &c.

About A. D. 850. *Johan. Malela Chron.* lib. x.—From that time began the destruction of the Jews, as Josephus, the philosopher of the Hebrews, hath written; who also said this, that from the time the Jews crucified Christ, who was a good and a righteous man, (that is, if it be fit to call such an one a man, and not a God,) the land of Judea was never free from trouble. These things the same Josephus the Jew has related in his writings.

About A. D. 860. *Photius Cod.* lib. xlviii.—I have read the treatise of Josephus *about the universe*, whose title I have elsewhere read to be, *Of the Substance of the Universe.* It is contained in two very small treatises. He treats of the origin of the world in a brief manner. However, he speaks of the divinity of Christ, who is our true God, in a way very like to what we use, declaring that the same name of Christ belongs to him, and writes of his ineffable generation of the Father after such a manner as cannot be blamed; which thing may perhaps raise a doubt in some, whether Josephus was the author of the work, though the phraseology does not at all differ from this man's other works. However, I have found in some papers, that this discourse was not written by Josephus, but by one Caius, a presbyter.

Cod. ccxxxvii.] Herod, the tetrarch of Galilee and of Perea, the son of Herod the Great, fell in love, as Josephus says, with the wife of his brother Philip, whose name was *Herodias*, who was the granddaughter of Herod the Great, by his son Aristobulus, whom he had slain. Agrippa was also her brother. How Herod took

her away from her husband and married her. This is he that slew John the Baptist, that great man, the forerunner [of Christ], being afraid (as Josephus says) lest he should raise a sedition among the people; for they all followed the directions of John, on account of the excellency of his virtue. In his time was the passion of our Saviour.

Cod. xxiii.] I have read the Chronicle of Justus of Tiberias. He omits the greatest part of what was most necessary to be related; but as infected with Jewish prejudices, being also himself a Jew by birth, he makes no mention at all of the advent, or of the acts done, or of the miracles wrought by Christ.

The time uncertain. Macarius in Actis sanctorum, tom. v. p. 149, *ap. Fabric. Joseph.* p. 61.—Josephus, a priest of Jerusalem, and one that wrote with truth the history of the Jewish affairs, bears witness that Christ, the true God, was incarnate and crucified, and the third day rose again; whose writings are reposited in the public library. Thus he says:—Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure; he drew over to him both many of the Jews, and many of the Gentiles also: this was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these, and ten thousand other wonderful things concerning him. And still the tribe of Christians, so named from him, are not extinct at this day. Since, therefore, the writer of the Hebrews had engraven this testimony concerning our Lord and Saviour in his own books, what defence can there remain for the unbelievers?

About A. D. 980. *Suidas in voce Jesous.*—We have found Josephus, who hath written about the taking of Jerusalem, (of whom Eusebius Pamphili makes frequent mention in his ecclesiastical history,) saying openly in his memoirs of the captivity, that Jesus officiated in the temple with the priests. This we have found Josephus saying, a man of ancient times, and not very long after the apostles, &c.

About A. D. 1060. *Cedrenus Compend. Histor.* p. 196.—Josephus does indeed write concerning John the Baptist as follows:—Some of the Jews thought that the destruction of Herod's army came from God, and that he was punished very justly for what punishment he had inflicted on John, that was called the *Baptist;* for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both by righteousness toward one another, and piety toward God, and so to come to baptism. But as concerning Christ, the same Josephus says, that about that time there was Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure, for that Christ drew over many even from the Gentiles; whom when Pilate had crucified, those who at first had loved him did not leave off to preach concerning him, for he appeared to them the third day alive again, as the divine prophets had testified and spoken these and other wonderful things concerning him.

About A. D. 1080. *Theophylact in Joan.* lib. xiii.—The city of the Jews was taken, and the wrath of God was kindled against them; as also Josephus witnesses, that this came upon them on account of the death of Jesus.

About A. D. 1120. *Zonarus Annal.* tom. i. p. 267.—Josephus, in the eighteenth book of Antiquities, writes thus concerning our Lord and God Jesus Christ:—Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles: he was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that had loved him at first did not forsake him, for he appeared to them the third day alive again, as the divine prophets had said these, and ten thousand other wonderful things concerning him: and the tribe of Christians, so named from him, are not extinct at this day.

About A. D. 1120. *Glycas Annal.* p. 234.—Then did Philo, that wise man, and Josephus, flourish. This last was styled, *The lover of truth*, because he commended John, who baptized our Lord; and because he bore witness that Christ, in

like manner, was a wise man, and the doer of great miracles; and that when he was crucified he appeared the third day.

About A. D. 1170. *Gotfridus Viterbiensis Chron.* p. 366, *e Vers. Rufini.*—Josephus relates that a very great war arose between Aretas, king of the Arabians, and Herod, on account of the sin which Herod had committed against John. Moreover, the same Josephus writes thus concerning Christ:—There was at this time Jesus, a wise man, if at least it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as willingly hear truth. He also drew over to him many of the Jews, and many of the Gentiles: he was Christ. And when Pilate, at the accusation of the principal men of our nation, had decreed that he should be crucified, those that had loved him from the beginning did not forsake him, for he appeared to them the third day alive again, according to what the divinely inspired prophets had foretold, that these and innumerable other miracles should come to pass about him. Moreover, both the name and sect of Christians, who were named from him, continue in being unto this day.

About A. D. 1360. *Nicephorus Callistus Hist. Eccles.* lib. i. p. 90, 91.—Now this [concerning Herod the tetrarch] is attested to, not only by the book of the holy Gospels, but by Josephus, that lover of truth; who also makes mention of Herodias, his brother's wife, whom Herod had taken away from him, while he was alive, and married her, having divorced his former lawful wife, who was the daughter of Aretas, king of the Petrean Arabians. This Herodias he had married, and lived with her: on which account also, when he had slain John, he made war with Aretas, because his daughter had been dishonourably used; in which war he relates that all Herod's army was destroyed, and that he suffered this on account of the most unjust slaughter of John. He also adds that John was a most righteous man. Moreover, he makes mention of his baptism, agreeing in all points thereto relating with the Gospel. He also informs us that Herod lost his kingdom on account of Herodias, with whom also he was condemned to be banished to Vienna, which was their place of exile, and a city bordering upon Gaul, and lying near the utmost bounds of the west.

About A. D. 1450. *Hardmannus Schedelius Chron.* p. 110.—Josephus the Jew, who was called *Flavius*, a priest, and the son of Matthias, a priest of that nation, a most celebrated historian, and very skilful in many things: he was certainly a good man, and of an excellent character, who had the highest opinion of Christ.

About A. D. 1480. *Platina de Vitis Pontificum in Christo.*—I shall avoid mentioning what Christ did until the 30th year of his age, when he was baptized by John, the son of Zacharias, because not only the Gospels and Epistles are full of those acts of his, which he did in the most excellent and most holy manner, but the books of such as were quite remote from his way of living and acting and ordaining are also full of the same. Flavius Josephus himself, who wrote twenty books of Antiquities in the Greek tongue, when he had proceeded as far as the government of the Emperor Tiberius, says, there was in those days Jesus, a certain wise man, if at least it be lawful to call him a man, for he was a doer of wonderful works, and a teacher of men, of such especially as willingly hear the truth. On this account he drew over to him many both of the Jews and Gentiles: he was Christ. But when Pilate, instigated by the principal men of our nation, had decreed that he should be crucified, yet did not those that loved him from the beginning forsake him: and besides, he appeared to them the third day after his death alive, as the divinely inspired prophets had foretold, that these and innumerable other miracles should come to pass about him. And the famous name of *Christians*, taken from him, as well as their sect, do still continue in being.

The same Josephus also affirms that John the Baptist, a true prophet, and on that account one that was had in esteem by all men, was slain by Herod, the son of Herod the Great, a little before the death of Christ, in the castle Macherus; not because he was afraid for himself and his kingdom, as the same author says, but because he had incestuously married Herodias, the sister of Agrippa, and the wife of that excellent person his brother Philip.

About A. D. 1480. *Trithemius Abbas de Scripior. Eccles.*—Josephus the Jew, although he continued to be a Jew, did frequently commend the Christians; and, in the eighteenth book of Antiquities, wrote down an eminent testimony concerning our Lord Jesus Christ.

OBSERVATIONS FROM THE FOREGOING EVIDENCE AND CITATIONS.

I. The *style* of all these original testimonies belonging to Josephus is exactly the style of the same Josephus, and especially the style about those parts of his Antiquities wherein we find these testimonies. This is denied by nobody as to the other, concerning John the Baptist and James the Just, and is now become equally undeniable as to that concerning Christ.

II. These testimonies, therefore, being confessedly and undeniably written by Josephus himself, it is next to impossible that he should wholly omit some testimony concerning Jesus Christ; nay, while his testimonies of John the Baptist and of James the Just are so honourable, and give them so great characters, it is also impossible that his testimony concerning Christ should be other than very honourable, or such as afforded him a still greater character also. Could the very same author, who gave such a full and advantageous character of John the Baptist, the forerunner of Jesus of Nazareth, all whose disciples were by him directed to Jesus of Nazareth, as to the true Messias, and all of whom became afterward the disciples of Jesus of Nazareth, say nothing honourable of that Jesus of Nazareth himself; and this in a history of those very times in which he was born and lived and died, and that while the writer lived but a little after him in the same country in which he was born and lived and died? This is almost incredible. And further, could the very same author, who gave such an advantageous character of James the Just, and this under the very appellation of *James the brother of Jesus, who was called Christ*, which James was one of the principal disciples or apostles of this Jesus Christ, and had been many years the only Christian bishop of the believing Jews of Judea and Jerusalem, in the very days, and in the very country of this writer; could he, I say, wholly omit any, nay, a very honourable account of Jesus Christ himself, whose disciple and bishop this James most certainly was? This is also almost incredible. Hear what Ittigius, one of the wisest and learnedest of all those who have lately inclined to give up the testimony concerning Christ, as it stands in our copies, for spurious, says upon this occasion:—"If any one object to me, that Josephus hath not omitted John the Baptist, the forerunner of Christ, nor James the disciple of Christ, and that therefore he could not have done the part of a good historian, if he had been entirely silent concerning Christ, I shall freely grant that Josephus was not entirely silent concerning Christ; nay, I shall further grant, that, when Josephus was speaking of Christ, he did not abstain from his commendation; for we are not to determine from that inveterate hatred which the modern Jews bear to Christ, what was the behaviour of those Jews, upon whom the miracles that were daily wrought by the apostles in the name of Christ imprinted a sacred horror."

III. The famous clause in this testimony of Josephus concerning Christ, *This was Christ*, or *the Christ*, did not mean that this Jesus was the *Christ of God*, or the *true Messias* of the Jews, but that this Jesus was distinguished from all others of that name, of which there were not a few, as mentioned by Josephus himself, by the addition of the other name of *Christ;* or that this person was no other than he whom all the world knew by the name of *Jesus Christ*, and his followers by the name of *Christians*. This I esteem to be a clear case, and that from the arguments following.

(1.) The Greeks and Romans, for whose use Josephus wrote his Antiquities, could no otherwise understand these words. The Jews indeed, and afterward the Christians, who knew that a great Messias, a person that was to be Christ, the *Anointed* of God, that was to perform the office of a *King*, a *Priest*, and a *Prophet*, to God's people, might readily so understand this expression; but Josephus, as I have already noted, wrote here, not to Jews or Christians, but to Greeks and Romans, who knew nothing of this, but knew very well that an eminent person lived in Judea, whose name was *Jesus Christ*, or *Jesus Christ*, had founded a new and numerous sect, which took the latter of those names, and were everywhere from him called *Chrestians*, or *Christians;* in which sense alone could they understand these words of Josephus, and in which sense I believe he desired they should understand them: nor does Josephus ever use the Hebrew term *Messiah* in any of his writings, nor the Greek term *Christ* in any such acceptation elsewhere.

(2.) Josephus himself as good as explains his own meaning, and that by the last clause of this very passage, where he says the Christians were named from this Christ, without a syllable, as though he really meant he was the *true Messiah*, or *Christ of God*. He further seems to me to explain this his meaning in that other place, where alone he elsewhere mentions this name of Christ, that is, when upon occasion of the mention of James, when he was condemned by Ananus, he calls him the *brother of Jesus*, not that was the *true Messiah*, or *the true Christ*, but only *that was called Christ*.

(3.) It was quite beside the purpose of Josephus to declare himself here to be a Christian, or a believer in Jesus as the true Messiah. Had he intended so to do, he would surely have explained the meaning of the word *Christ* to his Greek and Roman readers: he would surely have been a great deal fuller and larger in his accounts of Christ, and of the Christian religion: nor would such a declaration at that time have recommended him, or his nation, or his writings, to either the Greeks or the Romans; of his reputation with both which people he is known to have been, in the writing of these Antiquities, very greatly solicitous.

(4.) Josephus's usual way of writing is historical and declarative of facts, and of the opinions of others, and but rarely such as directly informs us of his own opinion, unless we prudently gather it from what he says historically, or as the opinions of others. This is very observable in the writings of Josephus, and in particular as to what he says of John the Baptist and of James the Just; so that this interpretation is most probable, as most agreeable to Josephus's way of writing in parallel cases.

(5.) This seems to be the universal sense of all the ancients without exception, who cite this testimony from him; and though they almost everywhere own this to be the true reading, yet do they everywhere suppose Josephus to be still an unbelieving Jew, and not a believing Christian: nay, Jerom appears so well assured of this interpretation, and that Josephus did not mean to declare any more by these words than a common opinion, that, according to his usual way of interpreting authors, not to the words but to the sense (of which we have, I think, two more instances in his accounts out of Jesephus, now before us,) he renders this clause, *credebatur esse Christus*, i. e. *he was believed to be Christ*. Nor is the parallel expression of Pilate to be otherwise understood, when he made that inscription upon the cross, *This is Jesus the King of the Jews*;* which is well explained by himself elsewhere, and corresponds to the import of the present clause, *What shall I do with Jesus who is called Christ?*† And we may full as well prove from Pilate's inscription upon the cross, that he hereby declared himself a *believer in Christ*, for the *real king of the Jews*, as we can from these words of Josephus, that he hereby declared himself to be a real believer in him, as the true Messiah.

IV. Though Josephus did not design here to delare himself openly to be a Christian, yet could he not possibly believe all that he here asserts concerning Jesus Christ, unless he were so far a Christian as the Jewish Nazarenes or Ebionites then were, who believed Jesus of Nazareth to be the true Messiah, without believing he was more than a man; who also believed the necessity of the observation of the ceremonial law of Moses in order to salvation for all mankind, which were the two main articles of those Jewish Christians' faith, though in opposition to all the thirteen apostles of Jesus Christ in the first century, and in opposition to the whole catholic church of Christ in the following centuries also. Accordingly, I have elsewhere proved, that Josephus was no other, in his own mind and conscience, than a Nazarene or Ebionite Jewish Christian: and have observed that this entire testimony, and all that Josephus says of John the Baptist, and of James, as well as his absolute silence about all the rest of the apostles and their companions, exactly agrees to him under that character, and no other. And, indeed, to me it is most astonishing, that all our learned men, who have of late considered these testimonies of Josephus, except the converted Jew Galatinus, should miss such an obvious and natural observation. We all know this from St. James's‡ own words, that *so many ten thousands of Jews as believed in Christ*, in the first century, *were all zealous of the ceremonial law*, or were no other than

* Matt. xxvii. 31. † Matt. xxvii. 17, 22.
‡ Acts xxi. 20.

Nazarene or Ebionite Christians; and, by consequence, if there were any reason to think our Josephus to be, in any sense, a believer or a Christian, as from all these testimonies there were very great ones, all those and many other reasons could not but conspire to assure us he was no other than a Nazarene or Ebionite Christian; and this I take to be the plain and evident key of this whole matter.

V. Since, therefore, Josephus appears to have been in his own heart and conscience no other than a Nazarene or Ebionite Christian, and by consequence with them rejected all our Greek Gospels and Greek books of the New Testament, and received only the Hebrew Gospel of the Nazarenes or Ebionites, styled by them *The Gospel according to the Hebrews*, or *according to the twelve apostles*, or even *according to Matthew*, we ought always to have that Nazarene or Ebionite Gospel, with the other Nazarene or Ebionite fragments in view, when we consider any passages of Josephus relating to Christ or to Christianity. Thus, since that Gospel omitted all that is in the beginning of our St. Matthew's and St. Luke's Gospel, and began with the ministry of John the Baptist: in which first parts of the gospel history are the accounts of the slaughter of the infants, and of the enrolment or taxation under Augustus Cæsar and Herod, it is no great wonder that Josephus has not taken care particularly and clearly to preserve those histories to us. Thus, when we find that Josephus calls James the brother of Christ, by the the name of *James the Just*, and describes him as a *most just or righteous man*, in an especial manner, we are to remember that such is his name and character in the Gospel according to the Hebrews, and the other Ebionite remains of Hegesippus, but nowhere else, that I remember, in the earliest antiquity; nor are we to suppose they herein referred to any other than that *righteousness which was by the Jewish law*, wherein St. Paul,* before he embraced Christianity, professeth himself to have been *blameless*. Thus when Josephus, with other Jews, ascribed the miseries of that nation under Vespasian and Titus, with the destruction of Jerusalem, to the barbarous murder of James the Just, we must remember, what we learn from the Ebionite fragments of Hegesippus, that these Ebionites interpreted a prophecy of Isaiah as foretelling this very murder, and those consequent miseries: *Let us take away the just one, for he is unprofitable to us; therefore shall they eat the fruits of their own ways.** Thus when Josephus says, as we have seen, that the most equitable citizens of Jerusalem, and those that were most zealous of the law, were very uneasy at the condemnation of this James and some of his friends or fellow Christians, by the high priest and sanhedrim, about A. D. 62, and declares, that he himself was one of those Jews who thought the terrible miseries of that nation effects of the vengeance of God for their murder of this James, about A. D. 68, we may easily see those opinions could only be the opinions of converted Jews or Ebionites. The high priest and sanhedrim, who always persecuted the Christians, and now condemned these Christians, and the body of those unbelieving Jews, who are supposed to suffer for murdering this James, the head of the Nazarene or Ebionite Christians in Judea, could not, to be sure, be of that opinion; nor could Josephus himself be of the same opinion, as he declares he was, without the strongest inclinations to the Christian religion, or without being secretly a Christian Jew, *i. e.* a Nazarene or Ebionite; which thing is, by the way, a very great additional argument that such he was, and no other. Thus, lastly, when Josephus is cited in Suidas as affirming that Jesus officiated with the priests in the temple, this account is by no means disagreeable to the pretensions of the Ebionites. Hegesippus affirms the very same of James the Just also.

VI. In the first citation of the famous testimony concerning our Saviour from Tacitus, almost all that was true of the Jews is directly taken by him out of Josephus, as will be demonstrated under the third Dissertation hereafter.

VII. The second author I have alleged for it is Justin Martyr, one so nearly coeval with Josephus, that he might be born about the time when he wrote his Antiquities, appeals to the same Antiquities by that very name: and though he does not here directly quote them, yet does he seem to me to allude to this very testimony in them concerning our Saviour,

* Philip. iii. 4–6.

* Isa. iii. 10.

when he affirms in this place to Trypho the Jew, That *his nation originally knew that Jesus was risen from the dead, and ascended into heaven, as the prophecies did foretell was to happen.* Since there neither now is, nor probably in the days of Justin was any other Jewish testimony extant, which is so agreeable to what Justin here affirms of those Jews, as is this of Josephus the Jew before us; nor indeed does he seem to me to have had any thing else particularly in his view here, but this very testimony, where Josephus says that *Jesus appeared to his followers alive the third day after his crucifixion, as the divine prophets had foretold these, and ten thousand other wonderful things concerning him.*

VIII. The third author I have quoted for Josephus's testimonies of John the Baptist, of Jesus of Nazareth, and of James the Just, is Origen, who is indeed allowed on all hands to have quoted him for the excellent characters of John the Baptist, and of James the Just, but whose supposed entire silence about this testimony concerning Christ is usually alleged as the principal argument against its being genuine, and particularly as to the clause, *This was the Christ,* and that, as we have seen, because he twice assures us, that, in his opinion, *Josephus did not himself acknowledge Jesus for Christ.* Now as to this latter clause, I have already showed, that Josephus did not here, in writing to the Greeks and Romans, mean any such thing by those words as Jews and Christians naturally understand by them: I have also observed, that all the ancients allow still, with Origen, that Josephus did not, in the Jewish and Christian sense, acknowledge Jesus for the true Messiah, or the true Christ of God, notwithstanding their express quotation of that clause in Josephus as genuine: so that unless we suppose Origen to have had a different notion of these words from all the other ancients, we cannot conclude from this assertion of Origen's, that he had not those words in his copy, not to say that it is, after all, much more likely that his copy a little differed from the other copies in this clause, or indeed, omitted it entirely, than that he, on its account, must be supposed not to have had the rest of this testimony therein, though indeed I see no necessity of making any such supposal at all. However, it seems to me, that Origen affords us four several indications that the main parts at least of this testimony itself were in his copy.

(1.) When Origen introduces Josephus's testimony concerning James the Just, that he thought the miseries of the Jews were an instance of the divine vengeance on that nation for putting James to death instead of Jesus, he uses an expression noway necessary to his purpose, nor occasioned by any words of Josephus there, that they had slain *that Christ which was foretold in the prophecies.* Whence could this expression come here into Origen's mind, when he was quoting a testimony of Josephus's concerning the brother of Christ, but from his remembrance of a clause in the testimony of the same Josephus concerning Christ *himself,* that *the prophets had foretold his death and resurrection, and ten thousand other wonderful things concerning him?*

(2.) How came Origen to be so surprised at Josephus's ascribing the destruction of Jerusalem to the Jews murdering James the Just, and not to their murdering of Jesus, as we have seen he was, if he had not known that Josephus had spoken of Jesus and his death before, and that he had a very good opinion of Jesus, which yet he could learn noway so authentically as from this testimony? Nor do the words he here uses, that Josephus was *not remote from the truth,* perhaps allude to any thing else but to this very testimony before us.

(3.) How came the same Origen, upon another slight occasion, when he had just set down that testimony of Josephus concerning James the Just, the brother of Jesus who was called *Christ,* to say, that *it may be questioned whether the Jews thought Jesus to be a man, or whether they did not suppose him to be a being of a divine kind?* This looks so very like to the fifth and sixth clauses of this testimony in Josephus, that *Jesus was a wise man, if it be lawful to call him a man,* that it is highly probable Origen thereby alluded to them: and this is the more to be depended on, because all the unbelieving Jews, and all the rest of the Nazarene Jews, esteemed Jesus with one consent as a *mere man,* the son of Joseph and Mary; and it is not, I think, possible to produce any one Jew but Josephus, who in a sort of compliance with the Romans and the catholic Christians, who thought him a *God,* would say any thing like his *being a God.*

(4.) How came Origen to affirm twice, so expressly, that *Josephus did not himself own*, in the Jewish and Christian sense, *that Jesus was Christ*, notwithstanding his quotations of such eminent testimonies out of him for John the Baptist his forerunner, and for James the Just his brother, and one of his principal disciples? There is no passage in all Josephus so likely to persuade Origen of this as is the famous testimony before us, wherein, as he and all the ancients understood it, he was generally called *Christ* indeed, but not any otherwise than as the common name whence the sect of Christians was derived, and where he all along speaks of those Christians as a sect then in being, whose author was a wonderful person, and his followers great lovers of him and of the truth, yet as *such a sect as he had not joined himself to;* which exposition, as it is a very natural one, so was it, I doubt, but too true of our Josephus at that time; nor can I devise any other reason but this, and the parallel language of Josephus elsewhere, when he speaks of James as the *brother*, not *of Jesus who was Christ*, but *of Jesus who was called Christ*, that could so naturally induce Origen and others to be of that opinion.

IX. There are two remarkable passages in Suidas and Theophylact, already set down, as citing Josephus; the former that *Jesus officiated with the priests in the temple*, and the latter that the destruction of Jerusalem, and miseries of the Jews, were owing to their *putting Jesus to death*, which are in none of our present copies, nor cited thence by any ancienter authors; nor, indeed, do they seem altogether consistent with the other more authentic testimonies: however, since Suidas cites his passage from a treatise of Josephus's called *Memoirs of the Jews' Captivity*, a book never heard of elsewhere, and since both citations are not at all disagreeable to Josephus's character as a Nazarene or Ebionite, I dare not positively conclude they are spurious, but must leave them in suspense, for the further consideration of the learned.

X. As to that great critic Photius, in the ninth century, who is supposed not to have had this testimony in his copy of Josephus, or else to have esteemed it spurious, because in his extracts out of Josephus's Antiquities it is not expressly mentioned; this is a strange thing indeed! that a section which had been cited out of Josephus's copies all along before the days of Photius, as well as it has been all along cited out of them since his days, should be supposed not to be in his copy, because he does not directly mention it in certain short and imperfect extracts, noway particularly relating to such matters. Those who lay a stress on this silence of Photius seem little to have attended to the nature and brevity of those extracts. They contain little or nothing, as he in effect professes at their entrance, but what concerns Antipater, Herod the Great, and his brethren and family, with their exploits, till the days of Agrippa, *jun.*, and Cumanus, the governor of Judea, fifteen years after the death of our Saviour, without one word of Pilate, or what happened under his government, which yet was the only proper place in which this testimony could come to be mentioned. However, since Photius seems, therefore, as we have seen, to suspect the treatise ascribed by some to Josephus *of the Universe*, because it speaks very high things of the eternal generation and divinity of Christ, this looks very like his knowledge and belief of somewhat really in the same Josephus, which spake in a lower manner of him, which could be hardly any other passage than this testimony before us. And since, as we have also seen, when he speaks of the Jewish history of Justus of Tiberias, as infected with the prejudices of the Jews, in taking no manner of notice of the advent, of the acts, and of the miracles of Jesus Christ, while yet he never speaks so of Josephus himself, this most naturally implies also, that there was not the like occasion here as there, but that Josephus had not wholly omitted that advent, those acts, or miracles, which yet he has done everywhere else, in the books seen by Photius, as well as Justus of Tiberias, but in this famous testimony before us, so that it is most probable Photius not only had this testimony in his copy, but believed it to be genuine also.

XI. As to the silence of Clement of Alexandria, who cites the Antiquities of Josephus, but never cites any of the testimonies now before us, it is no strange thing at all, since he never cites Josephus but once, and that for a point of chronology only, to determine how many years had passed from the days of Moses to the days of Josephus, so that his silence may almost as well be alleged

against a hundred other remarkable passeges in Josephus's works as against these before us.

XII. Nor does the like silence of Tertullian imply that these testimonies, or any of them, were not in the copies of his age. Tertullian never once hints at any treatises of Josephus's but those against Apion, and that in general only for a point of chronology: nor does it any way appear that Tertullian ever saw any of Josephus's writings besides, and far from being certain that he saw even those. He had particular occasion in his dispute against the Jews to quote Josephus, above any other writer, to prove the completion of the prophecies of the Old Testament in the destruction of Jerusalem, and miseries of the Jews at that time, of which he there discourses, yet does he never once quote him upon that solemn occasion; so that it seems to me, that Tertullian never read either the Greek Antiquities of Josephus, or his Greek books of the Jewish wars; nor is this at all strange in Tertullian, a Latin writer, that lived in Africa, by none of which African writers is there any one clause, that I know of, cited out of any of Josephus's writings: nor is it worth my while, in such numbers of positive citations of these clauses, to mention the silence of other later writers, as being here of very small consequence.

DISSERTATION II.

CONCERNING GOD'S COMMAND TO ABRAHAM TO OFFER UP ISAAC HIS SON FOR A SACRIFICE.

SINCE this command of God to Abraham* has of late been greatly mistaken by some, who venture to reason about very ancient facts from very modern notions, and this without a due regard to either the customs, or opinions, or circumstances of the times whereto those facts belong, or indeed to the true reasons of the facts themselves; since the mistakes about those customs, opinions, circumstances, and reasons have of late so far prevailed, that the very same action of Abraham's, which was so celebrated by St. Paul,† St. James,‡ the author to the Hebrews,§ Philo,‖ and Josephus,¶ in the first century, and by innumerable others since, as an uncommon instance of signal virtue, of heroic faith in God, and piety toward him; nay, is in the sacred history** highly commended by the divine *angel of the covenant*, in the name of God himself, and promised to be plentifully rewarded; since this command, I say, is now at last in the eighteenth century become a *stone of stumbling, and a rock of offence* among us, and that sometimes to persons of otherwise good sense, and of a religious disposition of mind also, I shall endeavour to set this matter in its true, *i. e.*, in its ancient and original light, for the satisfaction of the inquisitive. In order whereto we are to consider,

1. That, till this very profane age, it has been, I think, universally allowed by all sober persons, who owned themselves the creatures of God, that the Creator has a just right over all his rational creatures, to protract their lives to what length he pleases; to cut them off when and by what instruments he pleases; to afflict them with what sickness he pleases, and to remove them from one state or place in this his great palace of the universe to another as he pleases; and that all those rational creatures are bound in duty and interest to acquiesce under the divine disposal, and to resign themselves up to the good providence of God in all such his dispensations toward them. I do not mean to intimate that God may, or ever does act in these cases, after a mere arbitrary manner, or without sufficient reason, believing, according to the whole tenor of natural and revealed religion, that he *hateth nothing that he hath made;** that whatsoever he does, how melancholy soever it may appear at first sight to us, is really intended for the good

* Gen. xxii. † Rom. iv. 16–25.
‡ James ii. 21–32. § Heb. xi. 17–19.
‖ Phil. de Gygant. p. 294. ¶ Jos. Ant. b. i. c. xiii.
** Gen. xxii. 15–18.

* Wisd. xi. 24.

of his creatures, and at the upshot of things will fully appear so to be; but that still he is not obliged, nor does in general give his creatures an account of the particular reasons of such his dispensations toward them immediately, but usually tries and exercises their faith and patience, their resignation and obedience, in their present state of probation, and reserves those reasons to the last day, *the day of the revelation of the righteous judgment of God.**

2. That the entire histories of the past ages, from the days of Adam till now, show, that Almighty God has ever exercised his power over mankind, and that without giving them an immediate account of the reasons of such his conduct; and that withal the best and wisest men in all ages, heathens as well as Jews and Christians, Marcus Antoninus as well as the patriarch Abraham and St. Paul, have ever humbly submitted themselves to this conduct of divine providence, and always confessed that they were obliged to the undeserved goodness and mercy of God for every enjoyment, but could not demand any of them of his justice, no, not so much as the continuance of that life whereto those enjoyments do appertain. When God was pleased to sweep the wicked race of men away by a flood, the young innocent infants as well as the guilty old sinners; when he was pleased to shorten the lives of men after the flood, and still downward till the days of David and Solomon; when he was pleased to destroy impure Sodom and Gomorrah by fire and brimstone from heaven, and to extirpate the main body of the Amorites out of the land of Canaan, as soon as *their iniquities were full*,† and in these instances included the young innocent infants, together with the old hardened sinners; when God was pleased to send an angel, and by him to destroy 185,000 Assyrians (the number attested to by Berosus the Chaldean, as well as by our own Bibles,) in the days of Hezekiah, most of which seem to have had no other peculiar guilt upon them than that common to soldiers in war, of obeying, without reserve, their king Sennacherib, his generals and captains: and when at the plague of Athens, London, or Marseilles, &c., so many thousand righteous men and women, with innocent babes, were swept away on a sudden by a fatal contagion, I do not remember that sober men have complained that God dealt *unjustly* with such his creatures, in those to us seemingly severe dispensations: nor are we certain when any such seemingly severe dispensations are really such, nor do we know but shortening the lives of men may sometimes be the greatest blessing to them, and prevent or put a stop to those courses of gross wickedness which might bring them to greater misery in the world to come: nor is it indeed fit for such poor, weak, and ignorant creatures as we are, in the present state, to call our Almighty, and All-wise, and All-good Creator and Benefactor, to an account upon any such occasions; since we cannot but acknowledge, that it is *he that hath made us, and not we ourselves*;* that we are nothing, and have nothing of ourselves independent on him, but that all we are, all we have, and all we hope for, is derived from him, from his free and undeserved bounty, which, therefore, he may justly take from us in what way soever, and whensoever he pleases; all wise and good men still saying in such cases with the pious Psalmist, xxxix. 9, "I was dumb, I opened not my mouth, because thou didst it;" and with patient Job i. 21, ii. 10, "Shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." If, therefore, this shortening or taking away the lives of men be no objection against any divine command for that purpose, it is full as strong against the present system of the world, against the conduct of divine providence in general, and against natural religion, which is founded on the justice of that providence, and is noway peculiar to revealed religion, or to the fact of Abraham, now before us: nor is this case much different from what was soon after the days of Abraham thoroughly settled, after Job's and his friend's debates, by the inspiration of Alihu, and the determination of God himself, where the divine providence was at length thoroughly cleared and justified before all the world, as it will be, no question, more generally cleared and justified at the final judgment.

3. That, till this profane age, it has also, I think, been universally allowed by all sober men, that a command of God,

* Rom. ii. 5. † Gen. xv. 16.

* Ps. c. 3.

when sufficiently made known to be so, is abundant authority for the taking away the life of any person whomsoever. I doubt both ancient and modern princes, generals of armies, and judges, even those of the best reputation also, have ventured to take many men's lives away upon much less authority: nor, indeed, do the most skeptical of the moderns care to deny this authority directly; they rather take a method of objecting somewhat more plausible, though it amount to much the same: they say, that the apparent disagreement of any command to the moral attributes of God, such as this of the slaughter of an only child seems plainly to be, will be a greater evidence that such a command does not come from God, than any pretended revelation can be that it does. But as to this matter, although divine revelations have so long ceased, that we are not well acquainted with the manner of conveying such revelations with certainty to men, and by consequence the apparent disagreement of a command with the moral attributes of God ought at present, generally, if not constantly, to deter men from acting upon such a pretended revelation, yet was there no such uncertainty in the days of the old prophets of God, or of Abraham, *the friend of God*,* who are ever found to have had an entire certainty of those their revelations: and what evidently shows they were not deceived is this, that the events and consequences of things afterward always corresponded, and secured them of the truth of such divine revelations. Thus, the first miraculous voice from heaven,† calling to Abraham not to execute this command, and the performance of these eminent promises made by the second voice,‡ on account of his obedience to that command, are demonstrations that Abraham's commission for what he did was truly divine, and are an entire justification of his conduct in this matter. The words of the first voice from heaven will come hereafter to be set down in a fitter place, but the glorious promises made to Abraham's obedience by the second voice must here be produced from verses 15, 16, 17, 18. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, from me, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Every one of which promises have been eminently fulfilled; and, what is chiefly remarkable, the last and principal of them, that *in Abraham's* SEED *all the nations of the earth should be blessed*, was never promised till this time. It had been twice promised him, chap. xii. ver. 3, and xviii. 18, that *in himself should all the families of the earth be blessed;* but that this blessing was to belong to future times, and to be bestowed by the means of one of his late posterity, the Messias, that great *seed* and *son* of Abraham only, was never revealed before, but, on such an amazing instance of his faith and obedience as was this his readiness to offer up his only begotten son Isaac, was now first promised, and has been long ago performed, in the birth of Jesus of Nazareth, *the son of Dāvid, the son of Abraham*,* which highly deserves our observation in this place: nor can we suppose that any thing else than clear conviction that this command came from God, could induce so good a man, so tender a father as Abraham was, to sacrifice his only beloved son, and to lose thereby all the comfort he received from him at present, and all the expectation he had of a numerous and happy posterity from him hereafter.

4. That, long before the days of Abraham, the demons or heathen gods had required and received human sacrifices, and particularly that of the offerer's own children, and this both before and after the deluge. This practice had been indeed so long left off in Egypt, and the custom of sacrificing animals there was confined to so few kinds in the days of Herodotus, that he would not believe they had ever offered human sacrifices at all, for he says:† "That the fable, as if Hercules was sacrificed to Jupiter in Egypt, was feigned by the Greeks, who were entirely unacquainted with the nature of the Egyptians and their laws; for how should they sacrifice men, with whom it

* Isa. xli. 8. † Gen. xxii. 11, 12. ‡ Gen. xxii. 17, 18.

* Matt. i. 1. † Ap. Marsh. Chron. p. 303.

is unlawful to sacrifice any brute beast? (boars, and bulls, and pure calves, and ganders, only excepted.") However, it is evident from Sanchoniatho, Manetho, Pausanias, Diodorus Siculus, Philo, Plutarch, and Porphyry, that such sacrifices were frequent both in Phœnicia and Egypt, and that long before the days of Abraham, as Sir John Marsham and Bishop Cumberland have fully proved; nay, that in other places (though not in Egypt) this cruel practice continued long after Abraham, and this till the very third, if not also to the fifth century of Christianity, before it was quite abolished. Take the words of the original authors in English, as most of them occur in their originals, in Sir John Marsham's Chronicon, p. 76–78, 300–304.

"* CRONUS offered up his only begotten son, as a burnt-offering, to his father Ouranus, when there was a famine and a pestilence."

"† CRONUS, whom the Phœnicians name *Israel* [it should be *Il*], and who was after his death consecrated into the star Saturn, when he was king of the country, and had by a nymph of that country, named *Anobret*, an only begotten son, whom, on that account, they called *Jeud*, (the Phœnicians to this day calling an only begotten son by that name,) he, in his dread of very great dangers that lay upon the country from war, adorned his son with royal apparel, and built an altar, and offered him in sacrifice."

"‡ The Phœnicians, when they were in great dangers by war, by famine, or by pestilence, sacrificed to Saturn one of the dearest of their people, whom they chose by public suffrage for that purpose: and Sanchoniatho's Phœnician history is full of such sacrifices." [These hitherto I take to have been before the flood.]

"§ In Arabia, the Dumatii sacrificed a child every year."

"‖ They relate, that of old the [Egyptian] kings sacrificed such men as were of the same colour with Typho, at the sepulchre of Osiris."

"¶ Manetho relates, that they burnt Typhonean men alive in the city Idithyia [or Ilithyia], and scattered their ashes like chaff that is winnowed; and this was done publicly, and at a set season, in the dog-days."

"* The barbarous nations did a long time admit of the slaughter of children, as of a holy practice, and acceptable to the gods. And this thing both private persons, and kings, and entire nations practise at proper seasons."

"† The human sacrifices, that were enjoined by the Dodonean oracle, mentioned in Pausanias's Achaics, in the tragical story of Coresus and Callirrhoe, sufficiently intimate that the Phœnician and Egyptian priests had set up this Dodonean oracle before the time of Amosis, who destroyed that barbarous practice in Egypt."

—— *Isque adytis hæc tristia dicta reportat,*
Sanguine placastis ventos, et virgine cæsa,
Cum primum Iliacas Danai venistis ad oras;
Sanguine quærendi reditus, animaque litandum
Argolica.‡

——He from the gods this dreadful answer brought,
O Grecians, when the Trojan shores you sought,
Your passage with a virgin's blood was bought;
So must your safe return be bought again,
And Grecian blood once more atone the main.
DRYDEN.

These bloody sacrifices were, for certain, instances of the greatest degree of impiety, tyranny, and cruelty in the world, that either wicked demons, or wicked men, who neither made nor preserved mankind, who had therefore no right over them, nor were they able to make them amends in the next world for what they thus lost or suffered in this, should, after so inhuman a manner, command the taking away the lives of men, and particularly of the offerer's own children, without the commission of any crime. This was, I think, an abomination derived from him who was *a murderer from the beginning*;§ a crime truly and properly diabolical.

5. That, accordingly, Almighty God himself, under the Jewish dispensation, vehemently condemned the pagans, and sometimes the Jews themselves, for this crime; and for this, among other heinous sins, cast the idolatrous nations (nay, sometimes the Jews too) out of Palestine. Take the principal texts thereto relating, as they lie in order in the Old Testament.

"‖ Thou shalt not let any of thy seed pass through the fire to Molech.—Defile

* Philo. Bib. ex. Sanchon. p. 76.
† Philo. Bib. ex. Sanchon. p. 77.
‡ Porphyry, p. 78. § Porphyry, p. 77.
‖ Diod. p. 78. ¶ Plutarch, p. 78.

* Nonnulli ap. Philon. p. 76.
† Cumberl. Sanchon. p. 38.
‡ Virg. Æneid. b. ii. ver. 115.
§ John viii. 44. ‖ Lev. xviii. 21.

not yourselves in any of these things, for in all these the nations are defiled, which I cast out before you," &c.

"* Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death: the people of the land shall stone him with stones."

"† Take heed to thyself, that thou be not snared by following the nations, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every abomination of the Lord, which he hateth, have they done unto their gods: for even their sons and their daughters have they burnt in the fire to their gods." See chap. xviii. 9; 2 Kings xvii. 17.

"‡ And Ahaz made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out before the children of Israel."

"§ Moreover, Ahaz burnt incense in the valley of the son of Hinnom, and burnt his children [his son, in Josephus] in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel."

"‖ And the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim, &c."

"¶ And Josiah defiled Topheth, which is in the valley of the children of Hinnom, that no one might make his son or his daughter to pass through the fire unto Moloch."

"** Yea, they sacrificed their sons and their daughters unto demons; and shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan, and the land was polluted with blood." See Isa. lvii. 5.

"†† The children of Judah hath done evil in my sight, saith the Lord; they have set their abomination in the house which is called by my name, to pollute it: and they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, nor came it into my heart."

"* Thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle, because they have forsaken me, and have estranged this place, and have burnt incense unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents. They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind," &c.

"† They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin."

"‡ Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?" See chap. xx.; 1 Cor. x. 20.

"§ Thou hatest the old inhabitants of thy holy land, for doing most odious works of witchcraft, and wicked sacrifices; and also those merciless murderers of children, and devourers of man's flesh, and feasts of blood, with their priests, out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help."

6. That Almighty God never permitted, in any one instance, that such a human sacrifice should actually be offered to himself, (though he had a right to have required it, if he had so pleased,) under the whole Jewish dispensation, which yet was full of many other kinds of sacrifices, and this at a time when mankind generally thought such sacrifices of the greatest virtue for the procuring pardon of sin, and the divine favour. This the ancient records of the heathen world attest. Take their notion in the words of Philo Byblius, the translator of Sanchoniatho. "‖ It

* Lev. xx. 2. † Deut. xii. 30, 31.
‡ 2 Kings xvi. 3. § 2 Chron. xxvii. 3.
‖ 2 Kings xvii. 31. ¶ 2 Kings xxii. 10.
** Ps. cvi. 37, 38. †† Jer. vii. 30–32.

* Jer. xix. 3–5. † Jer. xxxii. 35.
‡ Ezek. xvi. 20, 21. § Wisd. xii. 4–6.
‖ Ap. Marsh. p. 76, 77.

was the custom of the ancients, in the greatest calamities and dangers, for the governors of the city or nation, in order to avert the destruction of all, to devote their beloved son to be slain, as a price of redemption to the punishing [or avenging] demons; and those so devoted were killed after a mystical manner." This the history of the king of Moab,* when he was in great distress in his war against Israel and Judah, informs us of; who then *took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the city wall.* This also the Jewish prophet Micah† implies, when he inquires, "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousands of fat kids of the goats? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" No, certainly, "for he hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself, to walk with thy God?"

It is true, God did here try the faith and obedience of Abraham to himself, whether they were as strong as the pagans exhibited to their demons or idols; yet did he withal take effectual care, and that by a miraculous interposition also, to prevent the execution, and provided himself a ram as a vicarious substitute, to supply the place of Isaac immediately. ‡ "And the angel of the Lord called unto Abraham, and said, Abraham, Abraham; and he said, Here am I; and he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes and looked, and behold a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son." Thus though Jeptha§ has by many been thought to have vowed to offer up his only daughter and child for a sacrifice, and that as bound on him, upon supposition of his vow, by a divine law, Lev. xxvii. 28, 29, of which opinion I was once myself; yet upon more mature consideration I have, for some time, thought this to be a mistake, and that his vow extended only to her being devoted to serve God at the tabernacle, or elsewhere, in a state of perpetual virginity; and that neither that law did enjoin any human sacrifices, nor do we meet with any example of its execution in this sense afterward. Philo never mentions any such law, no more than Josephus: and when Josephus thought that Jeptha had made such a vow and executed it, he is so far from hinting at its being done in compliance with any law of God, that he expressly condemns him for it, as having acted contrary thereto; or, in his own words, "*as having offered an oblation neither conformable to the law, nor acceptable to God, nor weighing with himself what opinion the hearers would have of such a practice."

7. That Isaac being at this time, according to Josephus,† who is herein justly followed by Archbishop Usher,‡ no less than twenty-five years of age, and Abraham being, by consequence, one hundred and twenty-five, it is not to be supposed that Abraham could bind Isaac, in order to offer him in sacrifice, but by his own free consent; which free consent of the party who is to suffer seems absolutely necessary in all such cases; and which free consent St. Clement, as well as Josephus, distinctly takes notice of on this occasion. St. Clement describes it thus:—§ "Isaac, being fully persuaded of what he knew was to come, cheerfully yielded himself up for a sacrifice." And for Josephus,‖ after introducing Abraham in a pathetic speech, laying before Isaac the divine command, and exhorting him patiently and joyfully to submit to it, he tells us, that "Isaac very cheerfully consented;" and then introduces him, in a short but very pious answer, acquiescing in the proposal; and adds, that "he then immediately and and readily went to the altar to be sacrificed." Nor did Jeptha¶ perform his rash vow, whatever it were, till his daughter had given her consent to it.

8. It appears to me that Abraham never despaired entirely of the interposition of Providence for the preservation of Isaac, although in obedience to the command he prepared to sacrifice him to God. This

* 2 Kings iii. 27. † Micah vi. 6–8.
‡ Gen. xxii. 11–13. § Judg. xi. 36–39.

* Antiq. b. v. c. vii. † Antiq. b. i. c. xiii.
‡ Ush. An. ad A. M. 21. § Clem. sect. 31.
‖ Antiq. b. i. c. xiii. ¶ Judg. xi. 36, 37.

seems to me intimated in Abraham's words to his servants, on the third day, when he was in sight of the mountain on which he was to offer his son Isaac: * "We will go and worship, and we will come again to you." As also in his answer to his son, when he inquired, "Behold the fire and the wood, but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering." Both these passages look to me somewhat like such an expectation.

9. However, it appears most evident, that Abraham, and I suppose Isaac also, firmly believed, that if God should permit Isaac to be actually slain as a sacrifice, he would certainly and speedily raise him again from the dead. This, to be sure, is supposed in the words already quoted, that both *he and his son would go and worship, and come again to the servants;* and is clearly and justly collected from this history by the author to the Hebrews, chap. xi. 17–19: "By faith Abraham when he was tried offered up Isaac: and he that had received the promises offered up his only begotten, of whom it was said, that in Isaac shall thy seed be called, accounting or reasoning that God was able to raise him from the dead." And this reasoning was at once very obvious, and wholly undeniable, that since God was truth itself, and had over and over promised that he would† "multiply Abraham exceedingly; that he should be a father of many nations; that his name should be no longer Abram, but Abraham, because a father of many nations God had made him, &c.; that Sarai his wife should be called Sarah, that he would bless her, and give Abraham a son also of her; and that he would bless him; and she should become nations, and kings of people should be of her," &c., and that ‡ "in Isaac should his seed be called." And since withal it is here supposed that Isaac was to be slain as a sacrifice, before he was married, or had any seed, God was, for certain, obliged by his promises, in these circumstances, to raise Isaac again from the dead, and this was an eminent instance of that *faith* whereby § *Abraham believed God, and it was imputed to him for righteousness,* viz. that if God should permit Isaac to be sacrificed, he would certainly and quickly raise him up again from the dead,* *from whence also he received him in a figure,* as the author to the Hebrews here justly observes.

10. That the firm and just foundation of Abraham's faith and assurance in God for such a resurrection was this, besides the general consideration of the divine veracity, that during the whole time of his sojourning in strange countries, in Canaan and Egypt, ever since he had been called out of Chaldea or Mesopotamia, at seventy-five years of age,† he had had constant experience of a special, of an overruling, of a kind and gracious Providence over him, till this his 125th year, which against all human views had continually blessed him and enriched him, and in his elder age had given him first Ishmael by Hagar, and afterward promised him Isaac to "‡spring from his own body now dead,§ and from the deadness of Sarah's womb, when she was past age, and when it ceased to be with Sarah after the manner of women,"‖ and had actually performed that and every other promise, how improbable soever that performance had appeared, he had ever made to him, and this during fifty entire years together; so that although, at his first exit out of Chaldea or Mesopotamia, he might have been tempted to "stagger at such a promise of God through unbelief,"¶ yet might he now after fifty years constant experience be justly *strong in faith, giving glory to God, as being fully persuaded, that what God had promised,* the resurrection of Isaac, *he was both able and willing to perform.*

11. That this assurance, therefore, that God, if he permitted Isaac to be slain, would infallibly raise him again from the dead, entirely alters the state of the case of Abraham's sacrificing Isaac to the true God, from that of all other human sacrifices whatsoever offered to false ones, all those others being done without the least promise or prospect of such a resurrection; and this, indeed, takes away all pretence of injustice in the divine command, as well as of all inhumanity or cruelty in Abraham's obedience to it.

12. That, upon the whole, this command to Abraham, and what followed upon it, looks so very like an intention of God to typify or represent beforehand in Isaac,

* Gen. xxii. 5, 7.
‡ Gen. xxi. 12.
† Gen. xvii. 2–6, 16.
§ Gen. xv. 6.

* Heb. xi. 19.
‡ Rom. iv. 19.
‖ Gen. xviii. 11.
† Gen. xii. 4.
§ Heb. xi. 11.
¶ Rom. iv. 20, 21.

a beloved or *only begotten son*, what was to happen long afterward to the great *son* and *seed of Abraham*, the *Messiah*, the beloved and the "only begotten of the Father, whose day Abraham saw by faith beforehand, and rejoiced to see it,"* viz. that he, "by the determinate counsel and foreknowledge of God should be crucified, and slain"† as a sacrifice, and should *be raised again the third day*, and this *at Jerusalem* also, and that, in the mean time, God would accept of the sacrifices of rams, and the like animals, at the same city Jerusalem, that one cannot easily avoid the application. This seems the reason why Abraham was obliged to go to the land of Moriah, or Jerusalem; and why it is noted, that it was *the third day*‡ that he came to the place, which implies that the return back, after the slaying of the sacrifice, would naturally be *the third day* also; and why this sacrifice was not Ishmael the *son of the flesh only*, but Isaac the *son by promise*, the *beloved son* of Abraham, and why Isaac was styled the *only son*, or *only begotten son*§ of Abraham, though he had Ishmael besides; and why Isaac himself was to *bear the wood*‖ on which he was to be sacrificed; and why the place was no other than *the land of Moriah*,¶ or *vision*, *i. e.* most probable a place where the Shecinah or Messiah had been *seen*, and God by him worshipped, even before the days of Abraham, and where lately lived, and perhaps now lived, Melchisedeck, the grand type of the Messiah, (who might then possibly be present at the sacrifice,) and why this sacrifice was to be offered either on the mountain called afterward distinctly *Moriah*, where the temple stood, and where all the Mosaic sacrifices were afterward to be offered, as Josephus** and the generality suppose, or, perhaps, as others suppose, that where the Messiah himself was to be offered, its neighbour mount Calvary. This seems also the reason why the ram was substituted as a vicarious sacrifice instead of Isaac. These circumstances seem to me very peculiar and extraordinary, and to render the present hypothesis extremely probable. Nor, perhaps, did St. Clement mean any thing else, when in his forecited passage he says, that "Isaac was fully persuaded of what he knew was to come;" and, therefore, "cheerfully yielded himself up for a sacrifice." Nor, indeed, does that name of this place, *Jehovah Jireh*, which continued till the days of Moses, and signified, *God will see*, or rather, *God will provide*, seem to be given it by Abraham on any other account, than that God would there, in the fulness of time, "provide himself a lamb [that lamb of God, which was to take away the sins of the world]* for a burnt-offering."

But if, now after all, it be objected, that how peculiar and how typical soever the circumstances of Abraham and Isaac might be in themselves, of which the heathens about them could have little notion, yet such a divine command to Abraham for slaying his beloved son Isaac must, however, be of very ill example to the Gentile world, and that it probably did either first occasion, or, at least, greatly encourage their wicked practices in offering their children for sacrifices to their idols, I answer by the next consideration.

13. That this objection is so far from truth, that God's public and miraculous prohibition of the execution of this command to Abraham, (which command itself the Gentiles would not then at all be surprised at, because it was so like to their own usual practices,) as well as God's substitution of a vicarious oblation, seems to have been the very occasion of the immediate oblation of those impious sacrifices by Tethmosis, or Amosis, among the neighbouring Egyptians, and of the *substitution* of more inoffensive ones there instead of them. Take the account of this abolition, which we shall presently prove was about the time of Abraham's offering up his son Isaac, as it is preserved by Porphyry, from Manetho, the famous Egyptian historian and chronologer, which is also cited from Porphyry by Eusebius and Theodoret. "Amosis,"† says Porphyry, "abolished the law for slaying of men in Heliopolis of Egypt, as Manetho bears witness, in his book of Antiquity and Piety. They were sacrificed to Juno and were examined, as were the pure calves, that were also sealed with them: they were sacrificed three in a day. In whose stead Amosis commanded that men of wax, of the same number, should be substituted."

Now, I have lately shown, that these Egyptians had Abraham in great veneration, and that *all the wisdom of those*

* John viii. 56. † Acts ii. 23. ‡ Gen. xxii. 2, 4. § Heb. xi. 17. ‖ Gen. xxii. 6. ¶ John xix. 17.
** Antiq. b. i. c. xiii.

* John i. 29. † Marsh. p. 301.

Egyptians, in which Moses was afterward learned, was derived from no other than from Abraham. Now it appears evidently, by the forecited passage, that the first abolition of these human sacrifices, and the substitution of waxen images in their stead, and particularly at Heliopolis, in the north-east part of Egypt, in the neighbourhood of Beersheba, in the south of Palestine, where Abraham now lived, at the distance of about one hundred and twenty miles only, was in the days, and by the order of Tethmosis or Amosis, who was the first of the Egyptian kings, after the expulsion of the Phœnician shepherds. Now, therefore, we are to inquire when this Tethmosis or Amosis lived, and compare his time with the time of the sacrifice of Isaac. Now, if we look into my chronological table, published A. D. 1721, we shall find that the hundred and twenty-fifth year of Abraham, or which is all one, the twenty-fifth year of Isaac, falls into A. M. 2573, or into the thirteenth year of Tethmosis or Amosis, which is the very middle of his twenty-five years reign; so that this abolition of human sacrifices in Egypt, and substitution of others in their room, seems to have been occasioned by the solemn prohibition of such a sacrifice in the case of Abraham, and by the following substitution of a ram in its stead: which account of this matter not only takes away the groundless suspicions of the moderns, but shows the great seasonableness of the divine prohibition of the execution of this command to Abraham, as probably the direct occasion of putting a stop to the barbarity of the Egyptians in offering human sacrifices, and that for many, if not for all generations afterward.

DISSERTATION III.

TACITUS'S ACCOUNTS OF THE ORIGIN OF THE JEWISH NATION, AND OF THE PARTICULARS OF THE LAST JEWISH WAR; THAT THE FORMER WAS PROBABLY WRITTEN IN OPPOSITION TO JOSEPHUS'S ANTIQUITIES, AND THAT THE LATTER WAS FOR CERTAIN ALMOST ALL DIRECTLY TAKEN FROM JOSEPHUS'S HISTORY OF THE JEWISH WAR.

Since Tacitus, the famous Roman historian, who has written more largely and professedly about the origin of the Jewish nation, about the chorography of Judea, and the last Jewish war under Cestius, Vespasian, and Titus, than any other old Roman historian; and since both Josephus and Tacitus were in favour with the same Roman emperors, Vespasian, Titus, and Domitian; and since Tacitus was an eminent pleader and writer of history at Rome, during the time or not long after our Josephus had been there studying the Greek language, reading the Greek books, and writing his own works in the same Greek language, which language was almost universally known at Rome in that age; and since, therefore, it is next to impossible to suppose that Tacitus could be unacquainted with the writings of Josephus, it cannot but be highly proper to compare their accounts of Judea, of the Jews, and Jewish affairs together. Nor is it other than a very surprising paradox to me, how it has been possible, for learned men, particularly for the several learned editors of Josephus and Tacitus, to be so very silent about this matter as they have hitherto been, especially when not only the correspondence of the authors as to time and place, but the likeness of the subject-matter and circumstances is so very often so very remarkable; nay, indeed, since many of the particular facts belonged peculiarly to the region of Judea, and to the Jewish nation, and are such as could hardly be taken by a foreigner from any other author than from our Josephus, this strange silence is almost unaccountable, if not inexcusable. The two only other writers whom we know of, whence such Jewish affairs might be supposed to be taken by Tacitus, who never appears to have been in Judea himself, are Justus of Tiberias, a Jewish historian, contemporary with Josephus, and one Antonius Julianus, once mentioned by Minutius

Felix in his Octavius, sect. 33, as having written on the same subject with Josephus, and both already mentioned by me on another occasion, Dissert. I. As to Justus of Tiberias, he could not be the historian whence Tacitus took his Jewish affairs, because, as we have seen, in the place just cited, the principal passage in Tacitus of that nature, concerning Christ, and his sufferings under the emperor Tiberius, and by his procurator Pontius Pilate, was not there, as we know from the testimony of Photius, Cod. xxx. And as to Antonius Julianus, his very name shows him to have been not a Jew, but a Roman. He is never mentioned by Josephus, and so probably knew no more of the country or affairs of Judea than Tacitus himself. He was, I suppose, rather an epitomizer of Josephus, and not so early as Tacitus, than an original historian himself before him. Nor could so exact a writer as Tacitus ever take up with such poor and almost unknown historians as these were, while Josephus's seven books of the Jewish war were then so common; were in such great reputation at Rome; were attested to, and recommended by Vespasian and Titus the emperors, by King Agrippa, and King Archelaus, and Herod, king of Chalcis; and he was there honoured with a statue: and these his books were reposited at the public library at Rome, as we know from Josephus himself, from Eusebius, and Jerom, while we never hear of any other history of the Jews that had then and there any such attestations or recommendations. Some things, indeed, Tacitus might take from the Roman records of this war, I mean from the Commentaries of Vespasian, which are mentioned by Josephus himself, in his own Life, sect. 65, vol. iv., and some others from the relations of Roman people, where the affairs of Rome were concerned; as also other affairs might be remembered by old officers and soldiers that had been in the Jewish war. Accordingly, I still suppose that Tacitus had some part of his information these ways, and particularly where he a little differs from or makes additions to Josephus: but then, as this will all reach no further than three or four years during this war, so will it by no means account for that abridgment of the geography of the country, and entire series of the principal facts of history thereto relating, which are in Tacitus, from the days of Antiochus Epiphanes, 240 years before that war, with which Antiochus both Josephus and Tacitus begin their distinct histories of the Jews, preparatory to the history of this last war. Nor could Tacitus take the greatest part of those earlier facts belonging to the Jewish nation from the days of Moses, or to Christ and the Christians in the days of Tiberius, from Roman authors; of which Jewish and Christian affairs those authors had usually very little knowledge, and which the heathen generally did grossly pervert and shamefully falsify: and this is so true as to Tacitus's own accounts of the origin of the Jewish nation, that the reader may almost take it for a constant rule, that when Tacitus contradicts Josephus's Jewish Antiquities, he either tells direct falsehoods, or truths so miserably disguised, as renders them little better than falsehoods, and hardly ever lights upon any thing relating to them that is true and solid, but when the same is in those Antiquities at this day; of which matters more will be said in the notes on this history immediately following.

HISTORY OF THE JEWS.

Book V. Chap. II.

Since we are now going to relate the final period of this famous city [Jerusalem], it seems proper to give an account of its original.*—The tradition is, that the Jews ran away from the island of Crete, and settled themselves on the coast of Libya, and this at the time when Saturn was driven out of his kingdom by the power of Jupiter: an argument for it is fetched from their name. The mountain Ida is famous in Crete; and the neighbouring inhabitants are named *Idæi*, which, with a barbarous augment, becomes the name of *Judæi* [Jews]. Some say they were a people that were very numerous in Egypt, under the reign of Isis, and that the Egyptians got free from that burden by sending them into the

* Most of these stories are so entirely groundless, and so contradictory to one another, that they do not deserve a serious confutation. It is strange Tacitus could persuade himself thus crudely to set them down.

adjoining countries, under their captains Hierosolymus and Judas. The greatest part say they were those Ethiopians whom fear and hatred obliged to change their habitations in the reign of King Cepheus.* There are those which report they were Assyrians, who, wanting lands, got together, and obtained part of Egypt, and soon afterward settled themselves in cities of their own, in the lands of the Hebrews, and the parts of Syria that lay nearest to them.† Others pretend their origin to be more eminent, and that the Solymi, a people celebrated in Homer's poems, were the founders of this nation, and gave this their own name Hierosolyma to the city which they built there.‡

CHAP. III.] Many authors agree, that when once an infectious distemper was arisen in Egypt, and made men's bodies impure, Bocchoris their king went to the oracle of [Jupiter] Hammon, and begged he would grant him some relief against this evil, and that he was enjoined to purge his nation of them, and to banish this kind of men into other countries, as hateful to the gods:§ that when he had sought for, and gotten them all together, they were left in a vast desert; that hereupon the rest devoted themselves to weeping and inactivity; but one of those exiles, *Moses* by name, advised them to look for no assistance from any of the gods, or from any of mankind, since they had been abandoned by both, but bade them believe in him, as in a celestial leader,‖ by whose help they had already gotten clear of their present miseries. They agreed to it; and though they were unacquainted with every thing, they began their journey at random: but nothing tired them so much as want of water; and now they laid themselves down on the ground to a great extent, as just ready to perish, when a herd of wild asses came from feeding, and went to a rock overshadowed by a grove of trees. Moses followed them, as conjecturing that there was [thereabout] some grassy soil, and so he opened large sources of water for them.* That was an ease to them; and when they had journeyed continually six entire days,† on the seventh they drove out the inhabitants, and obtained those lands wherein their city and temple were dedicated.

CHAP. IV.] As for Moses, in order to secure the nation firmly to himself, he ordained new rites, and such as were contrary to those of other men. All things are with them profane which with us are sacred; and again, those practices are allowed among them which are by us esteemed most abominable.‡

They place the image of that animal in their most holy place, by whose indication it was that they had escaped their wandering condition and their thirst.§

They sacrifice rams, by way of reproach, to [Jupiter Hammon]. An ox is also sacrificed, which the Egyptians worship under the name of *Apis*.‖

They abstain from swine's flesh, as a memorial of that miserable destruction which the mange, to which that creature is liable, brought on them, and with which they had been defiled.¶

That they had endured a long famine, they attest still by their frequent fastings.** And that they stole the fruits of the earth, we have an argument from the bread of the Jews, which is unleavened.††

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* One would wonder how Tacitus or any heathens could suppose the African Ethiopians, under Cepheus, who are known to be blacks, could be the parents of the Jews, who are known to be whites.

† This account comes nearest the truth; and this Tacitus might have from Josephus, only disguised by himself.

‡ This Tacitus might have out of Josephus, Antiq. b. vii. c. iii.

§ Strange doctrine to Josephus! who truly observes on this occasion, that the gods are angry not at bodily imperfections, but at wicked practices. Apion, b. i.

‖ This believing in Moses as in a *celestial leader*, seems a blind confession of Tacitus that Moses professed to have his laws from God.

* This looks also like a plain confession of Tacitus, that Moses brought the Jews water out of a rock in great plenty, which he might have from Josephus, Antiq. b. iii. c. i.

† Strange indeed, that 600,000 men should travel above 200 miles over the deserts of Arabia in six days, and conquer Judea the seventh!

‡ This is not true in general, but only so far, that the Israelites were by circumcision and other rites to be kept separate from the wicked and idolatrous nations about them.

§ This strange story contradicts what the same Tacitus will tell us presently, that when Pompey went into the holy of holies he found no image there.

‖ These are only guesses of Tacitus or his heathen authors, but no more.

¶ Such memorials of what must have been very reproachful, are strangers to the rest of mankind, and without any probability.

** The Jews had but one solemn fast of old in the whole year, the great day of expiation.

†† Unleavened bread was only used at the passover.

It is generally supposed they rest on the seventh day,* because that day gave them [the first] rest from their labours. Besides which, they are idle on every seventh year,† as being pleased with a lazy life. Others say, that they do honour thereby to Saturn;‡ or, perhaps, the Idæi gave them this part of their religion, who [as we said above] were expelled together with Saturn, and who, as we have been informed, were the founders of this nation; or else it was because the star Saturn moves in the highest orb, and of the seven planets exerts the principal part of that energy whereby mankind are governed: and, indeed, that most of the heavenly bodies exert their power, and perform their courses, according to the number seven.§

CHAP. V.] These rites, by what manner soever they were first begun, are supported by their antiquity.‖ The rest of their institutions are awkward,¶ impure, and got ground by their pravity; for every vile fellow, despising the rites of his forefathers, brought thither their tribute and contributions, by which means the Jewish commonwealth was augmented. And because among themselves there is an unalterable fidelity and kindness always ready at hand, but bitter enmity to all others,** they are a people separated from others in their food, and in their beds; though they be the lewdest nation upon earth, yet will they not corrupt foreign women,* though nothing be esteemed unlawful among themselves.†

They have ordained circumcision of the parts of generation, that they may thereby be distinguished from other people: the proselytes‡ to their religion have the same usage.

They are taught nothing sooner than to despise the gods, to renounce their country, and to have their parents, children, and brethren in the utmost contempt:§ but still they take care to increase and multiply, for it is esteemed utterly unlawful to kill any of their children.

They also look on the souls of those that die in battle, or are put to death for their crimes, as eternal. Hence comes their love of posterity and contempt of death.

They derive their custom of burying, instead of burning, their dead, from the Egyptians:‖ they have also the same care of the dead with them, and the same persuasion about the invisible world below: but of the gods above, their opinion is contrary to theirs. The Egyptians worship abundance of animals, and images of various sorts.

The Jews have no notion of any more than one divine being,¶ and that known only by the mind. They esteem such to be profane who frame images of gods, out of perishable matter, and in the shape of men. That this being is supreme and eternal, immutable and unperishable, is their doctrine. Accordingly, they have no images in their cities, much less in their temples: they never grant this piece of flattery to kings, or this kind of

* It is very strange that Tacitus should not know or confess that the Jews' *seventh day*, and *seventh year* of rest, were in memory of the seventh, or Sabbath-day's rest, after the six days of creation. Every Jew, as well as every Christian, could have informed him of those matters.

† A strange hypothesis of the origin of the sabbatic year, and without all good foundation. Tacitus probably had never heard of the Jews' *year of jubilee*, so he says nothing of it.

‡ As if the Jews, in the days of Moses, or long before, knew that the Greeks and Romans would long afterward call the seventh day of the week *Saturn's day;* which Dio observes was not so called of old time; and it is a question whether, before the Jews fell into idolatry, they ever heard of such a star or god as Saturn. Amos v. 25; Acts vii. 43.

§ That the sun, moon, and stars rule over the affairs of mankind, was a heathen, and not a Jewish notion. Neither Jews nor Christians were permitted to deal in astrology, though Tacitus seems to have been deep in it.

‖ This acknowledgment of the antiquity of Moses, and of his Jewish settlement, was what the heathens cared not always to own.

¶ What these pretended awkward and impure institutions were, Tacitus does not inform us.

** Josephus shows the contrary, as to the laws of Moses, *contr.* Apion, b. ii.

* A high, and, I doubt, a false commendation of the Jews.

† An entirely false character, and contrary to their many laws against uncleanness. See Josephus, Antiq. b. iii. c. xi.

‡ The proselytes of justice only, not the proselytes of the gate.

§ How does this agree with that unalterable fidelity and kindness which Tacitus told us the Jews had toward one another? unless he only means that they preferred the divine commands before their nearest relations, which is the highest degree of Jewish and Christian piety.

‖ This custom is at least as old among the Hebrews as the days of Abraham, and the cave of Machpelah, long before the Israelites went into Egypt. Gen. xxiii. 1–20; xxv. 8–10.

¶ These are valuable concessions, which Tacitus here makes, as to the unspotted piety of the Jewish nation, in the worship of one infinite, invisible God, and absolute rejection of all idolatry, and of all worship of images, nay, of the image of the Emperor Caius himself, or of affording it a place in their temple.

honour to emperors.* But because their priests, when they play on the pipe and the timbrels, wear ivy round their head, and a golden vine† has been found in their temple, some have thought that they worshipped our father Bacchus, the conqueror of the East; whereas the ceremonies of the Jews do not at all agree with those of Bacchus; for he appointed rites that were of a jovial nature, and fit for festivals, while the practices of the Jews are absurd and sordid.

CHAP. VI.] The limits of Judea easterly are bounded by Arabia: Egypt lies on the south: on the west are Phœnicia and the [great] sea. They have a prospect of Syria on their north quarter, as at some distance from them.‡

The bodies of the men are healthy, and such as will bear great labours.

They have not many showers of rain: their soil is very fruitful: the produce of their land is, like ours, in great plenty.§

They have also, besides ours, two trees peculiar to themselves, the balsam-tree and the palm-tree. Their groves of palms are tall and beautiful. The balsam-tree is not very large. As soon as any branch is swelled, the vines quake as for fear, if you bring an iron knife to cut them. They are to be opened with the broken piece of a stone, or with the shell of a fish. The juice is useful in physic.

Libanus is their principal mountain, and is very high, and yet, what is very strange to be related, it is always shadowed with trees, and never free from snow. The same mountain supplies the river Jordan with water, and affords it its fountains also. Nor is this Jordan carried into the sea; it passes through one and a second lake undiminished, but it is stopped by the third.‖

This third lake is vastly great in circumference, as if it were a sea.* It is of an ill taste, and is pernicious to the adjoining inhabitants by its strong smell. The wind raises no waves there, nor will it maintain either fishes, or such birds as use the water. The reason is uncertain, but the fact is thus, that bodies cast into it are borne up, as by somewhat solid. Those who can and those who cannot swim are equally borne up by it.† At a certain time of the year‡ it casts out bitumen: the manner of gathering it, like other arts, has been taught by experience. The liquor is of its own nature of a black colour; and if you pour vinegar upon it, it clings together, and swims on the top. Those whose business it is take it in their hands and pull it into the upper parts of the ship, after which it follows, without further attraction, and fills the ship full, till you cut it off: nor can you cut it off either with a brass or an iron instrument, but it cannot bear the touch of blood, or of a cloth wet with the menstrual purgations of women, as the ancient authors say. But those that are acquainted with the place assure us, that these waves of bitumen are driven along, and by the hand drawn to the shore; and that when they are dried by the warm steams from the earth and the force of the sun, they are cut in pieces with axes and wedges, as timber and stones are cut in pieces.

CHAP. VII.] Not far from this lake are those plains, which are related to have been of old fertile, and to have had many§ cities full of people, but to have been burnt up by a stroke of lightning: it is also said, that the footsteps of that destruction still remain, and that the earth itself appears as burnt earth, and has lost its natural fertility: and that as an argument thereof, all the plants that grow of their own accord, or are planted by the hand, whether they arrive at the degree of an herb, or

* All these concessions were to be learned from Josephus, and almost only from him; out of whom, therefore, I conclude Tacitus took the finest part of his character of the Jews.

† This particular fact, that there was a golden vine in the front of the Jewish temple, was in all probability taken by Tacitus out of Josephus: but as the Jewish priests were never adorned with ivy, the signal of Bacchus, how Tacitus came to imagine this, I cannot tell.

‡ See the chorography of Judea in Josephus, Of the War, b. iii.: whence most probably Tacitus framed this short abridgment of it. It comes in both authors naturally before Vespasian's first campaign.

§ The latter branch of this Tacitus might have from Josephus, Of the War, b. iv. c. viii. The other is not in the present copies.

‖ These accounts of Jordan, of its fountains derived from Mount Libanus, and of the two lakes it runs through, and its stoppage by the third, are exactly agreeable to Josephus, Of the War, b. iii. c. x.

* No less than 580 furlongs long and 150 broad, in Josephus, Of the War, b. iv. c. viii.

† Strabo says, that a man could not sink into the water of this lake so deep as the navel.

‡ Josephus never says that this bitumen was cast out at a certain time of the year only, and Strabo says the direct contrary, but Pliny agrees with Tacitus.

§ This is exactly according to Josephus, and must have been taken from him in the place forecited, and that particularly because it is peculiar to him, so far as I know, in all antiquity. The rest thought the cities were in the very same place where now the lake is, but Josephus and Tacitus say they were in its neighbourhood only, which is Mr. Reland's opinion also.

of a flower, or at complete maturity, become black and empty, and, as it were, vanish into ashes. As for myself, as I am willing to allow that these once famous cities were burnt by fire from heaven, so would I suppose that the earth is infected with the vapour of the lake, and the spirit or air that is over it thereby corrupted; and that by this means the fruits of the earth, both corn and grapes, rot away, both the soil and the air being equally unwholesome.

The river Belus does also run into the sea of Judea; and the sands that are collected about its mouth, when you mix nitre with them, are melted into glass: this sort of shore is but small, but its sand, for the use of those that carry it off, is inexhaustible.

Chap. VIII.] A great part of Judea is composed of scattered villages; it also has larger towns: Jerusalem is the capital city of the whole nation. In that city there was a temple of immense wealth; in the first parts that are fortified is the city itself; next it the royal palace. The temple is enclosed in its most inward recesses. A Jew can come no farther than the gates; all but the priests are excluded by their threshold. While the East was under the dominion of the Assyrians, the Medes, and the Persians, the Jews were of all slaves the most despicable.*

† After the dominion of the Macedonians prevailed, King Antiochus tried to conquer their superstition, and to introduce the customs of the Greeks; but he was disappointed of his design, which was to give this most profligate nation a change for the better, and that was by his war with the Parthians, for at this time Arsaces had fallen off [from the Macedonians]. Then it was that the Jews set kings over them, because the Macedonians were become weak, the Parthians were not yet very powerful, and the Romans were very remote: which kings, when they had been expelled by the mobility of the vulgar, and had recovered their dominion by war, attempted the same things that kings used to do, I mean they introduced the destruction of cities, the slaughter of brethren, of wives, and parents, but still went on in their superstition; for they took upon them withal the honourable dignity of the high-priesthood, as a firm security to their power and authority.

Chap. IX.] The first of the Romans that conquered the Jews was Cneius Pompeius, who entered the temple by right of victory. Thence the report was everywhere divulged, that therein was no image of a god, but an empty place, and mysteries, most secret places that have nothing in them. The walls of Jerusalem were then destroyed, but the temple continued still. Soon afterward arose a civil war among us; and when therein these provinces were reduced under Marcus Antonius, Pacorus, king of the Parthians, got possession of Judea, but was himself slain by Paulus Ventidius, and the Parthians were driven beyond Euphrates; and for the Jews, Caius Socius subdued them. Antonius gave the kingdom to Herod; and when Augustus conquered Antonius, he still augmented it.

After Herod's death, one *Simon*, without waiting for the disposition of Cæsar, took upon him the title of *king*, who was brought to punishment by [or under] Quintilius Varus, when he was president of Syria. Afterward the nation was reduced, and the children of Herod governed it in three partitions.

Under Tiberius the Jews had rest. After some time they were enjoined to place Caius Cæsar's statue in the temple; but rather than permit that, they took up arms;* which sedition was put an end to by the death of Cæsar.

Claudius, after the kings were either dead or reduced to smaller dominions, gave the province of Judea to Roman knights, or to freedmen, to be governed by them. Among whom was Antonius Felix, one that exercised all kind of barbarity and extravagance, as if he had royal authority, but with the disposition of a slave. He had married Drusilla, the grand-daughter of Antonius, so that Felix was the grand-daughter's husband, and Claudius the grandson of the same Antonius.

* A great slander against the Jews, without any just foundation. Josephus would have informed him better.

† Here begins Josephus's and Tacitus's true accounts of the Jews preliminary to the last war. See Of the War, proœm.

* They came to Petronius, the president of Syria, in vast numbers, but without arms, and as humble supplicants only. See Tacitus presently, where he afterward sets this matter almost right, according to Josephus, and by way of correction, for that account is in his annals, which were written after this, which is in his histories.

ANNAL. Book XII.

But he that was the brother of Pallas, whose surname was Felix, did not act with the same moderation [as did Pallas himself]. He had been a good while ago set over Judea, and thought he might be guilty of all sorts of wickedness with impunity, while he relied on so sure an authority.

The Jews had almost given a specimen of sedition; and even after the death of Caius was known, and they had not obeyed his command, there remained a degree of fear, lest some future prince should renew that command [for the setting up the prince's statue in their temple]. And in the mean time, Felix, by the use of unseasonable remedies, blew up the coals of sedition into a flame, and was imitated by his partner in the government, Ventidius Cumanus; the country being thus divided between them, that the nation of the Galileans were under Cumanus, and the Samaritans under Felix, which two nations were of old at variance, but now, out of contempt of their governors, did less restrain their hatred; they then began to plunder one another, to send in parties of robbers, to lie in wait, and sometimes to fight battles, and withal to bring spoils and prey to the procurators [Cumanus and Felix]. Whereupon these procurators began to rejoice; yet when the mischief grew considerable, soldiers were sent to quiet them, but the soldiers were killed; and the province had been in the flame of war, had not Quadratus, the president of Syria, afforded his assistance. Nor was it long in dispute whether the Jews who had killed the soldiers in the mutiny should be put to death: it was agreed they should die; only Cumanus and Felix occasioned a delay; for Claudius, upon hearing the causes as to this rebellion, had given [Quadratus] authority to determine the case, even as to the procurators themselves; but Quadratus showed Felix among the judges, and took him into his seat of judgment, on purpose that he might discourage his accusers. So Cumanus was condemned for those flagitious actions, of which both he and Felix had been guilty, and peace was restored to the province.*

HISTOR. Book V. Chap. X.

However, the Jews had patience till Gessius Florus was made procurator. Under him it was that the war began. Then Cestius Gallus, the president of Syria, attempted to appease it, tried several battles, but generally with ill success.

Upon his death,* whether it came by fate, or that he was weary of his life, is uncertain, Vespasian had the good fortune, by his reputation and excellent officers, and a victorious army, in the space of two summers, to make himself master of all the open country, and of all the cities, Jerusalem excepted.

[Flavius Vespasianus, whom Nero had chosen for his general, managed the Jewish war with three legions. Histor. b. i. c. x.]

The next year, which was employed in a civil war at [home], so far as the Jews were concerned, passed over in peace. When Italy was pacified, the care of foreign parts was revived. The Jews were the only people that stood out, which increased the rage [of the Romans]. It was also thought most proper that Titus should stay with the army, to prevent any accident or misfortune which the new government might be liable to.

[Vespasian had put an end to the Jewish war: the siege of Jerusalem was the only enterprise remaining, which was a work hard and difficult, but rather from the nature of the mountain, and the obstinacy of the Jewish superstition, than because the besieged had strength enough to undergo the distresses [of a siege]. We have already informed the reader that Vespasian had with him three legions, well exercised in war. Histor. b. ii. c. v.]

When Vespasian was a very young man, it was promised him that he should arrive at the highest pitch of fame: but what did first of all seem to confirm the omen was his triumphs and consulship, and the glory of his victories over the Jews. When he had once obtained these,

* Josephus says nothing of the death of Cestius; so Tacitus seems to have known nothing in particular about it.

* Here seems to be a great mistake about the Jewish affairs in Tacitus. See Of the War, b. ii. c. xii.

he believed it was portended that he should come to the empire.*

There is between Judea and Syria a mountain and a god, both called by the same name of *Carmel*, though our predecessors have informed us that this god had no image, and no temple, and, indeed, no more than an altar and solemn worship. Vespasian was once offering a sacrifice there, at a time when he had some secret thought in his mind: the priest, whose name was *Basilides*, when he over and over looked at the entrails, said, Vespasian, whatever thou art about, whether the building of thy house, or enlargement of thy lands, or augmentation of thy slaves, thou art granted a mighty seat, very large bounds, a huge number of men. These doubtful answers were soon spread abroad by fame, and at this time were explained: nor was any thing so much in public vogue; and very many discourses of that nature were made before him, and the more because they foretold what he expected.

Mucianus and Vespasianus went away, having fully agreed on their designs; the former to Antioch, the latter to Cæsarea. Antioch is the capital of Syria, and Cæsarea the capital of Judea. The commencement of Vespasian's advancement to the empire was at Alexandria, where Tiberius Alexander made such haste, that he obliged the legions to take the oath of fidelity to him on the calends of July, which was ever after celebrated as the day of his inauguration, although† the army in Judea had taken the oath on the fifth of the nones of July, with that eagerness that they would not stay for his son Titus, who was then on the road, returning out of Syria, c. lxxix. Vespasian delivered over the strongest part of his forces to Titus, to enable him to finish what remained of the Jewish war. Hist. b. iv. c. li.

During those months in which Vespasian continued at Alexandria, waiting for the usual set time of the summer gales of wind, and stayed for settled fair weather at sea, many miraculous events happened, by which the good-will of heaven, and a kind of inclination of the Deity in his favour, was declared.

A certain man of the vulgar sort at Alexandria, well known for the decay of his eyes, kneeled down by him, and groaned, and begged of him the cure of his blindness, as by the admonition of Serapis, that god which this superstitious nation worships above others. He also desired that the emperor would be pleased to put some of his spittle upon the balls of his eyes. Another infirm man there, who was lame of his hand, prayed Cæsar, as by the same god's suggestion, to tread upon him with his foot. Vespasian at first began to laugh at them, and to reject them; and when they were instant with him, he sometimes feared he should have the reputation of a vain person, and sometimes upon the solicitation of the infirm, he flattered himself, and others flattered him, with the hopes of succeeding. At last he ordered the physicians to give their opinion, whether this sort of blindness and lameness were curable by the art of man or not? The physicians answered uncertainly, that the one had not his visual faculty utterly destroyed, and that it might be restored, if the obstacles were removed; that the other's limbs were disordered, but if a healing virtue were made use of, they were capable of being made whole. Perhaps, said they, the gods are willing to assist, and that the emperor is chosen by divine interposition: however, they said at last, that if the cures succeeded, Cæsar would have the glory, if not, the poor miserable objects would only be laughed at. Whereupon Vespasian imagined that his good fortune would be universal, and that nothing on that account could be incredible; so he looked cheerfully, and in the sight of the multitude, who stood in great expectation, he did what they desired him: upon which the lame hand was recovered, and the blind man saw immediately. Both these cures* are related to this day by those that were present, and when speaking falsely will get no reward.

* Josephus takes notice in general of these many omens of Vespasian's advancement to the empire, and distinctly adds his own remarkable prediction of it also. Antiq. b. iii. c. viii.

† This *although* seems to imply that Vespasian was proclaimed emperor in Judea before he was so proclaimed at Alexandria, as the whole history of Josephus implies, and the place where now Vespasian was, which was no other than Judea, requires also, though the inauguration day might be celebrated afterward from his first proclamation at the great city Alexandria, only then the nones or ides in Tacitus and Suetonius must be of June, and not of July.

* The miraculous cures done by Vespasian are attested to both by Suetonius in Vespasian, sect. 7, and by Dio, p. 217, and seem to me well attested. Our Saviour seems to have overruled the heathen

Book V. Chap. I.

At the beginning of the same year, Titus Cæsar, who was pitched upon by his father to finish the conquest of Judea, and, while both he and his father were private persons, was celebrated for his martial conduct, acted now with greater vigour and hopes of reputation, the kind inclinations both of the provinces and of the armies striving one with another who should most encourage him. He was also himself in a disposition to show that he was more than equal to his fortune; and when he appeared in arms, he did all things after such a ready and graceful way, treating all after such an affable manner, and with such kind words, as invited the good-will and good wishes of all. He appeared also in his actions and in his place in the troops; he mixed with the common soldiers, yet without any stain to his honour as a general.* He was received in Judea by three legions, the fifth and the tenth, and the fifteenth, who were Vespasian's old soldiers. Syria also afforded him the twelfth, and Alexandria soldiers out of the twenty-second and twenty-third legions. Twenty cohorts† of auxiliaries accompanied him, as also eight troops of horse.

King Agrippa also was there, and King Sohemus, and the auxiliaries of King Antiochus, and a strong body of Arabians, who, as is usual in nations that are neighbours to one another, went with their accustomed hatred against the Jews, with many others out of the city of Rome, as every one's hopes led him of getting early into the general's favour, before others should prevent them.

He entered into the borders of the enemies' country with these forces, in exact order of war: and looking carefully about him, and being ready for battle, he pitched his camp not far from Jerusalem

Chap. X.] When, therefore, he had pitched his camp, as we said just now, before the walls of Jerusalem, he pompously showed* his legions ready for an engagement.

Chap. XI.] The Jews formed their camp under the very walls† [of the city], and if they succeeded, they resolved to venture farther, but if they were beaten back, that was their place of refuge. When a body of cavalry‡ were sent against them, and with them cohorts, that were expedite and nimble, the fight was doubtful; but soon afterward the enemies gave ground, and on the following days there were frequent skirmishes before the gates, till after many losses they were driven into the city. The Romans then betook themselves to the siege, for it did not seem honourable to stay till the enemies were reduced by famine.§ The soldiers were very eager to expose themselves to dangers, part of them out of true valour, many out of a brutish fierceness, and others out of a desire of rewards.

Titus had Rome, and the riches and pleasures of it before his eyes, all which seemed to be too long delayed, unless Jeruselam could be soon destroyed.

The city‖ stood on a high elevation, and it had great works and ramparts to secure it, such indeed as were sufficient for its fortification, had it been on plain ground; for there were two hills, of a vast height, which were enclosed by walls made crooked by art, or [naturally] bend-

oracle of Serapis to procure the divine approbation to Vespasian's advancement to the empire of Rome, as he suggested the like approbation to the advancement both of Vespasian and Titus to Josephus, which two were to be his chosen instruments in bringing on that terrible destruction upon the Jewish nation, which he had threatened to execute by these Roman armies. Nor could any other Roman generals than Vespasian and Titus, at that time, in human probability, have prevailed over the Jews, and destroyed Jerusalem, as this whole history in Josephus implies. Josephus also everywhere supposes Vespasian and Titus raised up to command against Judea and Jerusalem, and to govern the Roman empire by divine providence, and not in the ordinary way; as also, he always supposes this destruction a divine judgment on the Jews for their sins.

* This character of Titus agrees exactly with the history of Josephus upon all occasions.

† These twenty cohorts and eight troops of horse are not directly enumerated by Josephus, Antiq. b. v. c. i.

* This word in Tacitus, *pompously showed* his legions, looks as if that pompous show, which was some months afterward in Josephus, ran in his mind. Antiq. b. v. c. ix.

† These first bickerings and battles near the walls of Jerusalem, are at large in Josephus, Antiq. b. v. c. ii.

‡ Josephus distinctly mentions these horsemen or cavalry, 600 in number, among whom Titus had like to have been slain or taken prisoner, Antiq. b. v. c. ii.

§ Such a deliberation and resolution, with this very reason, that it would be dishonourable to stay till the Jews were starved out by famine, is in Josephus, Antiq. b. v. c. xii.

‖ This description of the city of Jerusalem, its two hills, its three walls, and four towers, &c, are in this place at large in Josephus, Antiq. b. v. c. iv. See also Pompey's siege, b. xiv. c. iv.

ing inward, that they might flank the besiegers, and casts darts on them sideway. The extreme parts of the rock were craggy, and the towers, when they had the advantage of the ground, were 60 feet high: when they were built on the plain ground they were not built lower than 120 feet: they were of uncommon beauty, and to those who looked at them at a great distance, they seemed equal. Other walls there were beneath the royal palace, besides the tower of Antonia, with its top particularly conspicuous. It was called so by Herod, in honour of Marcus Antonius.

Chap. XII.] The temple was like a citadel, having walls of its own, which had more labour and pains bestowed on them than the rest. The cloisters wherewith the temple was enclosed were an excellent fortification.

They had a fountain of water that ran perpetually; and the mountains were hollowed under ground; they had moreover pools* and cisterns for the preservation of rain-water.

They that built this city foresaw, that, from the difference of their conduct of life from their neighbours, they should have frequent wars; thence it came to pass that they had provisions for a long siege. After Pompey's conquest also their fear and experience had taught them generally what they should want.†

Moreover, the covetous temper that prevailed under Claudius gave the Jews an opportunity of purchasing for money leave‡ to fortify Jerusalem; so they built walls in time of peace, as if they were going to war, they being augmented in number by those rude multitudes of people that retired thither on the ruin of the other cities; for every obstinate fellow ran away thither, and there became more seditious than before.

There were three captains, and as many armies. Simon had the remotest and largest part of the walls under him. John, who was also called *Bar Gioras* [the son of Gioras], had the middle parts of the city under him; and Eleazar had fortified the temple itself. John and Simon were superior in multitude and strength of arms, Eleazar was superior by his situation; but battles, factions, and burnings were common to them all; and a great quantity of corn was consumed by fire. After a while John sent some who, under the pretence of offering sacrifice, might slay Eleazar and his body of troops, which they did, and got the temple under their power. So the city now was parted into two factions, until, upon the coming of the Romans, this war abroad produced peace between these that were at home.

Chap. XIII.] Such prodigies* had happened as this nation, which is superstitious enough in its own way, would not agree to expiate by the ceremonies of the Roman religion, nor would they atone the gods by sacrifices and vows, as these used to do on the like occasions. Armies were seen to fight in the sky, and their armour looked of a bright red colour, and the temple shone with sudden flashes of fire out of the clouds. The doors of the temple were opened on a sudden, and a voice greater than human was heard, that the gods were retiring; and at the same time was there a great motion perceived, as if they were going out of it, which some esteemed to be causes of terror. The greater part had a firm belief that it was contained in the old sacerdotal books, that at this very time the east would prevail and that some that came out of Judea should obtain the empire of the world, which obscure oracle foretold Vespasian and Titus; but the generality of the common people, as usual, indulged their own inclinations, and when they had once interpreted all to forebode grandeur to themselves, adversity itself could not persuade them to change their minds, though it were from falsehood to truth.†

We have been informed that the number of the besieged, of every age, and of both sexes, male and female, was six

* Of these pools, see Josephus, b. v. c. xi. The cisterns are not mentioned by him here, though they be mentioned by travellers. See Reland's Palestine, tom. i. p. 304.

† This is Tacitus's or the Romans' own hypothesis, unsupported by Josephus.

‡ This sale of leave for the Jews to build the walls of Jerusalem for money is also Tacitus's or the Romans' own hypothesis, unsupported by Josephus. Nor is Josephus's character of Claudius near so bad, as to other things also, as it is in Tacitus and Suetonius. Dio says, he was far from covetousness in particular. The others seem to have misrepresented his meek and quiet temper and learning, but without ambition, and his great kindness to the Jews, as the most contemptible folly. See Antiq. b. xix. c. iv. He was, indeed, much ruled at first by a very bad minister, Pallas; and at last was ruled and poisoned by a very bad wife, Agrippina.

* These prodigies, and more, are at large in Josephus, Antiq. b. vi. c. v.

† This interpretation and reflections are in Josephus, Antiq. b. vi. c. v.

hundred thousand.* There were weapons for all that could carry them, and more than could be expected, for their number were bold enough to do so. The men and the women were equally obstinate; and when they supposed they were to be carried captive, they were more afraid of life than of death.

Against this city and nation Titus Cæsar resolved to fight by ramparts and ditches, since the situation of the place did not admit of taking it by storm or surprise. He parted the duty among the legions; and there were no further engagements, until whatever had been invented for the taking of cities by the ancients, or by the ingenuity of the moderns, was got ready.

ANNAL. Book XV.

Nero, in order to stifle the rumour [as if he had himself set Rome on fire], ascribed it to those people who were hated for their wicked practices, and called by the vulgar *Christians;* these he punished exquisitely. The author of this name was *Christ*, who, in the reign of Tiberius, was brought to punishment by Pontius Pilate, the procurator.† For the present this pernicious superstition was in part suppressed, but it brake out again, not only over Judea, whence this mischief first sprang, but in the city of Rome also, whither do run from every quarter and make a noise, all the flagrant and shameful enormities. At first, therefore, those were seized who confessed, afterward a vast multitude were detected by them, and were convicted, not so much as really guilty of setting the city on fire, but as hating all mankind; nay, they made a mock of them as they perished, and destroyed them by putting them into the skins of wild beasts, and setting dogs upon them to tear them to pieces. Some were nailed to crosses, and others flamed to death; they were also used in the night-time instead of torches, for illumination. Nero had offered his own gardens for this spectacle. He also gave them Circensian games, and dressed himself like a driver of a chariot, sometimes appearing among the common people, sometimes in the circle itself; whence a commiseration arose, though the punishments were levelled at guilty persons, and such as deserve to be made the most flagrant examples, as if these people were destroyed, not for the public advantage, but to satisfy the barbarous humour of one man.

N. B. Since I have set down all the vile calumnies of Tacitus upon the Christians as well as the Jews, it will be proper, before I come to my observations, to set down two heathen records in their favour, and those hardly inferior in *antiquity*, and of much greater *authority* than Tacitus, I mean Pliny's epistle to Trajan, when he was proconsul of Bithynia, with Trajan's answer or rescript to Pliny, cited by Tertullian, Eusebius, and Jerom. These are records of so great esteem with Havercamp, the last editor of Josephus, that he thinks they not only deserve to be *read*, but almost to be *learned by heart* also.

PLINY'S EPISTLE TO TRAJAN.

About A. D. 112.

Sir, it is my constant method to apply myself to you for the resolution of all my doubts, for who can better govern my dilatory way of proceeding, or instruct my ignorance? I have never been present at the examination of the Christians [by others], on which account I am unacquainted with what uses to be inquired into, and what and how far they used to be punished: nor are my doubts small, whether there be not a distinction to be made between the ages [of the accused], and whether tender youth ought to have the same punishment with strong men? whether there be not room for pardon upon repentance?*

* The number 600,000 for the besieged is nowhere in Josephus, but is there for the poor buried at the public charge, Antiq. b. v. c. xii., which might be about the number of the besieged under Cestius Gallus, though they were many more afterward at Titus's siege, as Josephus implies, Antiq. b. vi. c. ix.

† This passage seems to have been directly taken from Josephus's famous testimony concerning Christ, and the Christians, Antiq. b. xviii. c. iii., of which Dissert. I. before.

* Till now it seems repentance was not commonly allowed those that had been once Christians, but though they recanted, and returned to idolatry, yet

or whether it may not be an advantage to one that had been a Christian, that he has forsaken Christianity? whether the bare name,* without any crimes besides, or the crimes adhering to that name, be to be punished? In the mean time, I have taken this course about those who have been brought before me as Christians:—I asked them whether they were Christians or not? If they confessed that they were Christians, I asked them again, and a third time, intermixing threatenings with the questions: if they persevered in their confession, I ordered them to be executed;† for I did not doubt but, let their confession be of any sort whatsoever, this positiveness and inflexible obstinacy deserved to be punished. There have been some of this mad sect whom I took notice of in particular as Roman citizens, that they might be sent to that city.‡ After some time, as is usual in such examinations, the crime spread itself, and many more cases came before me. A libel was sent me, though without an author, containing many names [of persons accused]. These denied that they were Christians now, or ever had been. They called upon the gods, and supplicated to your image,§ which I caused to be brought to me for that purpose, with frankincense and wine: they also cursed Christ:‖ none of which things, as it is said, can any of those that are really Christians be compelled to do; so I thought fit to let them go. Others of them, that were named in the libel, said they were Christians, but presently denied it again; that, indeed, they had been Christians, but had ceased to be so, some three years, some many more; and one there was that said he had not been so these twenty years. All these worshipped your image, and the images of our gods: these also cursed Christ. However, they assured me, that the main of their fault, or of their mistake was this,—that they were wont, on a stated day, to meet together before it was light, and to sing a hymn to Christ, as a god, alternately; and to oblige themselves by a sacrament [or oath], not to do any thing that was ill, but that they would commit no theft, or pilfering, or adultery; that they would not break their promises, or deny what was deposited with them, when it was required back again: after which it was their custom to depart, and to meet again at a common but innocent meal,* which yet they had left off upon that edict which I published at your command, and wherein I had forbidden any such conventicles. These examinations made me think it necessary to inquire, by torments, what the truth was, which I did of two servant-maids, which were called *deaconesses;* but still I discovered no more, than that they were addicted to a bad and an extravagant superstition. Hereupon I have put off any further examinations, and have recourse to you; for the affair seems to be well worth consultation, especially on account of the number of those that are in danger;† for there are many of every age, of every rank, and of both sexes, which are now and hereafter likely to be called to account, and to be in danger; for this superstition is spread like a contagion, not only into cities and towns, but into country villages also, which yet there is reason to hope may be stopped and corrected. To be sure, the temples, which were almost forsaken, begin already to be frequented; and the holy solemnities, which were long intermitted, begin to be revived. The sacrifices begin to sell well everywhere, of which very few purchasers had of late appeared; whereby it is easy to suppose how great a multitude of men may be amended, if place for repentance be admitted.

were they commonly put to death. This was persecution in perfection.

* This was the just and heavy complaint of the ancient Christians, that they commonly suffered for that bare *name*, without the pretence of any crimes they could prove against them. This was also persecution in perfection!

† Amazing doctrine! that a firm and fixed resolution of keeping a good conscience should be thought without dispute to deserve death, and this by such comparatively excellent heathens as Pliny and Trajan!

‡ This was the case of St. Paul, who, being a citizen of Rome, was allowed to *appeal unto Cæsar*, and was *sent to Rome* accordingly. Acts xxii. 25-29; xxv. 25; xxvi. 32; xxvii.

§ Amazing stupidity! that the emperor's image, even while he was alive, should be allowed capable of divine worship, even by such comparatively excellent heathens as Pliny and Trajan.

‖ Take here a parallel account out of the martyrdom of Polycarp, sect. 9. The proconsul said—"Reproach Christ." Polycarp replied—"Eighty and six years have I now served Christ, and he has never done me the least wrong; how then can I blaspheme my King and my Saviour?"

* This must, most probably, be the *feast of charity*.

† Some of late are very loath to believe that the Christians were numerous in the second century; but this is such an evidence that they were very numerous, at least in Bithynia, even in the beginning of that century, as is wholly undeniable.

TRAJAN'S EPISTLE TO PLINY.

My Pliny—You have taken the method which you ought, in examining the causes of those that had been accused as Christians; for, indeed, no certain and general form of judging can be ordained in this case. These people are not to be sought for; but if they be accused, and convicted, they are to be punished, but with this caution, that he who denies himself to be a Christian, and makes it plain that he is not so by supplicating to our gods, although he had been so formerly, may be allowed pardon, upon his repentance. As for libels sent without an author, they ought to have no place in any accusation whatsoever, for that would be a thing of very ill example, and not agreeable to my reign.

OBSERVATIONS UPON THE PASSAGES TAKEN OUT OF TACITUS.

I. We see here what great regard the best of the Roman historians of that age, Tacitus, had to the history of Josephus, while, though he never names him, as he very rarely names any of those Roman authors whence he derives other parts of his history, yet does it appear that he refers to his seven books of the Jewish Wars several times in a very few pages, and almost always depends on his accounts of the affairs of the Romans and Parthians, as well as of the Jews, during no fewer than 240 years, to which those books extend.

II. Yet does it appear that when he now and then followed other historians or reports concerning the Romans, the Parthians, or the Jews, during that long interval, he was commonly mistaken in them, and had better have kept close to Josephus, than hearken to any of his other authors or informers.

III. It also appears highly probable that Tacitus had seen the Antiquities of Josephus, and knew that the most part of the accounts he produced of the origin of the Jewish nation entirely contradicted those Antiquities. He also could hardly avoid seeing that those accounts contradicted one another also, and were childish, absurd, and supported by no good evidence whatsoever: as also, he could hardly avoid seeing that Josephus's accounts in those Antiquities were authentic, substantial, and thoroughly attested to by the ancient records of that nation, and of the neighbouring nations also, which, indeed, no one can now avoid seeing, that carefully peruses and considers them.

IV. Tacitus, therefore, in concealing the greatest part of the true ancient history of the Jewish nation, which lay before him in Josephus, and producing such fabulous, ill-grounded, and partial histories, which he had from the heathens, acted a most unfair part; and this procedure of his is here the more gross, in regard he professed such great impartiality, Hist. b. i. c. i., and is allowed to have observed that impartiality in the Roman affairs also.

V. Tacitus's hatred and contempt of God's peculiar people, the Jews, and his attachment to the grossest idolatry, superstition, and astral fatality of the Romans, were, therefore, so strong in him, as to overbear all restraints of sober reason and equity in the case of those Jews, though he be allowed so exactly to have followed them on other occasions relating to the Romans.

VI. Since, therefore, Tacitus was so bitter against the Jews, and since he knew that Christ was a Jew himself, and that his apostles and first followers were Jews, and also knew that the Christian religion was derived into the Roman provinces from Judea, it is no wonder that his hatred and contempt of the Jews extended itself to the Christians also, whom the Romans usually confounded with the Jews: as, therefore, his hard words of the Jews appear to have been generally groundless, and hurt his own reputation, instead of theirs, so ought we to esteem his alike hard words of the Christians to be blots upon his own character, and not theirs.

VII. Since, therefore, Tacitus, soon after the publication of Josephus's Antiquities, and in contradiction to them, was determined to produce such idle stories about the Jews, and since one of those idle stories is much the same as that published in Josephus against Apion, from Manetho and Lysimachus, and nowhere else met with so fully in all antiquity, it is most probable that those Antiquities of Josephus were the very occasion

of Tacitus giving us these stories, as we know from Josephus himself, *contr.* Apion, b. i. s. 1, that the same Antiquities were the very occasion of Apion's publication of his equally scandalous stories about them, and which Josephus so thoroughly confuted in his two books written against them. And if Tacitus, as I suppose, had also read those two books, his procedure in publishing such stories, after he had seen so thorough a confutation of them, was still more highly criminal. Nor will Tacitus's fault be much less, though we suppose he neither saw the Antiquities, nor the books against Apion, because it was so very easy for him, then at Rome, to have had more authentic accounts of the origin of the Jewish nation, and of the nature of the Jewish and Christian religions, from the Jews and Christians themselves, which, he owns, were very numerous there in his days; so that his publication of such idle stories is still utterly inexcusable.

VIII. It is, therefore, very plain, after all, that notwithstanding the encomiums of several of our learned critics upon Tacitus, and hard suspicions upon Josephus, that all the (involuntary) mistakes of Josephus, in all his large works put together, their *quality*, as well as *quantity*, considered, do not amount to near so great a sum, as do these gross errors and misrepresentations of Tacitus about the Jews amount to in a few pages; so little reason have some of our later and lesser critics to prefer the Greek and Roman profane historians and writers to the Jewish, and particularly to Josephus. Such later and lesser critics should have learned more judgment and modesty from their great father Joseph Scaliger, when, as we have seen, after all his deeper inquiries, he solemnly pronounces, *De Emend. Temp. Prolegom.* p. 17,—that "Josephus was the most diligent and the greatest lover of truth of all writers;" and is not afraid to affirm, that "it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers, and this because his fidelity and compass of learning are everywhere conspicuous."

END OF THE DISSERTATIONS.

TABLE OF JEWISH WEIGHTS AND MEASURES,

PARTICULARLY OF THOSE MENTIONED IN JOSEPHUS'S WORKS.

Of the JEWISH *Measures of* LENGTH.

	Inches.	Feet.	Inches.
Cubit, the standard	21	1	9
Zereth, or large span	10.5	0	10½
Small span	7	0	7
Palm, or hand's breadth	3.5	0	3½
Inch, or thumb's breadth	1.16	0	1.16
Digit, or finger's breadth	0.875	0	0.875
Orgyia, or fathom	84	7	0
Ezekiel's Canneh, or reed	126	10	6
Arabian Cannah, or pole	168	14	0
Schœnus, line or chain	1,680	140	0
Sabbath-day's journey	42,000	3,500	0
Jewish mile	84,000	7,000	0
Stadium, or furlong	8,400	700	0
Parasang	252,000	21,000	0

Of the JEWISH *Measures of* CAPACITY.

	Cub. Inches.	Pints or Pounds.
Bath or Epha	807.274	27.83
Corus, or Chomer	8,072.74	278.3
Seah, or Saton	269.091	9.266
Ditto, according to Josephus	828.28	28.3
Hin	134.54	4.4633
Hin, according to Josephus	414.12	14.3
Omer, or Assaron	80.722	2.78
Cab	44.859	1.544
Log	11.21	0.39
Metretes, or Syrian firkin	207	7.125

Of the JEWISH WEIGHTS *and* COINS.

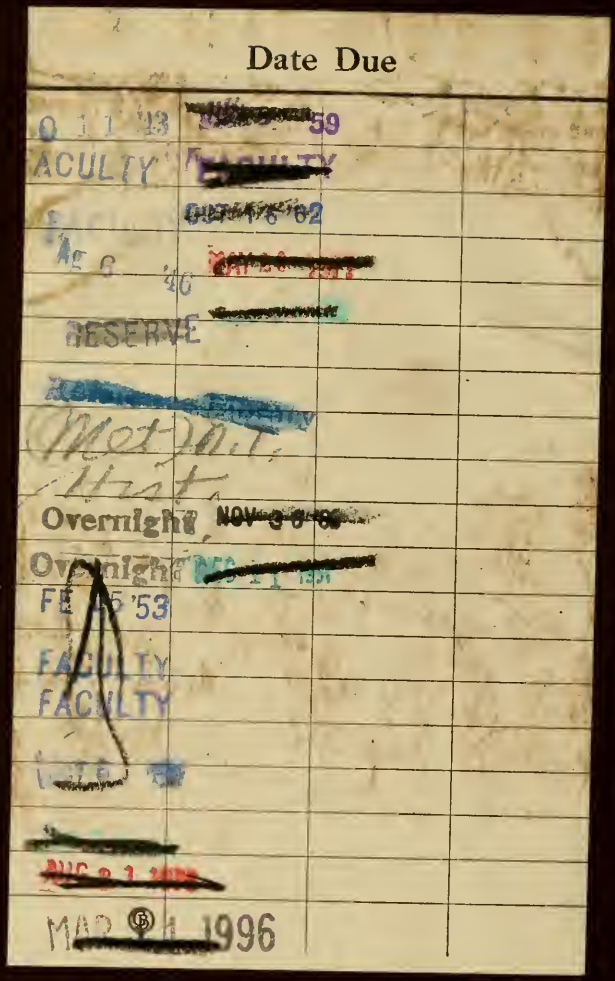
	£	s.	d.
Stater, Siclus, or shekel of the sanctuary, the standard	0	2	6
Tyrian coin, equal to the shekel	0	2	6
Bekah, half of the shekel	0	1	3
Drachma Attica, one-fourth	0	0	7½
Drachma Alexandrina, or Darchon, or Adarchon, one-half	0	1	3
Gerah, or Obolus, one-twentieth	0	0	1½
Maneh, or Mna—100 shekels in weight, 21,900 grains Troy			
Maneh, Mna, or Mina, as a coin—60 shekels	7	10	0
Talent of silver—3000 shekels	375	0	0
Drachma of gold, not more than	0	1	1
Shekel of gold, not more than	0	4	4
Daric of gold	1	0	4
Talent of gold, not more than	648	0	0

TABLE *of the* JEWISH MONTHS *in Josephus and others, with the Syro-Macedonian names Josephus gives them, and the names of the Julian or Roman Months corresponding to them:*

Hebrew Names.	Syro-Macedonian Names.	Roman Names.
(1.) Nisan.	Xanthicus.	March and April.
(2.) Jyar.	Artemisius.	April and May.
(3.) Sivan.	Dæsius.	May and June.
(4.) Tamuz.	Panemus.	June and July.
(5.) Ab.	Lous.	July and August.
(6.) Elul.	Gorpiæus.	August and September
(7.) Tisri.	Hyperberetæus.	September and October.
(8.) Marchesvan.	Dius.	October and November.
(9.) Casleu.	Apellæus.	November and December.
(10.) Tebeth.	Andynæus.	December and January.
(11.) Shebat.	Peritius.	January and February.
(12.) Adar.	Dystrus.	February and March.

(13.) Veadar, or the Second Adar, intercalated.

THE END.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